

QUESTIONS AND  
DISPUTATIONS CON-  
CERNING THE HOLY SCRIP-  
TURE; WHEREIN ARE CON-  
tained, briefe, faithfull and sound exposi-  
*tions of the most difficult and har-  
dest places :*

APPROVED BY THE TESTIMONY OF  
the Scriptures themselves; fully correspondent to the  
*analogie of faith, and the consent of the Church of God;*  
*conferred with the iudgement of the Fathers of*  
*the Church, and interpreters of the Scrip-  
ture, new and old.*

Wherein also the euerlasting truth of the word of God,  
*is freed from the errors and slaunders of Atheists,*  
*Papists, Philosophers, and all*  
*Heretikes.*

The first part of the first Tome.

By NICHOLAS GIBBENS, *Minister and*  
*Preacher of the word of God.*

IOSHVA. 1. 8.

*Let not the booke of the Law depart out of thy mouth, but meditate therein day and  
night, that thou maist obserue and doe according to all that is written therein:  
for then shalt thou make thy way prosperous, and then shalt thou haue good successe.*

IOHN. 7. 17.

*If any man will doe his will, he shall know of the doctrine, whether it be of God,  
or whether I speake of my selfe.*



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1602.



OVERSEAS AND  
DISPOSITIONS OF  
CERTAIN OF THE HOLY SCRIPTURES  
THESE WILL BE IN THE  
FUTURE

APPROVED BY THE  
THE

When the book is published  
it will be a great help to  
the

The end of the world

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# TO THE RIGHT REVEREND FATHER

IN GOD, MY VERY HO-  
NOVRABLE GOOD LORD,

TOBIAH, by the mercifulnesse  
of God, Bishop of

Duresme, &c.



*He sacred Scriptures (as you know  
right Reuerend) they are the brests  
of the Church of God, the fooode of  
the faithfull, the oracles of God,  
the bequeath and Testament of  
Iesus Christ. By them the Children  
of the Church, thorough hearing,  
reading, and meditation in them,  
receiue that sincere and holosome  
nourishment, whereby they growe from children to be perfect  
men in Christ. By them the godly receiue direction in euery  
enterprise; for they are as faithfull counsailours to teach vs  
wisdome: so that where men are blind thorough naturall cor-  
ruption; they are the lanterne whereby to see the light: where  
men for sinne despaire of mercie, they teach, with confidence  
to rest on God; where men are presumptuous, to feare his ius-  
tice; where men delight in sinne, they teach the punishment,  
and how to auoide the danger of the same. And as they doe  
thus declare the truth, so also by the light thereof they discover*

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error; and are profitable to improve and to correct, that the man of God may be absolute and perfect to all good workes. By them, our blessed Saviour Iesus Christ, taking on him our nature, that in our nature he might appease his fathers wrath for our transgressions, and might furnish vs with the merite of his righteousness, whereby being restored to be the sonnes of God, we might be partakers in his kingdome; hath left his will and Testament recorded: by which the infallible truth of God thorough the blood of Christ is sealed up, and men may know assuredly (for as much as they know, that God who hath promised is true, and cannot lye) themselves to be inheritours of immortall glorie; so many as indeuour stedfastlie to keepe the conditions of the couenant: I will be their God, saith he, and they shall be my people.

Wherefore as on the one part we haue infinite cause to magnifie the mercie of the Lord, for this inestimable treasure of his holy word; so on the other side, of intolerable grieve and lamentation, considering the negligence of men to imbrace this benefite: whereby it cometh to passe that not onely so many thousand soules of men doe daily decay and perish; but euen our enemies reproch our religion and blaspheme the Lord thorough our securitie, that hauing the word of God before vs we neglect it, and are not amended in our liues. Whereunto we cannot but confesse (for our sinnes doe testifie vnto our face) that we are not for the greatest part, of better conuersation, then are the Heathen which know not God; and that many euen among vs, which seemed and were esteemed to be religious, haue also almost forgotten their former loue. The reason whereof is not strange vnto your Lordship, nor vnto any that is godly prudent. For the word of God hath not this priuiledge, that whosoever toucheth the outward hem thereof, shall fully be cured of his disease. But as our corporall meate returneth not to nourishment, vntlesse euery member of con-  
coction

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coction performe his dutie : Euen so this spiritwall foode, vnlesse it be seene with the eye, heard with the eare, confessed with the mouth, beleeued with the heart, it yeeldeth not that sappe or iuice that men may grow thereby. Neuerthelesse, as the lightning thorough his sudden brightnes, awaketh those that are heauie with sleepe, and forceth their eyes to behold the cleerenes of the same : euen so the Gospell at the suddaine appearing thereof in this our land, allured all with her perfect beautie; yet many became offended at the light, delighting in darknes more then light, because their deedes were euill : and many became like the stonie ground, whose hearts are hardened and will not yeeld obedience : many also who mixe it with couetousnesse, vaine glorie and voluptuousnesse of life, but not with faith; heare it, and receiue it, and outwardly professe it, but yet are choaked among the thornes. Neither can it be, but many should beholde it, and few regarde it; many receiue it, and many fall away; for many, saith our Saviour, are called by it, but few are chosen by the Lord.

Now albeit the highest cause of things remaine in the secret counsaile of the will of God; yet the outward meanes vndoubtedly of this distresse are plaine and easie to be discerned, and ought of all men to be considered. One is, that darnell and tares haue growne up together with the wheate, which being sowne before in unhappie seedes of unholosome doctrine, haue been permitted by the Lord himselfe to growe together, that they that are approoued might be knowne. Another is, that this vine of God is not in this world so carefullie regarded, but that briars and thornes, corrupted manners and profane impietie, doe make it, for the most part, to bring forth either sower or small grapes. The third and principall is, negligent respect of the will of God reuealed in the Scriptures: whereby it cometh to passe, that men haue not their hearts prepared to receiue it when they heare it; neither can so easilie be grounded.



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grounded in the faith, by the preaching of the word, because they search not by reading and conference of Scripture, whether the doctrine taught them be so in deede, and carrie that equall waight in the balance of Gods sanctuarie: but while it is sowne in them as in the streete, that euill one commeth and stealeth both the practise and remembrance out of their heart.

There are many who to excuse this negligence, pretend discouragement through the hardnes of the Scriptures; which notwithstanding the Lord hath giuen, to be euen instruction and sharpnes of wit vnto the simple. Wherein also we doe confesse, that the Scriptures of God in diuers respects are hard and difficult. Namely, hard to them that despise them and will not vnderstand: hard to be vnderstoode of the naturall man, without the eye-salue of the spirit of grace. Hard in some points of doctrine that are deliuered, which so farre forth as they are deliuered are nothing difficult. And sometime hard in disposition and maiestie of words, where the doctrine of it selfe is plaine and easie. And therefore hath the Lord most wisely included some difficultie in the Scripture, to the end he might prouoke vs, to aske assistance of his spirit, by whose only light they are truly vnderstoode. Secondly, to stirre vp our indenuour, to reade, meditate and search them out. Thirdly, to make vs esteeme them precious as they are, who naturally despise the things we easilie obtaine. Moreover, to repress our pride and the boasting of our wisdom, he would shew vs thereby our ignorance in heauenly things. Again, to preferue the treasures contained in them, that they might not be cast before the proud and scornfull men, as holy things to dogs or pearles to swine. And witball, because he hath ordained some teachers, some learners in his Church; that the ministerie which is his ordinance, with loue and reuerence might be regarded. Neuerthelesse as there is none so wise on earth, who is able to sound the deepnes of knowledge and wisdom

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dome contained in them; so is there none so simple (indued with common reason, but by the ordinarie meanes of God, may attaine to knowledge by them, sufficient to saue his soule. Neither is anything more plaine, then the summarie doctrine of Saluation contained in them (to him that taketh delight therein, when as to Atheists and despisers of them, euery sentence is obscure) which can be inuented by the industrie of man, or contained in mens writings, Philosophers, or heathen, or whosoener.

Some therefore contrariwise object vnto themselves, the facilitie and plainenesse of the Scriptures, as though they were not worthie their deepest meditations. To whom againe we answer; *Tanta est Christianarum profunditas literarum, &c.* So great is the depth of the sacred Scriptures, that if a Christian man were indued from heauen, with the yeeres of Methushalem, and the wisdom of Salomon, and would continually peruse them euen from his childhood vnto his crooked age, he might euer gaine in learning, and alwaies with abundant profit be exercised in them. The more wise the Preacher was, the more he sought forth wisdom: but found it as a deepe profunditie which he was not able to comprehend. They are like Iacobs ladder, the lowest steppe whereof commeth neere the ground of our vnderstanding; but the last steppe is high above mans capacitie, and reacheth up to Heauen. They are a shallow foord, in which a Lambe may wade; they are an Ocean Sea, in which an Elephant may swimme.

Considering therefore with my selfe (right Reuerend) both the fond objections of vaine and corrupted mindes, which receiue the holy Scriptures as the word of man, not as it is indeede, the word of God; as also the subtill canils of our aduersaries against the holy truth of our profession: and beholding with continuall griefe the horrible neglect of the sacred word  
of

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of God, with the infinite enormities that proceede thereof: I haue been prouoked in my selfe, to vndertake a labour of small importance; and I humbly beseech the heauenly maiestie; it may be found as profitable in time to come vnto the Church of God. Wherein first of all, to the end to prouoke as many as professe the faith, to the diligent reading of holie Scriptures; I haue laboured to vnfould in some conuenient measure, with sinceritie and faithfulness, the true and sound interpretation of the word, especially in the most difficult and hardest places of the same. Secondly, for as much as very many places of Scripture haue been distorted, and wrongfully applied to the purpose of heretikes from time to time: I haue endeououred to demonstrate the true and vndoubted purpose of the holie Ghost, and gathered the doctrine that thereof ariseth, by the guide and authoritie of the Scriptures, and the reuerend and orthodox fathers of the Church. Thirdly, whereas many obiections haue bin by Atheists displaid and bent against the historie of holie Scripture, which may happen also to be called into doubt, either by such as begin to grow to head in these our daies, or some other perhaps that are indeed desirous of the knowledge of the truth: I haue had in purpose to remoue such scrupulosity (which either I could find objected or call to minde) and to cleere the truth of the word of God. Fourthly, whereas places of Scripture seeme opposite to other, I haue conferred such places and reconciled them. Fifthly, to these interpretations, I haue also gathered the iudgement of ancient writers, as I haue found them either directly exhibited, or here and there dispersed in their workes, and haue placed them as parallels of full agreement with the doctrine at this day taught in the Church of God. The reader shall thereby perceiue, that the same his iudgement, which before he had conceined, or from hence shall learne by conference of Scripture, shall be of perfect vnitie with the doctrine of the  
faithfull

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faithfull heretofore. Sixtly, I haue diuided these my labours into questions and answers, which I take to be the plainest kind of teaching vnto the simple; and for to resist the gain-sayers of the truth, I haue also, as occasion hath been offered, added the arguments and manifest reasons of the Church of God out of the plaine demonstration of the Scripture, carefully auoiding all vaine and idle questions and subtill disputations (which I professe before the Lord and before his Church) as in my worke it selfe I hope it shall appeare: ha-uing in this kinde of exercise imitated diuers ancient and learned Fathers of the Church, Theodoret, Acaſius, Augustine, &c. and some of our countrymen here at home.

I haue directed these my labours vnto the priuate benefit of this my native countrie. First, for that I acknowledge my selfe more neerely tied in dutie to those of mine owne nation, and them of my kinred in the flesh: so that this Commonwealth and state, wherein I was borne and hitherto maintained, as it doth worthily challenge my life and labours, because next vnder God, it hath been author and maintainer thereof; through the most godlie, prudent, and happie gouernment of our most redoubted dread Soueraigne Ladie Queene Elizabeth (whom God of his infinit mercie and fauour to this our land, endow with multiplied yeeres and full felicitie) so I desire of the Lord, that for the emolument thereof, I may euer bestow my strength and labours, or my selfe may be bestowed to the glorie of God and edification of his Church. Secondly, for that the same our Church and Commonwealth is continually assaulted by the aduersaries, either by open inuasion, or secret immission of lurking espies, Intelligencers, Remembrancers, Seminaries, Priests, Iesuits, solicitors for the Church of Rome, remaining in euery corner of this land; who thorough the power of darknes, doe worke into the hearts of men, by false suggestions and coloured hypocrisie: I take it as the

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tie of the Ministers of the word, by sound and holie doctrine, of euery faithfull Magistrate under her gracious Maiestie, by authoritie and power; of euery good man in his place, as he tendereth the welfare of the Church of God, the blessed continuance of the Gospell, which her Maiestie hath alwaies so carefully maintained, as the chiefest good of all her subiects; and the safetie and preservation of the publike wealth; to labour with watchfulnes and wisdom, to bridle the furie of such enterprisers. Moreouer, for that I know right well, that the writings of the Protestants are wholly banished from all the territories of the Papacie, by the authoritie of the Tridentine Councell and the Pope (except to certaine licensed) vnder paine of confiscation of goods and life: therefore I did assure my selfe, my labours in our vulgar tongue, would be communicate to moe, than in the common language of many countries. Neuerthelesse, if hereafter I shall perceiue it more for the seruice of the Church of God, and honour of my Countrie, to make my labours common to other Nations; I promise also (this booke of Genesis being happily finished) if God giue life and leisure, to conuert my stile. This in the meane time I would craue of your Honourable Lordship, that if I shall be found in some one or other point not so fully perhaps to satisfie my reader, as of some peradventure will be expected (for as Hierome saith; *Quilibet in suo sensu maximè abundat*) you would fauourable impute it, in part, to my manifold distresses, which through the mercifulnes of God may hereafter be relieved; hauing continued these eight and twentie yeeres brought up in learning, only vpon the charges of mine owne reuenues; and in these my labours, receiued neither encouragement or helpe of societie, or conference, or like assistance, which might otherwise haue been mine aduantage in this exercise.

Now that I haue been thus bold to present my simple labours

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hours vnto your Honourable patronage; I am, besides more priuate causes, publickly invited, by that honour and thankfulness that is due vnto your Lordship, not only from my selfe, but of this whole Realme, and the Church of God. That patterne of godly pralacie, described by the Apostle, practised by the godly Fathers and Bishops of the Church, is very notable exemplified in your person. Your life vnproueable (I speake nothing but before the Church of God, and by the testimonie of this Realme) your temperancie, vigilancie, sobrietie, modestie, hospitalitie, is knowne and commended in euerie quarter of this land: your grauitie, wisdom, learning, as it hath abounded through the blessing of the Lord, so hath it been, as a rich talent, by a faithfull seruant carefully applied, both in her Maiesties priuate palaces, and in the farthest places of her kingdome: your Zeale and diligence in holding forth the word of wholesome doctrine, both by painfull preaching, and prudent gouernment in that precinct committed vnto you: your most pregnant loyaltie, and long continued seruice vnto her sacred Maiestie: your continuall endenours for the publike wealth, which euery good man is bound to reuerence, to loue, and graisfie.

Iesus Christ the great shepheard of the sheepe, in the bowels of his mercie tenderly regard his faithfull flocke within this land; preserue in peace this Common-wealth; continue long this happie and triumphant regiment; blesse abundantly our gracious Soueraigne and peerlesse Princeesse, renew her yeeres, enlarge her prosperitie, treasure up in her royall heart all graces of saluation and of gouernment: And finally so prosper all your honourable proceedings; your care and industrie for the peace and welfare of his Church; your pastoral endenour for that stewardship and flocke committed vnto you, as that it may be euer to the praise of God, your honour

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and commendation in the sight of men, your continued comfort in your much prolonged life; and at his appearance, through his endlesse mercie, you may receive that infinit guerdon of your faithfull dispensation, which is that immortall Crowne of unspeakable glorie. Diligat te Dominus quia tu dei seruos diligis.

Your Lordships most humble  
to be commanded,

NICHOLAS GIBBENS.

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### TO THE GODLY READER.

The counsaile of *Chrysostome* touching the reading of the Scripture. *Hom. 3. de Lazaro, Luc. 16.*

*S*ume librum in manus, lege historiam omnem, et quæ nota sunt memoria retineas, ea quæ obscura sunt, parumq; manifesta, frequenter percore. Quod si non poteris assidue lectionis inuenire quod dicatur, accede ad sapientiores, vade ad doctorem, communica cum his ea quæ scripta sunt, declara vehementer studiū. Et si videris te Deum tantam animi promptitudinem adhibere, non despicies tuam vigilantiam et sollicitudinem. Verum etiam si nullus homo te docuerit quod quæris, ipse sine dubio referabis. Memento Eunuchi regina Æthiopum, &c.

### *Thus much in English.*

**T**AKE the Bible in thy hand, read the whole historie, and remembering that thou vnderstandest, that which is darke and not manifest vnto thee runne ouer often. If thou canst not finde out the meaning of the words by diligent reading, haue access to one of better knowledge, goe vnto a teacher of the word: communicate with them the things that are written, declare thy earnest desire to vnderstand. And if God see thee vnto great readines of minde, he will nor despise thy watching and thy carefulnes. Yea if no man teach thee that thou askest, he himselfe without doubt will vnlocke it and disclose it vnto thee. Remember the Eunuch of the Queene of Æthiopia, a man troubled with innumerable cares, and hedged in with many busineses, who being a Barbarian, and not vnderstanding what he read, he read notwithstanding sitting in his chariot: and if he shewed such diligence in the way, think what he did whē he was at home.



QUESTIONS AND  
DISPUTATIONS VPON  
GENESIS.

CHAP. I.

Question 1. verse 1.

Wherefore is it written thus: *In the beginning God created the heauen and earth?*

**B**Ecause the Lord would haue it known vnto men, but especially vnto his Church, that the world was not eternall, as men are readie to imagine, and the <sup>a</sup> Philosophers and <sup>b</sup> heretikes haue taught; but that hauing a beginning in time, <sup>c</sup> God himselfe was the <sup>d</sup> creator of it. The Hebrue word רִאשִׁית, *reshith*, which is englisht, the

<sup>a</sup> *Aristoteles de celo lib. 1. cap. 10. &c.*

*Metrodorus Chius.*

<sup>b</sup> *Simon, Basilides, &c.*

*vide August. de He-*

*res. 1. & 4.*

<sup>c</sup> *Elohim, a word of*

the plurall number, signifieth the three persons in the Trinitie: being ioyned with the word of the singular number *Bara*, sheweth that the three persons are but one God which did create. *Deus unus in trinitate, trinus in unitate. Arnob. in Psalm. 145.* And although for honour sake a creature sometimes is spoken of in the plurall number, as the Iewes obiekt: yet no creature in any place of Scripture euer spake of himselfe in the plurall number (as I am *Elohim*) this is peculiar to the Lord. <sup>d</sup> *Bara* to create, signifieth to make of nothing, and thereby is distinguished from the word יָצָר, *iatzar*, to forme, and יָשָׁר, *gnashah*, to make, so that all things were made of the first matter, and that matter made of nothing. *Basil. Epist. 24. Damascen. Orthodox. lib. 2. cap. 5.*

B

*beginning,*



\* *Targum Hierosol.* *trāslateth it* *ארכאנו*  
in his wisdom. *Ori-*  
*gen in Gen. 1. & alij*  
*in verbo suo, i. in filio,*  
*non ad sensum genui-*  
*num huius loci.*

† *Hieron. quest. Hebr.*  
*in Gen. Ambros. Hex-*  
*am. lib. 1. cap. 6.*

‡ *Isa. 44. 6. & 48. 12.*  
*1. Tim. 6. 16. Cyril. A-*  
*lexan. Theaur. li. 12.*  
*cap. 12. Eternitas,*  
*Dei solummodo nature*  
*substantialiter inest.*  
‡ *Tertul. aduers. Prax-*  
*eam. Ante omnia enim*  
*Deus erat solus, &c.*

§ *August. in Psal. 70.*  
*Serm. 2. Deus nullo in-*  
*diget bono, &c.*

¶ *Prou. 8. 30.*

† *August. de Genes.*  
*cont. Manich. lib. 1.*  
*cap. 2. Respondendum*  
*est quia voluit: vo-*  
*luntas enim Dei causa*  
*est cali & terre, &*  
*ideo maior est volun-*  
*tas Dei quam calum*  
*& terra.*

*beginning*, doth not signifie \* any substance, but the † first moment or instance of time. Which *Time* is the space or measure of the mouing of the heauens, and therefore neither before nor after, but together with the heauens was created. So that it is as much to say: as, God did once create the heauen and the earth, whē as there was before, neither heauen, nor earth, nor matter whereof to make it: so that nothing was before time but God, who made the heauens wherein time is. By this we learne, that God ‡ onely is without beginning and eternall: whereof *Tertullian* ‡ saith, before all things were, God onlie was, and he vnto himselfe was in steed of the world, place, time, and all things: hee was alone, because nothing was else where but himselfe: and yet not then alone, because hee had with him, his wisdom, power, happines, and all goodnes in himselfe. Neither did hee create the world, because he stood in neede thereof: for † God is in neede of no good thing, both hee himselfe is the chiefest good, and whatsoeuer is good, is of him; hee neither needeth vs, nor any of his meruailous works; neither the heauens, nor the heauen of heauens, nor whatsoeuer is saide to be within or aboue the heauens, could make him more good, more strong, or more blessed. For what should it haue been, what so euer is not himselfe, vnlesse he himselfe had made it? Or what did he neede thee, that was before thee, and was able to make thee, when thou wast nothing? The Lord therefore, before all times, and beyond all eternities, ‡ being delighted with that infinite glorie which is in himselfe, † of his own good will (for that he would haue creatures to be partakers of his

his blessednes, somuch as the nature of a creature can containe) did create <sup>m</sup> Angels and men, and for them <sup>n</sup> as it were a house to dwell in, hee made the heauen and the earth. If any man should be so curious, as to aske <sup>o</sup> what God did before he made the world? It is fitlie <sup>p</sup> answered, he made hell for such fooles as will aske such vnprofitable questions.

<sup>m</sup> Coloss. 1. 16.  
<sup>n</sup> Isai. 45. 18. Clem.  
Alexan. Strom. lib. 5.  
Lactan. lib. 7. cap. 4.  
Et 5. Qui domum a-  
dificat, non idcirco a-  
dificat ut tantummo-  
do domus sit, sed ut in

ea possit habitari, &c. apparet ergo animantium causa mundum esse constructum, &c. <sup>o</sup> Iren. lib. 2. cap. 47. Dicimus quoniam ista responsio subiaces Deo, &c. <sup>p</sup> Histor. Tripartit.

Question 2. verse 2.

What is meant by this: *The earth was without forme and void?*

**T**Hat which before was called heauen and earth, <sup>a</sup> had not at the first the forme or shape of heauen and earth, but only was the matter whereof they are. And like as a foule bringeth forth an egge, or <sup>b</sup> a Beare her whelp, hauing neither feete nor head, nor taile, but a matter whereof the forme ariseth: so, that which was first created, was <sup>c</sup> an vnfashioned masse or lumpe, wherein the matter of heauen and earth and all creatures was <sup>d</sup> not seuered or distinguished. By this we learne the <sup>e</sup> omnipotencie of God, who can make matter of no matter, and a <sup>f</sup> forme without forme: this cannot be comprised in the wit of man, & it is to be receiued and beleeued by faith.

<sup>a</sup> August. confess. li. 12. cap. 21. Corporale illud quod fecit Deus, adhuc materies erat corporeatum rerum, informis, &c.  
<sup>b</sup> Aristot. Histor. Animal. lib. 6. cap. 30. Plin. lib. 8. cap. 36. Informis caro, paulo maioribus maior, sine oculis, sine pilo, ungues tantum prominent, hanc lambendo paulatim figunt.  
<sup>c</sup> Hesiod. Theog. ver. 116. This very matter was created the first day.

<sup>a</sup> It is called in the Hebrue, תוהו ובוהו, *tohu wabohu*, (*tohu*) i. without order, (*bohu*) without varietie. <sup>e</sup> Psalm. 135. 6. <sup>f</sup> Isai. 42. 5. 8. <sup>e</sup> Aquin. Sum. par. 1. 66. d. 1. <sup>f</sup> Heb. 11. 3.

B 2

Question

## Question 3. verse 2.

How is the spirit of God said to moue vpon the waters?



T is now called waters, which before was called heauen and earth, and earth without forme, thereby to explaine that which

went before. For as waters haue all one continued forme, which cannot be distinguished into parts or members; <sup>a</sup> so this matter of heauen and earth was such, as no man might say thereof, this will be earth, this water, this light, &c. Vpon this substance the Spirit of God did moue: the <sup>b</sup> Hebrue word doth aptly signifie, to rest vpon: <sup>c</sup> Hierome saith, it may be well translated (*incubare*) to sit vpon and nourish, as a foule doth her egges with heate and life. In which

sense, this is to be obserued, that this masse of waters, which was vtterlie voide of creatures, and of vertue to bring forth creatures, <sup>d</sup> was now by the spirit of God, indued with power and vertue, that it might bring forth. But beside this, the word *resting*, seemeth to haue a farther meaning. The matter of the world, is called waters, not because it was <sup>e</sup> perfect waters, for the substance of all creatures was therein confused, but because of a certaine resemblance thereunto: and that not only in the vni-

<sup>f</sup> *Merachepeth*, *rachap*, mouere sese. Rab. David, in lib. radic. Rab. Salom. *incubare*. *Microb. lib. Tradit. Hebræ. in Gen. Quod nos appellare possumus, incubabas sine consonebas, &c.*

<sup>g</sup> Chrysostom. Hom. in Gen. 3. Mihi videtur hoc significare, quod affueris efficax quedam & vitalis operatio aquis, & non fueris simpliciter aqua stans & immobilis: sed mobilis & vitalem quandam vim habens. August. de Gen. ad lit. lib. 5. cap. 4. <sup>h</sup> It is iudged by the learned, that when God said: Let the waters be gathered together, &c. the earth and the waters tooke their perfect forme. August. de Gen. cont. Manich. lib. 1. cap. 12. & con. Aduersar. legis & Proph. lib. 1. cap. 13.

formed

formed vnformitie thereof, but also, as waters doe by nature runne, flow and spread abroad; so in this matter, there was no power in it selfe, not so much as to keepe it selfe together, but by the power of the spirit of God, who<sup>f</sup> as it were inclosing it, and sustaining it (as if a man should hold a lump of sand in his hand, or a Crane in the aire & a stone in her foote) by resting vpon it,<sup>h</sup> did giue power vnto it to be sustained. Wherefore you may in no case vnderstand (by *spirit*) either breath, or winde, or spirit, other then the holy Ghost<sup>i</sup> the third person in the Trinitie, who is called the<sup>k</sup> arme, the<sup>l</sup> finger, the<sup>m</sup> power of God: for as much as to giue it such a power, is no lesse than to create, which belongeth not to any but to God.

<sup>f</sup> Cyprian, lib. de Spiritu Sancto: ipse posuisset, & complexu tenens firmamentum ipse dabat congruum motum, & limitem praefinitum.  
<sup>g</sup> Plin, lib. 10. cap. 23. Graues excubias habens nocturnis temporibus lapillum pede sustinens, qui laxatus somno & decedens indiligentiam coarguit.  
<sup>h</sup> August. de Gen. cont.

Manich, lib. 1. cap. 5. Non enim per spatia locorum, sed per potentiam inuisibilis sublimitatis suae.  
<sup>i</sup> Hieron. Trad. Heb. in Gen. idem epist. ad Oceanum. Ambros. Hexam. lib. 1. cap. 8. Nemo etiam Spiritum Sanctum legimus creatorem. Job. 33. 4. <sup>k</sup> Isai. 51. 9. 12. 13. <sup>l</sup> Exod. 32. 16. Deus. 9. 10. <sup>m</sup> 2. Cor. 12. 9.

Question 4. verse 3.

Wherefore is it written: *Then God said, let there be light?*

**B**Ecause the spirit of God, hauing shewed that God created Heauen and Earth, hee would also shew the manner how he did<sup>a</sup> create them. Euen like as Kings and Princes, doe bring great things to passe by their commandement and word onely; so God who is King of Kings, is so great in power and maiestie, as that he did<sup>b</sup> but say the word, and they were created. But how is it said, to speake, before the making of the light, because in the distinction of the creatures, his wisdom beginneth to appeare. Caluin. in Gen. 1. <sup>b</sup> Psalm. 33. 9.

It is without controuersie, that the world was both begun and perfected by one and the same power of the word: but God is not said



that God spake? or how could his voice be heard of things that were not? To speake <sup>e</sup> doth signifie diuerſlie, in holie Scripture: ſometime to vtter a voice; ſometime to conceiue in minde: as where he ſaith, <sup>d</sup> *the ſoule hath ſaid in his heart, &c.* that is, he doth conceiue or thinke ſo: ſometime to will or purpose: as <sup>e</sup> *Saul ſaid, I will ſmite Dauid thorough to the wall:* that is, hee would or purpoſed ſo to doe. The Lord therefore, did not by <sup>f</sup> pronouncing words, but by <sup>g</sup> doing vtter his mind: not by commaunding any other, but by <sup>h</sup> decreeing of it himſelfe. Here then the Scripture, with heauenly wiſdome bringeth in the ſecond perſon, who is the wiſdome of God, to be the creator of the world, together with the father, and the holy Spirit. Not that this word, in which God ſaid, *let there be light*, was not as well of the father and of the ſpirit, as of the ſonne: for the ſame word, was but the execution of the eternall word of God, in time; it was of ordination, not of nature: but as, by the making of that vnformed matter and ſuſtaining it, the mightie power of God is known, to which end the Scripture ſaith; *The Spirit of God did moue vpon the waters*: ſo by the order and diſpoſition of the creatures, the wiſdome of God is manifeſt, which is that eſſentiall and eternall <sup>i</sup> word of God, which *in the beginning was with God*, & *without which nothing was made that was made*; which word became fleſh and dwelt among vs. Here therefore <sup>l</sup> is a manifeſt prooſe of the doctrine of the Trinitie (whereof the <sup>m</sup> Scripture doth ſo often and plentifully teach) as alſo of the diuerſitie of

<sup>a</sup> Rab. Moſes lib. 1. Duſtoris. cap. 64.

<sup>b</sup> Psal. 14. 1. & 53. 1.

<sup>c</sup> Heſt. 6. 6.

<sup>d</sup> 1. Sam. 18. 11.

<sup>e</sup> Tertul. conſ. Praxeam. Quid enim eſt dicere? ſermo, niſi vox & ſonus, &c. at ego nihil de Deo inane & vacuum prodire poſuiſſe.

<sup>f</sup> Dei dicere eſt Dei facere. Auguſt. epiſt. 49. queſt. 6. Nam ſicut humana conſuetudo verbis, ita diuina potentia etiam facili loquitur.

<sup>g</sup> Baſil. Hexam. Hom. 2. In voluntate inclinationem ſignificat.

<sup>h</sup> Pro. 8. 12. 14. 22. 27. 30.

<sup>i</sup> Iohn. 1. 1, 2, 3, 14.

<sup>j</sup> Heb. 1. 2.

<sup>k</sup> Athanaſ. Serm. cont. Arian. 3. ut enim lux ſuis radijs omnia illuminat, & ſine eiſ radijs nihil illuſtrari quineris: ita quoque & pater, veluti per manum, in verbo ſuo operatus eſt omnia, & ſine eo nihil facit: eſt enim verbum domini architeſtus, & rerum author, & eſt patris voluntas.

<sup>l</sup> Tertul. conſ. Praxeam. Caterum vbique teneo unam ſubſtantiam in tribus coherentibus: tamen alium dicam oportet ex neceſſitate ſenſus, eum qui iubet & eum qui facit.

<sup>m</sup> Math. 3. 16. & 28. 9. Ioh. 14. verſ. 26. 2. Cor. 13. 13. &c.

working

working in respect of the difference of the persons.

The Father createth <sup>a</sup> as the fountaine of goodnes.

The Sonne createth <sup>o</sup> as the wisdom of the Father.

The holy Ghost createth as the power <sup>p</sup> of the Fa-

ther and the Sonne. The worke of creation is one,

as God is one; the manner of working, is diuers, ac-

cording to the distinction of the persons. *God said, let*

*there be light, and there was light*: that is, the Trinitie

decreed it, <sup>a</sup> the second person effected it, *For <sup>r</sup> by*

*the word of the Lord were the heauens made*. Ney-

ther is this (as <sup>t</sup> heretikes imagine) any disparage-

ment vnto the sonne of God, nor token of inferio-

ritie, but of equalitie; for hee did both decree it as

God, and performe it as God: neyther did hee

alone create, but the Father and the holie Ghost

created also, but by the Sonne. But *as he that ea-*

*teeth <sup>t</sup> too much honie hurteth himselfe; so hee that sear-*

*cheth too farre into the diuine maiestie, shall be overwhel-*

*med with his glorie*. From these places wee obserue:

Verse 1. That the world <sup>u</sup> with all the creatures

therein, time, place, bodies, spirits, whatsoeuer is

existent as a <sup>z</sup> creature, was made of nothing, that is

to say, created. Verse 2. It is the onely omnipotent

power of the Lord, which did <sup>r</sup> create, and doth

preferue the creatures. Verse 3. The myserie of the

Trinitie was known <sup>z</sup> in all ages of the world, which

of all men is to be receiued with <sup>a</sup> wisdom and so-

brietie: which doctrine is <sup>b</sup> manifest as the Scrip-

<sup>a</sup> Rom. 12. 3. <sup>b</sup> Clem. Alexand. Nullus est in verbo Cimmerius, lib. Adhort. ad Gent. Luther. lib.

de Sen. Arbitr. Multa multa manent abstrusa, non Scriptura obscuritate, sed illorum casitate; sim-

pliciter confitetur trinitatem, quibus vero modis, scriptura non dicit, nec opus est nosse. Iustin. Mart.

li. confess. fidei: sine ideo: nique. Vnitatis in Trinitate intelligitur, & Trinitas in unitate noscitur: id

vero, quomodo fiat: nec alios scrutari velim, nec ipse mihi possum satisfacere. August. de Trin. lib. 1. cap. 3. Vbi

quaritur unitas Trinitatis, pater, filius & Spiritus Sanctus, nec periculosius alicubi erratur, nec laboriosius aliquid

quaritur, nec fructuosius aliquid inuenitur.

<sup>a</sup> Lames 1. 17.

Περὶ γενεῶν.

<sup>o</sup> Prom. 8. 27.

διὰ τοῦ πνεύματος.

<sup>p</sup> Vers. 2. Job. 26. 3.

τὸ θεῖον κτλ.

<sup>q</sup> Hilar. de Trin. lib. 4.

Dicit ergo fieri Deus

ex quo omnia sunt:

& fecit Deus per quem

omnia sunt.

<sup>r</sup> Psal. 33. 6. Job. 1. 3.

<sup>s</sup> Arriani, Economy.

item Macedonij de

Spiritu Sancto.

<sup>t</sup> Prom. 25. 27. Inus-

stigatio glorie illorum.

<sup>u</sup> Heb. 11. 3. Job. 1. 3.

<sup>v</sup> Which is not God

himselfe, for neither

the Sonne nor holy

Ghost were created

(as the Arrians and

Macedonians durst

affirme) being per-

fect God. Athan. in

Symbol. Neither sick-

nes, death, sinne, or

darkenes, because

they are priuations,

and defects, but are

no creatures.

<sup>y</sup> Job. 26. 5. 6. 13.

<sup>z</sup> Psal. 104. 5. 29.

<sup>a</sup> Gen. 4. 25. & 11. 7.

& 15. 8. Exod. 3. 6.

<sup>b</sup> Psal. 33. 6. Isa. 63. 9. 10.

tures.

<sup>c</sup> 1<sup>a</sup> Iai. 40. 13. 1. Cor. 2. 16

<sup>d</sup> 2. Chron. 20. 20. 1<sup>a</sup> Iai.

<sup>e</sup> 7. 9. August. ep. 222.

Iren. libr. 2. cap. 47.

Quædam quidem ab-

soluamus secundum

gratiam Dei, quædam

autem commendamus

Deo: ut semper qui-

dem Deus doceat, homo autem semper discat, &c.

<sup>f</sup> Non loquendum de Deo sine lumine. Pythagoras. Laert. lib. 7.

tures haue reuealed it; <sup>e</sup> as it is hid in God, it is vn-  
searchable, our reason cannot containe it, our <sup>d</sup> faith  
with reuerence must beleuee it. To speake or thinke  
<sup>e</sup> the trueth of God aboute our capacitie is dange-  
rous, in which sense the <sup>f</sup> heathen said, thou must  
not speake of God without a light.

Question 5. verse 6.

What is meant by the *firmament*, which is  
created *in the midst of the waters*?

<sup>a</sup> Septuagint. vertunt

ἐπιπλάνα, quasi res fir-

ma & solida dicatur:

cum Hebraicè magis

extensum significet, ne-

cum ex aqua sit, vide-

retur infirmum. Ho-

mero: ὁ ἀέρας ὁ ὑψιστός:

& πάλιν ὁ ἀέρας, 11. 9.

<sup>b</sup> Græcis, ὡς ἔστιν ἀπὸ τοῦ

ὅτι ἰσχυρὸν, quod sursum

videmus: & ὑψιστός

quasi ὑψιστάτος & totius

splendens.

<sup>c</sup> Job. 37. 18. They

are said to be strong

as glasse spread a-

broad, that is to say:

cleere, & strong. Vi-

de Theodoret. quæst. in Gen. 11. Bedæ Hexamer.

<sup>d</sup> August. de Gen. ad lit. lib. 2. cap. 4. Ergo ex aëre

qui est inter vapores humidior, unde, &c.

<sup>e</sup> 2. Pet. 3. 5. <sup>f</sup> Theodoret. quæst. in Gen. 11. Bedæ

Hexam. & alij. The Lord calleth it שָׁמַיִם, i. there is water.

**T**He word (רָקִיָּא, *rakiah*) which is englished  
the *firmament*, <sup>a</sup> doth properly signifie, a  
thing made strong by stretching out, and  
therefore is contrarie to the word רָפָה, *karah*, which  
is to breake in stretching out. So that by this word  
*firmament*, is signified: first, that this waterie matter,  
which was grosse and thicke, was in part by the  
word of the Lord extended abroad, and by exten-  
sion was made <sup>b</sup> thinner and purer than before: se-  
condly, being weake before, by making it thinner  
<sup>c</sup> it was also made strong. But what creature is this  
that is called the firmament? Nothing else <sup>d</sup> but the  
heauens and the very ayre in which we liue. For  
the matter what is it? <sup>e</sup> It was made of water, and  
continueth water (as it seemeth <sup>f</sup> vnto many) albeit

in

in respect of the diuerſitie of <sup>h</sup> forme in the parts thereof, it is rightly called ayre, fire, & heauen: and whether water, or aire, or any other material exiſtes, (as wee are not i rafhly to determine) wee ought to be more thankfull for the benefit, than curious to ſearch into the ſubſtance. For the qualitie how ſtrong? Able to beare vp vnmeaſurable waight: in which reſpect he ſaith in the <sup>k</sup> Pſalme, *Hee laiceth the beames of his chambers in the waters.* For the quantitie how large? In widenes ſpreading ouer the whole earth: *He ſtretcheth out the heauens like a curtaine:* in deepnes, from the higheſt circle of the ſtarres, vnto the face of the earth and of the ſea. In which we may behold the omnipotencie of God: we, to make a weake thing ſtrong, doe ioyne as it were the force thereof together, and make it thicke: God taketh the <sup>m</sup> weakeſt of all creatures, the water, and by diſplaying them and ſpreading them abroad did make them ſtrong. We doe build our houſes vpon rocks and ſtrong foundations, and lay our chamber beames on walles of ſtone: but God doth lay *the beames of his chambers in the waters, and himſelfe doth walke <sup>n</sup> vpon the wings of the winde.* Wee are further to admire the wormanſhip of God herein, who by the clecenes thereof, made it apt to conuey the light vnto vs: by the purenes thereof, made it meete for men to liue and breathe in: and for the ſtrength, made it able to beare the clowdes <sup>o</sup> with floods of <sup>o</sup> water to moyſten the earth.

<sup>g</sup> Ex communi materia deſumptum. pro loci natura variatur, quod terra eſt propinquius, aer craſſus & humectans dicitur: ſuperius ignis, ratione caloris, denique ſupremum quod proprie cœlum, ether appellatur ob puritatem & ſplendorem: vnicum tamen eſt firmamentum, & ex abyſſo communiter deſumptum.

<sup>h</sup> Forma dat eſſe rei & rem conſeruat in eſſe.  
<sup>i</sup> Chryſoſt. Homil. in Gen. 4. Nemo ſapiens temere aſſentaueris: oportet enim magna modestia, & gratitudine ea quæ dicuntur, à nobis accipi.

<sup>k</sup> Pſal. 104. 3.

<sup>l</sup> Pſal. 104. 2. Iſa. 40. 22.

<sup>m</sup> The ſtrength of the creature is the power of the Lord, of whom they are, and in whom they doe conſiſt.

<sup>n</sup> Coloſſ. 1. 17.

<sup>o</sup> Pſal. 18. 10.

<sup>o</sup> Job. 36. 26, 27. &c.

C

Question

## Question 6. verse 7.

What waters are they which are above the firmament?

<sup>a</sup> God called the firmament *שָׁמַיִם*, *shamaym*, heavens, that is to say, he made it meete to bee called so of men *Vasab*, in *Annot. in Gen. cap. 1.*  
<sup>b</sup> Hieron. Zanch. de oper. dei part. 2. lib. 2. cap. 1.

<sup>c</sup> Vers. 20.

<sup>d</sup> Vers. 30. & cap. 9. 2. *Kin.* 16. 4. & 21. 24 *Iob.* 28. 21. *Psal.* 8. 9. &c.

<sup>e</sup> Vers. 17.

<sup>f</sup> *Augst. lib. de Gen. ad lis. lib. 2. cap. 4. Talibus eorum disputationibus cedens, laudabiliter conatus est quidam demonstrare aquas super caelos, ut ex ipsis visibilib. conspicuisq; naturis assereres scripturae fidem.*

*Es prius quidem quod facillimum fuit, ostendit & huc aërem caelum appellari non solum sermone communi, sed etiam consuetudine scripturarum. Deinde nulla alia causa primum firmamentum appellatum voluit exstimator, nisi quia intervalum eius diuidis inter quosdam vapores aquarum & istas aquas, quae corpulentius in terris fluitant. Et nubes quippe sic experti sunt, qui inter eas in montibus ambulauerint, congregatione & conglobatione minutissimarum guttarum salem speciem reddunt. quae si spissantur amplius, ut coniungantur in unam grandem, plures guttae minime, non eam patitur aër apud se teneri, sed eius ponderi das locum & haec est pluuia, &c. Hanc diligentiam considerationemq; laude dignissimam iudico.*

**T**He firmament is two-fold, or consisteth of two parts, <sup>a</sup> as the name whereby God called it, (being a word of the duall number) doth import. The lower part is from the earth, <sup>b</sup> vntill the Sphere or circle of the Moone, which is the lowest of all the starres: the higher part, is from thence vnto the height of the circle of the starres. In Scripture sometimes the lower part onely is called by the name of firmament, as where it is <sup>c</sup> said: *Let the foule flie in the open firmament of the heauen*, in which sense they are called (*עֲרֵב* *by gnop hashamaym*) the foule of the heauen <sup>d</sup> almost throughout the Scripture. Sometime also the highest part, by the same trope of speech, is called the firmament, as where it is said, <sup>e</sup> *hee set the Sunne and the Moone and the Starres, in the firmament of the heauen*, when as hee placed them onely in the highest part thereof. This being obserued, the Scripture is not hard: herein is declared, how God diuided the waters which before were one, into two parts: one part hee gathered together afterward, and named seas: this other part, he caused the firmament to support, that thereby he might water the drie land, <sup>f</sup> from

whence



whence raine, haile and snow doe come. So that by waters about the firmament are not meant, any waters that are about the highest part of the firmament, or sphere of the starres, but those that are about the lower part of the firmament, or about in the firmament, that is, the ayre. The excellent wisdom of God in this his worke, and the benefit it bringeth vnto man, which is so often commended in the word, cannot sufficiently be praised, by the tongue and pen of men or Angels.

<sup>s</sup> Sicut nonnulli asseruerunt. Theod. quest. in Gen. II. Quedam sursum collocatis quæ suo liquore atque frigidiæ non sinerent corrumpi firmamenti ab igne luminarium. Idem Bedæ Hexam. <sup>h</sup> Job. 5. 10. & 37. 6. & 38. 25. Psalm. 147. 16. &c.

Question 7. verse 9.

How the waters vnder the firmament were gathered into one place?

**W**hen God made the firmament, the waters that were vnder the firmament, were <sup>a</sup> ouer the face of the whole earth, and the earth was within and vnder the waters, as the rocks which are in the deepe seas: yea the water inclosed the earth <sup>b</sup> on euery part, as the ayre incloseth the water and the earth, and the heauen incloseth the ayre, as *Ezechiel* <sup>c</sup> wheeles were one within another. Now to the end there might be a place of habitation for men and beasts vpon the earth, the Lord vncoureth it in many places, and gathered the waters together, which ouerflowed all before: which was done through the supernaturall power of the voyce of God; partly by making these <sup>d</sup> waters thicker partlie drawne vp into the firmament, and partly receiued into the hollow places of the earth, *Meteor. lib. 2. cap. 1. Qui ob rerum humanarum scientiam magis commendantur, &c.* <sup>e</sup> *Ezech. 1. 16.* <sup>d</sup> *August. de Gen. ad lit. lib. 1. cap. 12. idem con. Aduers. legis & Proph. lib. 1. cap. 13. Quid mirum si (aqua) tara terram texerat spissata nudauit.*

<sup>a</sup> *Chrysost. Homil. in Gen. 5. Omnia completa erant aquis.* *Ambr. Hexam. lib. 3. cap. 2.* *Caietan. Card. comment. in Gen. affirmeth y waters were deeper than in the flood of Noah.* <sup>b</sup> *Aristotle* himselfe testifieth, that the best and most auuncient Philosophers before him, taught that the waters, at the first couering y whole earth, were

<sup>a</sup> Basil. Hexameron. 4. ad hoc sane dicemus, quod tunc vasa & conceptacula simul confusa sunt. Non enim eras illud extra Gades mare, neque magnum illud & horrendum navigantibus pelagus quod Britannicam insulam & occidentales Hispanos ambit.

<sup>b</sup> Psalm. 33. 7.

Chrysostom. Hom. in Gen. 26. Iterum suum continuis impetum & ad proprium concessit locum, quem solus ipse Dominus scit qui condidit.

Nazianzen. orat. 2. Non potest maris apud me mansuetudo in admirationem non venire, quod suos intra limites, quum solutum ac liberum sese contineat.

Basil. Hexam. 4. Debitissima re arena, id quod violentia intolérable est, frangitur: alioqui quid prohiberet, &c.

Aquin. sum. part. 1. quest. 60. dist. 1.

Calu. in Gen. 1. ver. 9.

Pet. Martyr. in Gen.

ibid. <sup>c</sup> Psalm. 33. 7. <sup>d</sup> Psalm. 104. 6.

Gen. 1. Perer. in Gen. tom. 1. lib. 1. ver. 9. <sup>e</sup> Job. 38. 10. <sup>f</sup> Psalm. 104. 9

Plato. Ambros. Hexam. lib. 3. cap. 2. Vox enim Dei efficiens natura est. <sup>g</sup> Aristotele and Galen, and the veriest Heathen doe so expound themselves. <sup>h</sup> Aristot. Meteor. lib. 2. cap. 2. <sup>i</sup> Let Caietan and others consider it in their wisdom, who applie it altogether vnto their sense. The compasse of the earth can no more be perceived, in the greatest plaine, nor hardly so much, as mens eyes wil be witnes, Ptolem. Almag. lib. 1. cap. 4. Si omnibus &c. Looke 7. chap. quest. 4. 5. dered.

<sup>j</sup> Naturæ est quod Deus vult.

<sup>k</sup> Aristotele and Galen, and the veriest Heathen doe so expound themselves.

<sup>l</sup> Let Caietan and others consider it in their wisdom, who applie it altogether vnto their sense.

The compasse of the earth can no more be perceived, in the greatest plaine, nor hardly so much, as mens eyes wil be witnes, Ptolem. Almag. lib. 1. cap. 4. Si omnibus &c. Looke 7. chap. quest. 4. 5. dered.

than they were before; and partly by <sup>e</sup> making channels in the earth to receiue the waters, such as the seas and riuers are: and partly also by heaping them together in the high and wide seas, whereby it commeth to passe, that they flowe to and fro, at springs and tides, and doe force out water springs out of the highest mountaines. And that the waters were thus heaped vp together, <sup>g</sup> the Scriptures testifie: *He gathereth the waters of the sea together as vpon a heape.* And againe, <sup>h</sup> *iaamthu-majim, the waters will stand,* that is to say, <sup>i</sup> *doe stand about the mountaines.* But some <sup>k</sup> obiect, that the waters should stand, or be higher than the earth, it cannot be, without a perpetuall miracle. I answere, it is no miracle, but naturall, which the Lord doth <sup>l</sup> establish by a perpetuall decree: for the will of God, <sup>m</sup> and ordinarie execution of the same vpon the creatures, is that which of men is <sup>n</sup> called Nature. Secondly, it is acknowledged in nature, that the earth and the waters do <sup>o</sup> make one perfect compasse; which how it can be, vnlesse there be an ascension of the waters in the sea, the same being at the shore <sup>p</sup> so farre below the Continent, they shall neuer be able truly to demonstrate. Thirdly, the vpholding of the waters in the firmament is no lesse marueilous, yet it is not miraculous, & this with it hath equal prooffe, both in reason, in vse, & in the scriptures. The difference is, this is not so manifest, and therefore not so much confided.

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<sup>a</sup> *Isai. 45. 18.*  
<sup>c</sup> The mouing of the waters by tides and windes a speciall meane to prelerue them.  
<sup>c</sup> *Eccles. 1. 7.*

<sup>c</sup> *Iob. 38. 10.*  
<sup>u</sup> *Ierem. 5. 22. Gen. 7.*  
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He first thing that God created in his proper kind was light: not because he was in darknes, for <sup>a</sup> he inhabited that light that no man can attaine vnto; but as our Sauour faith, <sup>b</sup> He that doth the truth commeth to the light: so the Lord in the first place created light, because <sup>c</sup> he would haue his workes appeare, and shew forth his glorie. This light hee formed of the first matter, <sup>d</sup> commaunding the light to shine out of darknes; and after separated it <sup>e</sup> from the darknes, that is, made a

<sup>a</sup> *1. Tim. 6. 16.*  
<sup>b</sup> *Ioh. 3. 21. & pater pater expectat a se lucem sic lucet &c.*  
<sup>c</sup> *Caluin. in Gen. cap. 1. ver. 3. Angelos eodem tempore creatos qui spiritus sunt lucidissimi. communis fere opinio, de qua respondendum: Tu Deus noster.*

*August. lib. 65. quasi. 9. 21. Epiphani. Hæres. 63. a. 2. Cor. 4. 6. c. August. de Gen. imperf. cap. 5. Eo ipso quo lux facta est, consecuta est etiam diuisio inter lucem & tenebras.*

\* Basil. Hexameron. 4. ad hoc sane dicemus, quod tunc vasa & conceptacula simul constituta sunt. Non enim erat illud extra Gades mare, neque magnum illud & horrendum nauigantibus pelagus quod Britannicam insulam & occidentales Hispanias ambis.

† Psal. 33. 7.

Chrysostom. Hom. in Gen. 26. iterum suum continuus impetum & ad proprium concessit locum, quem solus ipse Dominus scilicet quis condidit.

Nazianzen. erat. 2. Non potest maris apud me mansuetudo in admirationem non venire, quod suos intra limites, quam sortitum ac liberum sese contineat.

Basil. Hexam. 4. De bilissima re arena, id quod violentia insolentabile est, frenatur: alioqui quid prohiberet, &c.

Aquin. sum. part. 1. quest. 60. diff. 1.

Calu. in Gen. 1. ver. 9.

Pet. Martyr. in Gen.

ibid. † Psal. 33. 7.

‡ Psal. 104. 6.

§ Anallage temp. Hebreis frequensiss.

¶ Caietan. Commentar. in

Gen. 1. Peter. in Gen. 1. lib. 1. ver. 9.

‡ Job. 38. 10. Psal. 104. 9.

§ Natura est quod Deus vult.

¶ Plato. Ambrōs. Hexam. lib. 3. cap. 2. Vox enim Dei efficiens natura est.

‡ Aristot. Meteor. lib. 2. cap. 2.

¶ Lei Caietan

and others consider it in their wisdom, who apply it altogether vnto their sense. The

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*August. lib. 65. quasi. 9. 21. Epiphan. Hares. 63. d. 2. Cor. 4. 6. e August. de Gen. imperf. cap. 3. Eo ipso quo lux facta est, consecuta est etiam diuisio inter lucem & tenebras.*



<sup>f</sup> As the Sunne and Stars did after their creation. The word signifieth to diuide, as Exo. 36. 33. whereby is manifest, that on one parte was darknes, on another part light, so diuided by place and time.

<sup>g</sup> Iust. Martyr. lib. expositio fid. i. dñs nos oñ-ua rēp. &c. id. est: Sol autem ipsi corpus effectū est, in quo lumen contractum ubique prorsus locorum, iam inde ab initio diffusum fuerat. Nec conditus Sol est vs defectum suppleret; non talis est opifex, scilicet Deus. Theodor. quest. in Gen. 14.

<sup>h</sup> Look also Ios. 10. 12. 1. King. 17. 6. &c.

<sup>i</sup> Ierem. 31. 35. Psal. 136. 8.

<sup>k</sup> With ripe fruites, Gen. 2. 16. 17. whereby the lēwes imagine, the world had his beginning in September.

<sup>l</sup> Heret 4. 14. <sup>m</sup> Chrysostom. Hom. in Gen. 5. Ex quo discimus, quod etiam nunc, neque cura, neque labor agricolarum fructuum nobis prouidentur concedunt: sed pra his omnibus verbum Dei, quod ab initio ad terram factum est. Deinde, ut compeſcat eorum nugacitates, qui dicere audent quod solis cooperatione ad fructuum prouentum opus sit: sunt & alij qui hac astris aliquibus ascribere nituntur. Propterea docet nos Spiritus sanctus, quod ante formationem horum elementorum, precepto Dei obtemperans tellus, semina adiderit, nullo alio ad cooperationem opus habens.

<sup>n</sup> 2. Chron. 16. 12. Iob. 31. 24.

diuision of light and darknes, so that halfe the earth (being as yet vnformed) was in the light, the other halfe in darknes and without light. And withall, he made it to runne, as it were <sup>f</sup>a race with time, by which meanes after the space of twelue houres, in which the light had shined, darknes came in place of the light, and night succeeded the first day. Now after three daies finished, hee gathered <sup>g</sup> the same light that was dispersed in the firmament, into certaine bodies, the Sunne, the Moone, and the Stars, which should in more royall order gouerne the day and night. Hereby the Lord would shew, <sup>h</sup> that although hee commonly vse the meanes, which hee himselſe hath set, for the preseruacion of the creatures, yet he is not bound or tied vnto the meanes, but of his good pleasure vseth them. He hath made the Sunne <sup>i</sup> to giue vs light, yet hee is able to giue light without the Sunne, and so he did, before hee made the Sunne: he vseth the influence and heate thereof, to bring forth grasse, and corne, and trees out of the earth, and yet were all these created <sup>k</sup> in perfection before the Sunne. Wherefore we ought to learne hereby, <sup>l</sup> that when wee see no meanes whereby wee may enioy the promises of God, wee distrust not his power, who is able without meanes and against meanes to worke our preseruacion: and when <sup>m</sup> wee haue meanes, wee should not trust <sup>n</sup> in the meanes, but in the Lord.

Question.

Question 9. verse 14.

How doe these lights in the firmament separate the day from the night?

**T**He Sun, who is the <sup>a</sup> ruler of the day, doth runne a continuall race in the firmament: <sup>b</sup> for so the Scripture teacheth, <sup>c</sup> He reioyceth as a giant to runne his race. This running, is not any crooked wandring, as our eyes are witnesse, nor yet a direct or straight course, ( for whither should hee runne, that alwaies speedeth more <sup>e</sup> swiftly than any creature vpon the earth: ) but a compasse or circle course about the earth, for so the Scripture affirmeth also: <sup>d</sup> He goeth out from the end of the heauen, and compasseth vnto the end of the same againe. And in another place, <sup>e</sup> The Sunne ariseth, and the Sunne goeth downe, and compasseth about to the place where hee ariseth. How (will one say) can the Sunne haue passage vnder the earth: Thou findest by daily experience, it is as the Scriptures testifie: Marke also religiously and they will teach thee how. God sitteth (saith <sup>f</sup> the Prophet) vpon the ( <sup>an</sup> chug ) globe or circle of the earth: and againe, <sup>g</sup> He set his compasse vpon the deepe. By which words, is manifest, that as the Sunne is said to goe round, so is the earth round and compasse also. So round (as the <sup>h</sup> Philosopher affirmeth and <sup>i</sup> experience prooueth) as there is nothing in the world, more exactly compasse than it is. Nei-

<sup>a</sup> Psal. 136. 8.  
<sup>b</sup> Psal. 19. 5.  
<sup>c</sup> Arist. lib. de Celo.  
<sup>d</sup> Cleomed. lib. 2. *ἡ πῦρ δὲ κινεῖται καὶ πορεύεται ὡς ἄνθρωπος: ὁ δὲ ἥλιος δὲ ἐν αὐτῇ.*  
<sup>e</sup> *Ane qua equo velocior, sagitta quae a me. idcirco d' impendit.*  
<sup>f</sup> *ἡ γὰρ ἡμέρα ἐπὶ τοῦ κόσμου ὡς ἡμέρα ἐπὶ τοῦ κόσμου.*  
<sup>g</sup> *ἡ γὰρ ἡμέρα ἐπὶ τοῦ κόσμου ὡς ἡμέρα ἐπὶ τοῦ κόσμου.*  
<sup>h</sup> *ἡ γὰρ ἡμέρα ἐπὶ τοῦ κόσμου ὡς ἡμέρα ἐπὶ τοῦ κόσμου.*  
<sup>i</sup> *ἡ γὰρ ἡμέρα ἐπὶ τοῦ κόσμου ὡς ἡμέρα ἐπὶ τοῦ κόσμου.*

Wee in English call a round stone a chug or chuggle, which seemeth to be deriued of the Hebrue word (chug) signifying any thing round: a ball, &c.  
<sup>e</sup> *Prou. 8. 27.*  
<sup>f</sup> *Arist. de cel. lib. 2. cap. 4. Mundum esse rotundum atque adeo exacte, ut nihil eorum quae apud nos oculis cernuntur sit tam exacte rotundum: & rationem eam subire, quam aqua subit ad terram & elementa cetera.*  
<sup>g</sup> *Ptol. Almag. lib. 1. cap. 4. Quod terra secundum omnes partes accepta sphaerica sit, &c.*

ther

\* *Cleom. lib. 1. cap. 10.*  
*Vs fin pila sit pntisf-*  
*culus; quanquam hic*  
*maiores habet ratio-*  
*nem ad totam sphaera*  
*magnitudinem, quam*  
*cauitates maris &*  
*montium fastigia ad*  
*totius terrae magnitu-*  
*dinem.*

<sup>1</sup> *I. Sam. 2. 8. Psal.*  
*18. 16. & 102. 25. &*  
*119. 90.*

<sup>2</sup> *Ier. 31. 37. Iob. 38. 6.*

<sup>3</sup> *Amos 9. 6.*

<sup>4</sup> *Iob. 26. 7.*

<sup>5</sup> *Hieron. in Iob. 26.*

*Hoc sic intelligendum*  
*est: sine quod terra ex*  
*nihilo facta sit, sine*  
*nihil infra terram sit,*  
*quo terra sustinea-*  
*tur: cum ipsa uniuersa*  
*sustineat, & ipsa*  
*innumerabiliter Dei*  
*virtute libretur, quia*  
*in ipso sine uniuersa,*  
*& ab illo omnia con-*  
*sistentur.*

<sup>6</sup> *August. de ciuit. Dei*  
*lib. 13. cap. 18. Cum*  
*terra uniuersa libe-*  
*tur in nihilo.*

*Item Ouidius. Terra*  
*pila similis nullo sul-*  
*cimine nixa, aëre sus-*  
*penso tam graue pen-*  
*det onus.*

*O Ecolampad. in Iob. cap. 26. Spatium illud aëre plenum vacuum vocat: iuxta opinionem vulgi. In-*  
*grati Physici qui perpetuo opera mundi spectantes conditorem nunquam agnoscunt. \* Micah. 6. 2.*  
*Amos 9. 6. \* Psal. 104. 5. Isai. 40. 21. \* Basil. Hexam. 1. Si tecum statueris terrae fundamen-*  
*tum etiam illud occurreris animo quod simili quopiam etiam illud opus habeas, quod ipsum sustineat.*  
*Quare percunctantibus, super qua re ingens hoc terrae pondus firmatum est, nos dicere oportet, quod*  
*in manu Dei fines terrae sunt.*

ther doe the mountaines hinder this proportion,  
 for they are as nothing, being compared with the  
 greatnes of the earth. But where are then the founda-  
 tions of the earth, which God hath laid, which  
 are so much commended<sup>1</sup> in the Scriptures? I an-  
 swere by the Scriptures: that *the<sup>m</sup> foundations of the*  
*earth cannot be searched out*: and withall, that these  
 foundations, are not without, or vnder, but within  
 the earth, for so the<sup>n</sup> Prophet plainly speaketh: *He*  
*hath laid the foundation of his globe of elements in the*  
*earth*: and Iob saith, <sup>o</sup> *He extendeth the North (g<sup>n</sup>al*  
*tohu) vpon emptines, and hangeth the earth vpon no-*  
*thing*. In which words he affirmeth: first, <sup>p</sup> that the  
 earth hangeth, therefore it is not set vpon any thing,  
 as vpon a foundation. Secondly, that the North, that  
 is, that part of this globe of earth, which is farthest  
 from vs, is stretched out vpon emptines, that is <sup>a</sup> vpon  
 the very thin ayre, such as we our selues doe liue  
 and breathe in. Thirdly, that though the earth doe  
 hang as it were in the ayre, yet hath it neither corde  
 nor thred to hang by, for it resteth vpon nothing out  
 of it self, but vpon: *that mightie foundation* that God  
 hath laid within it. And what is that: I answer with  
 the Scriptures, <sup>t</sup> the decree of God, *that it should ne-*  
*uer moue*. Therefore if thou canst not conceiue, where  
 the foundations of the earth should be laid, <sup>t</sup> thinke  
 that the power of God is the foundation thereof.  
 And know also that God hath so shewed his wise-

dome

\* *Aristo*  
*cap. 8.*



## Question 10. verse 14.

What meaneth this, that *the Sun, the Moone*  
*and the Starres*, are said to be set for *signes*  
*and for seasons, daies and yeeres?*



He wordes are manifest, if mens mindes  
 were as forward vnto goodnes, as to euill.  
 For thus they are to be read, out of the He-

\* Here the point, is  
 chiefly to bee mar-  
 ked, which is: *pasch-*  
*ta, regius accentus, &*  
*vocem extēdit.* Con-  
 cerning the points  
 or accents, the He-  
 brues giue this rule:  
 -ם תרצא דהוות ברק-  
 פיר. &c. y is, if thou  
 wilt bee a perfect  
 Grammarian (well  
 able to vnderstand  
 the Scriptures) la-  
 bour to knowe and  
 obserue the accent.

<sup>b</sup> Hieron. in Ierem. 10.  
*Et quæ in signa sunt*  
*posita, annorum, tem-*  
*porum, mensium &*  
*dierum.*

Cyrl. Alex. contr. Lu-  
 lian. lib. 10. *Quæ sunt*  
*in temporum signa.*

Auguſt. de Gen. ad lit.  
 imperf. lib. 1. cap. 13.  
*Nē aliud acciperent*

*signa aliud tempora.* Franc. lun. in Gen. cap. 1. \* Psolom. de iudicijs lib. 1. cap. 3. *Prima compositio vi-*  
*rium & actionum corporis & animi: itemq; certæ affectiones, & longanitas & breuitas vite.* Idem  
 lib. 3. cap. 11. 13. Item lib. 4. per totum. <sup>d</sup> מִתְרַבֵּץ אֶרֶץ מִגְנָדִּים to come together  
 at set times: as Dent. 16. 1. &c.

brue: *And let them<sup>a</sup> be for signes: both for seasons, and*  
*for daies, and for yeeres:* that is to say, *signes of seasons,*  
*daies and yeeres:* according as the <sup>b</sup> Fathers, and best  
 writers of the Church doe both reade them, and vn-  
 derstand them. But such is the curiositie of men,  
 that they will obserue them as signes, not onely of  
 seasons, for which they are, but also of all humane  
 accidents and affaires, as of <sup>c</sup> the temperament, and  
 condition of mens bodies, of the qualities of the  
 minde, of the length of life, of riches, friendship,  
 sicknesse, hunger, warres, pestilence, earthquakes,  
 tempests, and disposition of the ayre for euery mo-  
 ment. We on the contrarie, by the authoritie of the  
 word of God, do testifie that these heauenly bodies  
 were ordained to be signes onely of seasons, daies  
 and yeeres, and that such farther obseruations, are  
 but vanitie and deceit, and greatly derogatiue vnto  
 the prouidence of God. Wee meane by *seasons* not  
 onely (as the Iewes <sup>d</sup> doe) the feasts and Sabbathos





as the staying of the Sunne, and the going backe of the Sunne were vnto <sup>1</sup> Iosua<sup>k</sup> and Hezechia, the appearing of the Starre <sup>1</sup> at the birth of Christ; <sup>m</sup> the blazing Star of the destruction of Ierusalem; whereof there is neither mentiō nor meaning in this place.

They also may be signes <sup>n</sup> by the interposition of other causes, of the disposition of the ayre, to tempests, raine, winde, drouth or such like; and yet the same not happening of themselues, but of the qualitie of the ayre betweene vs and them: for thus it is held a rule, in sailing and in husbandrie, <sup>o</sup> *Apale Moone is a signe of raine, a red Moone of winde, a cleere Moone of faire weather*; and yet none is so weake of iudgment to thinke that the Moone her selfe doth alter her colour, but the same is caused of the moisture, or drouth, or cleerenes of the ayre, which is likely to giue effectes accordingly. In this sense our Sauour <sup>p</sup> saith vnto the Iewes: *When it is euening you say faire weather, for the skie is red.* Hee misliketh not their iudgement; but it was not of the face of the Starres, but of the skie. Now to see how these creatures, are forged out for signes (whether of ignorance or wilfulness) it is a wonder. The countrie husbandman hath a certaine signe of faire weather or foule, by the hanging (as they call it) of the Moone, <sup>q</sup> when it first appeareth after the change: which notwithstanding the learned know, to be variable according to the season of the yeere, through the diuers position of the Sunne and Moone in the Zodiac, and hath continued alike from the begin-

<sup>1</sup> Iosua. 17. 13. 14.

<sup>2</sup> 2. King. 2. 11.

<sup>1</sup> Matth. 2. 2.

<sup>m</sup> Ioseph. de bello Iud. lib. 7. cap. 12.

<sup>n</sup> So that men may coniecture of weather not farre off, from the cause to the effect; which if it be oftentimes vncertaine in matter and causes before our eyes: how much more is it friuolous, in those wherein there are no true and certaine causes, and those if any be, being letted by other comming betweene.

<sup>o</sup> *Pallida luna pluit, rubicunda flat, alba serenat. Item, Si nigrum obscuro comprehendit aere cornu, &c. Item: Sol ubi nascitur maculis variatur oritur, Virgil. Geor. 1.*

<sup>p</sup> Matth. 16. 3.

<sup>q</sup> As iust as Tenterden. steeple was thought to bee the losse of Goodwin Sands, because it was builded at the same time: for as they once stand so

stand they euer; the Moone and the Sunne being in the same signes. Indeepe the sharpnes or bluntnes of the points may betoken, but the same is either by the age of the Moone, or the qualitie of the ayre altered, as was said before.

ning of the world. In like sort men dare presume to take the placing of the Starres for certaine signes of accidentall euent to come, of the change and varietie of the weather, for euery day in the yeere, and thereupon determine before, this day will be faire, this foule, this windie, this rainie, wherein not only they confute one another in their iudgement, but forfeite their word and credit to the husbandman, that dependeth on them, for whom it were much better to commend a faire day at night. They accuse men of want of knowledge when they are reprov'd, saying: *Arte hath no greater aduersarie than the ignorant.* Let vs heare therefore what the consent of the Scriptures, of the Church of God, of the Fathers, and of the wisest among the Heathen, haue determined hereof. *Learn not the way of the heathen* (saith the Prophet) *neither be afraid of the signes of heauen, though the heathen be afraid of such.* And againe, *I destroy* (saith God) *the tokens of the Soothsaiers, and make them that coniecture fooles.* And againe, to confute the arrogancie of men: *Declare* (saith he) *the things to come, and so we shall know that you are Gods.* Is there any (saith the Church in her supplication to God) *among the vanities of the Gentiles that can giue raine, or can the beaueus giue showers? Is it not thou O Lord?* To come vnto mens writings. The Councell of Toledo decreed thus: *If any man shall thinke that Astrologers and Mathematicians* (they meane Prognosticators of weather, famine, plague, warres, &c. Fortune-tellers, Wizards and such like) *are to be beleeu'd, hold him accur'd.* The

are they as the signes of raine. <sup>b</sup> Which was holden in Anno 400. <sup>c</sup> *Si quis Astrologia* and

<sup>a</sup> *Mahesti existimas esse credendum, anathema sit. In assertione fidei cap. vlt.*

Which though it be but coniecturall, yet it is euill. First, because it is forbidde by the word. Secondly, the ground thereof is most vncertaine, as appeareth by the difference of their iudgements. Thirdly, innumerable lets doe come, as a sudden cloud obscureth the shining of the Sun. Fourthly, the times and seasons and the euent of them, are placed in the power of God: *Aff. 1. 7.* <sup>f</sup> *Prol. de Iudic. lib. 1. c. 1.* Nam alij difficultate cognitionis adducti, scientiam esse negant.

<sup>e</sup> *Jerem. 10. 1.*

<sup>f</sup> *Isai. 44. 25.*

<sup>g</sup> *Isai. 41. 23.*

<sup>h</sup> Shewing that it is proper vnto GOD onely, to foretell of things to come, and to creatures as it is reuealed from him.

<sup>i</sup> *Jerem. 14. 22.*

<sup>k</sup> If they bee not to be taken as the causes of raine, neither

<sup>d</sup> In Anno 460. canon 16. In hoc quicumque clericus detectus fuerit vel consulere vel docere, ab ecclesia habeatur extraneus. <sup>e</sup> Concil. Agathens. canon. 42. <sup>f</sup> Concil. Aurelian. canon. 32. Cuius qui crediderint, ab ecclesie communione pellantur. <sup>g</sup> Tertul. in Apolog. cap. 35. Quas artes (scilicet Astrologia, Aruspicina &c.) ut ab Angelis desertioribus pradias, & a Deo interdictas &c. <sup>h</sup> Chrysost. Hom. in Ephes. 19. Quia ratione hominem adeo paruum fecit, ut non ab altitudine caeli distans, ut nihil certi scire possit eorum quae superne appareant. <sup>i</sup> Hieron. comment. in Isai. cap. 27. <sup>k</sup> August. de morib. eccles. lib. 1. cap. 21. Reprimas igitur se anima ab huiusmodi vane cognitionis cupiditate, si se castam Deo seruare disponis. <sup>l</sup> August. confess. lib. 4 cap. 3. Quod eas falsissimas comperisses, & noller vir grauis decipientis hominibus victum querere. <sup>m</sup> Ant. Gell. lib. 14. cap. 1. Tollis enim quod maximum inter Deos & homines differt, si homines quoque res omnes post futuras praescerent. Idem. Mutant & variant, tempestatesque eodem in tempore alibi placidas alibi violentas mouent. Idem. Constat inter astrologos stellas istas, infinito prope & innumerabili numero annorum ad eundem locum cum eodem habitu regredi: ut neque ullus observationis tenor neque memoriae ulla effigies litterarum tanto aeu posuerint edicare.

Councell of Venice decreed, <sup>d</sup> that if any man did studie Astrologie, or take in hand to foretell things to come, or he that did giue credit to any such: if he were a Minister should be depriued, and whatsoeuer he were he should bee excommunicate. This Act was afterward confirmed in the Councell of <sup>e</sup> Agatha, and after that againe <sup>f</sup> in the Councell of Orleans. Tertullian saith: <sup>g</sup> Because Astrologie, and such vnlawfull Arts, &c. were inuented by euill spirits, and forbidden by the Lord, Christians may not use them, though they might haue benefit by them. Again, <sup>h</sup> Man (saith Chrysostom) is so farre distant from the heauens, as that hee can know nothing of certaintie of those things that appeare aboue, and therefore it is wisdome for a man to professe himselfe ignorant in these things. Hierome auoucheth, that <sup>i</sup> Astrologers. (qui futurorum scientiam pollicentur) are more hurtfull to a citie than fire. Augustine affirmeth, <sup>k</sup> that to delight in Astrologie is to commit whoredome against God. That <sup>l</sup> the grounds of that Arte are false, and those that use it, deceiue the people. The heathen likewise declaime against it: Phauorinus a Philosopher <sup>m</sup> hath these wordes: If men be able to foretell things to come; then were the difference taken away, which is the greatest betweene God and men. The same affirmeth also, that Astrologers cannot in wisdome diuine of things to come, because the same starres haue diuers effects (if any at all) in diuers places, as that they stirre vp tempests in England, and

faire

faire weather in France at the same time. Neither can this Arte be exactly gathered by experience, because the starres doe perpetually varie their positions, vpon which the iudgement of Astrologie is grounded. *Marcus Cato* held it unlawfull to affirme, that euen the eclipses of the Sunne or Moone (which Astrologers count most pregnant tokens) did foreshew either dearth or plentie, either faire or foule. The wisest Philosophers, neither *Socrates*, nor *Plato*, nor *Aristotle*, did either practise it or write of it. *Cicero* with all his eloquence derideth and reprooueth it. And *Ptolome* himselfe affirmeth, that no man can foretell particular things to come, vnlesse he be inspired with the spirit of God. And albeit that diuers of the testimonies here alleaged were principally directed against the coniectures of Natiuities, and foretelling of the state of life, riches, prosperitie, &c. yet this being vndoubted, that that which is true in generall, is true in euery member of the same; as if the starres can giue no certaine iudgement in any accidentall or casuall things, they can giue no iudgement of the weather: If no man can foretell particular things to come, no man can prognosticate of the weather particularly to come: therefore that which is said in generall, is said against the particulars of Astrologie.

How then (will one say) doth it come to passe, that men foretelling of particular things, by the sight of the starres, do rightly foretell that which commeth to passe? I answer: Some are stirred vp by God to foretell euent to come, as were the Prophets. Some are instructed by euill spirits with whom they haue acquaintance, as is reported of *Demoniacus*, and of *Pythagoras*. Some againe when they

<sup>a</sup> *Cato lib. 4. Origin.*  
<sup>o</sup> *Cic. de Divina. lib. 2.*  
<sup>p</sup> *Ptolom. lib. centum*  
*dieta. 1. Fieri nequis*  
*ut qui sciens est par-*  
*ticularis rerum for-*  
*mas pronunciet, scius*  
*nec sensus particula-*  
*rem sed generalem*  
*quandam suscipit sen-*  
*sibilis rei formam, o-*  
*portet q. tractant hec*  
*rerum coniectura vti.*  
*Soli autem numine*  
*afflati predcant par-*  
*ticularia.*

<sup>q</sup> *1. Sam. 12. 17. but*  
*not by the sight of*  
*the starres.*

<sup>r</sup> *Lactant. lib. 2. c. 19.*  
*Magorum autem ars*  
*omnis ac potentia ho-*  
*rum (scil. demonum)*  
*aspirationibus coëstat.*

<sup>t</sup> *Terent. lib. de anim.*  
*cap. 14.*

u they



<sup>a</sup> they know not what to say, speake <sup>\*</sup> probable or <sup>v</sup> doubtfully, of that which is vncertaine; as when they say the weather will be *meane, indifferent, reasonable faire, seafonable, moderate, variable, warme, &c.* in which they cannot greatly faile. Sometime also when such teachers obtaine such fauourable hearers (as it often commeth to passe among people that delight in lies) that one forespeech that happeneth true, shall counteruaile many that happen otherwise (such is the blindnes and simplicitie of wretched people that feare not God) as in their *erring Authors*, their obseruation of the *twelue daies*, of the *Purification*, of the *day of S. Paul*, of the *hanging* of the Moone, and many such childish vanities without ground or reason may be seene. And lastly sometime, for that God for the hardnes of <sup>z</sup> mens hearts suffereth such prophecies to come to passe. To conclude therefore: Although that noble Science of Astronomie, is greatlie profitable both for <sup>a</sup> the knowledge of the marueilous workes of God in the heauens, and for our <sup>b</sup> necessarie direction in humane affaires, being therefore <sup>c</sup> commended vnto vs in the scripture, which foresheweth the motions, positions, aspects and eclipses of the heauenly bodies, with many things necessarie for the gouernment of Common-wealth; which belong vnto them, as they are signes of seasons, daies and yeeres: and although we may foreknow in generall the seasons of the yeere, and that which dependeth on the same; yet those particular coniectures which are gathered from hence, of the chaunge of the wea-

<sup>a</sup> August. cont. Academ. lib. 1. cap. 7. Aliquem ex hoc genere hominum proferre si poteritis, qui consilium nunquam de responsis dubitaueris, nunquam postremo falsa responderis.

<sup>\*</sup> Vide Ioachim. Forsum prognost. lib. de Astrologia. ult. Proximo (inquis) anno ceciparum aut nihil videbunt, sordi male audient, musi non loquuntur. Senectus. eodem anno eris immedicabilis propter annos qui precesserunt. Varia eris rerum mutatio, &c.

<sup>v</sup> Ita Deleus Apollo suis illis consultioribus, Herodot. in Clio. de Craso, si arma Persis inferret, magnum euerteret imperium, scil. vel suum vel Persarum.

<sup>z</sup> Deut. 13. 3.

<sup>a</sup> T. Hess. 2. 10. 11.

<sup>b</sup> Psal. 19. 1. Arnob. cont. Gent. lib. 8. Caelum ipsum vide quam late tenditur, &c. Caluin. in Gen. 1. ver. 16.

<sup>c</sup> Basil. Hexam. 6. Necessariae sunt ad humanam vitam luminarium notae & significationes. Si enim quis non ultra modum signa ex ipsis curiosis inquirat, utiles ipsorum observationes, ex longa experientia comperies. <sup>c</sup> Job. 38. 31. 32. 33. Anus 9. 6.

ther

ther for euery day,<sup>d</sup> of famine, earthquakes, warres, death of Princes, amitie, sedition, and such like, haue neither ground in Arte, nor hold in reason, but are flatly forbidden by the worde of God. And although sometimes particular predictions may happen true, as those of <sup>e</sup> *Thales*, <sup>f</sup> *Spurina*, and <sup>g</sup> *Asclatariion*: yet because it is flat sacrilege<sup>h</sup> vnto the glorie of God, inuented by<sup>i</sup> euill authors, forbidden by the Scriptures, Councels and Fathers of the Church, hath no ground nor certaintie in Arte, and<sup>k</sup> is vnprofitable vnto men: therefore it is not lawfull, for Christians, to professe, practise, or consent vnto it, neither were the heauenly bodies ordained for such abuses.

<sup>d</sup> Of which they may as well (hauing the skill and vse of the *Ephemerides*, for as much as errantibus stellis nulla illis foretel twentie, fortie, or an hundred yeers before, as one yere: how much the were such knowledge to bee esteemed, if it were lawfull, and were a skil, and not a fraud.

<sup>e</sup> *Laeri. lib. 1. in vita Thaleis. Cum velles offendere, quàm sibi*

*facile sapienti dixi, precognita futura ueritate conduxisse olearia pecunia sibi innumeras comparasse.* <sup>f</sup> *Valer. Max. lib. 8. cap. 11. Qui mortem Cesari pradixis & proximos 30. dies, quasi fatales, caneret, quorum ultimus erat idus Martij. Et cum forè mane uterq, conuenisset, Cesar Spurina: ecquid scis idus Martias iam uenisse? Et is, ecquid scis, illas nondum præterisse? Cesar eodem die 24. vulneribus confusus est.* <sup>g</sup> *Sueton. in vita Domitian. Cum mortem imperatori pradixisset, interrogatus quis ipsum maneret exitus: affirmauit fore ut breui laceraretur à canibus. Hunc interfici sine mora iussit, sed ad coarguendam temeritatem artiis, sepeliri quoque accuratissimè imperauit. Quod cum fieret, euenit ut repentina tempestate desecto funere seminuſtum cadauer disperperet canes, &c.* <sup>h</sup> *Isai. 41. 23.* <sup>i</sup> *Cic. Dinin. lib. 2. Gell. lib. 14. cap. 1. in fine.*

Question II. verse 16.

Wherefore is it said, that God made two great lights? &c.

**T**He Sunne and the Moone are called great lights: partly of their nature & effects; because they giue more light than other stars: and partly also after the custome of the Scripture, (to speake vnto the capacitie of the simple) because

E

they

<sup>a</sup> Ambros. Hexamer. lib. 4. cap. 1. Non tam aliorum comparatione quam suo munere. For the Moone being found to be the least of all the heauenlie bodies, except Venus and Mercurius, through her neerenes vnto vs, giueth greatest light, and seemeth greatest, next the Sunne.

<sup>b</sup> Varro de lingua Lat. lib. 4. Sol, quia solus apparet.

<sup>c</sup> August. de Gen. cont. Manich. lib. 1. cap. 14. Illa tamen suo fulgore superat omnia, & ideo princeps eorum rectissime dicitur. Therefore called of the heathē the Queene of heauen. Iere. 44. 17

<sup>d</sup> vers. 18. Psal. 136. 9.

<sup>e</sup> Hinc wov shamash Chaldaice to scrue. <sup>f</sup> Basil. Hexam. Hom. 6. Primò ipsa lucis natura producta est: nunc autem solare hoc corpus ut primogenita illi luci vehiculum sit, preparatum est.

<sup>g</sup> 1. Cor. 15. 41.

<sup>h</sup> Basil. Hexameron. 6. August. Epist. 119.

ad Iannuar. cap. 4. Incrementa & decre-

menta lunaria ex conuersione globi eius coniecerunt. Vitruv. lib. 9. cap. 4. Berofus pilam esse ex dimidia parte candensem docuit, conuertitq; candensem versus solem, propter eius proprietatem luminis ad lumen. Aristarchus Samius aliter: Lunam proprium lumen non habere, sed esse vni speculum, & a solis imperio recipere splendorem. <sup>i</sup> Aug. de Gen. ad lit. lib. 2. cap. 15. Idem de Gen. imperfect. cap. 13.

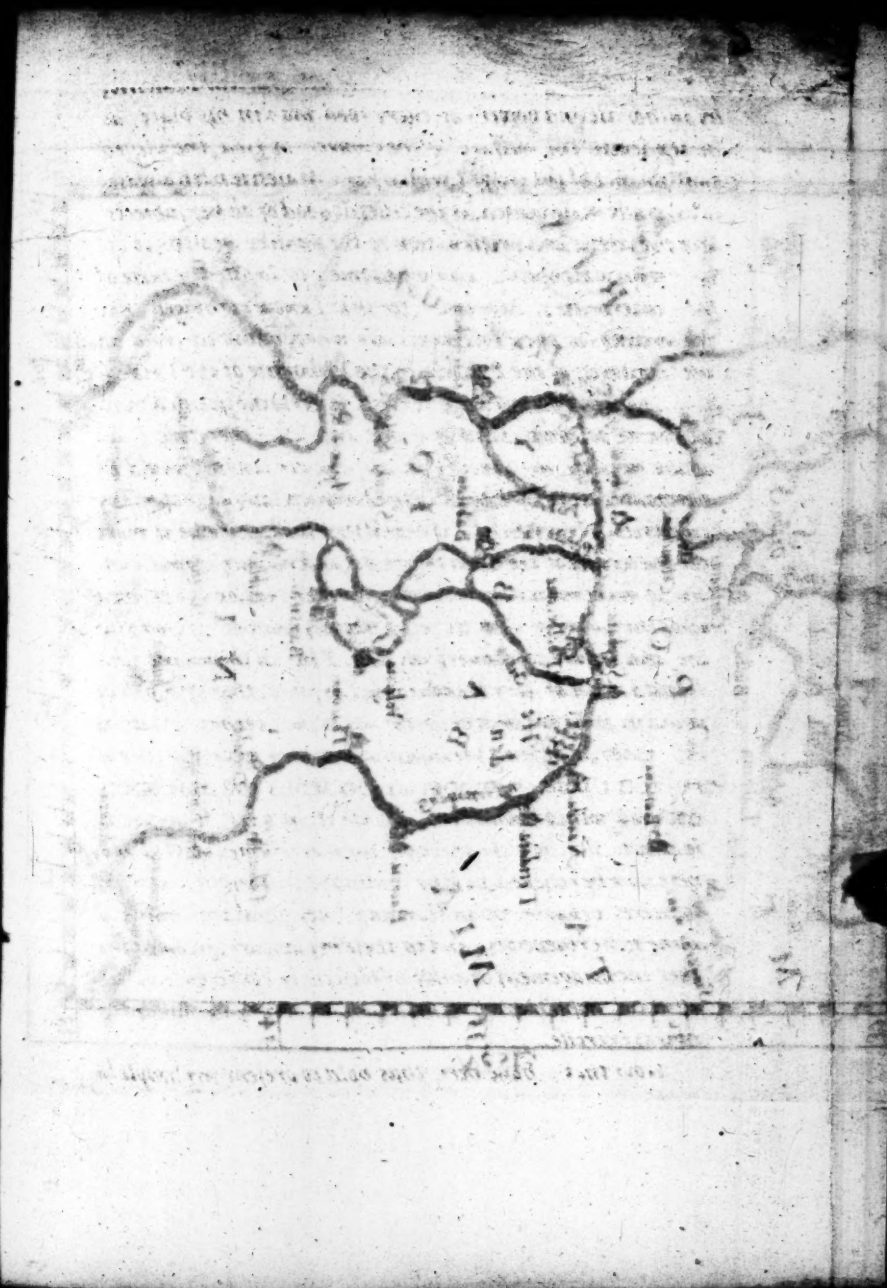
<sup>k</sup> Plin. lib. 2. c. 9. In coetu nō cernitur, quoniam haustum omnem lucis auersa, illō reuerat unde acceperat.

they <sup>a</sup> appeare vnto men to bee the greatest. The Sunne appeareth alone in the day, <sup>b</sup> not because he is alone, but because through his exceeding brightness, the other Starres cannot be seene. The Moone also in her brightness <sup>c</sup> obscureth many Starres, and being more beautifull than any other, hath worthily the <sup>d</sup> chiefe preheminance in ruling of the night. They are called *greater* or *lesser* by comparison; either of their light, or of their bodies. The Sunne is called in the language of the Scriptures *wov shamash*, that is <sup>e</sup> a seruant, as if he were Gods onely minister of light to all the world, because he is <sup>f</sup> as it were the chariot wherein light is carried, not onely to inlighten the ayre and the earth; but euen the Moone and Starres themselues: which although they were indeede created lights, <sup>g</sup> so as one starre differeth from another starre in glorie, yet is their glorie much more increased by their beholding of the Sunne. The Moone is euidence enough hereof, which shineth onely on that part <sup>h</sup> which is next the Sunne, as that whereon the Sunne doth cast his beames. Wherefore the Moone is alwaies full, as *Augustine* <sup>i</sup> saith, although to vs she appeare not so. For according to her distance from the Sunne, so is her light to vs ward, and the lesse it appeareth vnto vs, the more <sup>k</sup> it is increased on the other part, being vpward and next the Sunne, which through the thicknes of her bodie wee cannot see. For to thinke that the bodie of the Moone, waneth and increaseth with her

light

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 with her

in esse ex di-  
 atem luminis  
 speculum, &  
 rifest. cap. 13.  
 de acceperat.  
 light









oyon cut out on the earth. *Plin. lib. 6. cap. 26.* This river is the West bound of the land *Hamilah*: for the word *Sabab* translated com-  
passeth, signifieth to bound out as well as to inuiron, and is so to be taken in this place.

*Hamilah* was part of *Affrica* and part of *Persia* (as after *Mofes* those countries were diuided) where Gold and Bdelium and the Onyx  
stone is found. *Plin. lib. 6. cap. 27. Salin. cap. 68.* Bdelium (as *Plinie* saith) is a tree, the wood whereof is blacke in colour, sweete in saour,  
and bitter in taste: the same also yeldeth sweete Gumme.

*Gihon*, the second head, called afterward *Nahar-Seres* נהר סרס *Seres*, that is, a river gelt or cut off; because it is the first diuision of  
*Euphrates*, where his waters are gelt or diuided: this compasseth the plaine of *Sinbar* where *Nimrod* the sonne of *Cush* inhabited: is also  
the bound and border of *Arabia*, where *Saba*, *Sabatha*, *Subetha* (together with *Sheba*, *Dedan* and *Midian* the sonnes of *Abraham*) possided.

Of the land of *Cush* in *Ethiopia*, where *Sheba* & *Dedan* the sons of *Raamoth* had their possessions, there is no appearance of such a river.  
*Hiddelet*, the third head, runneth on the East part of *Babylonia*, which is toward the East side of *Asshur*, and for that in a short course it  
is ioyned with *Tigris* (and perhaps imitateth the swiftness of his stream) is also called by his name, as appeareth *Dan. 10. 4. Plinie lib. 6.*  
*cap. 27.* calleth it *Diglitus*, which is for *Hiddelet* or *Hiddelet*, corrupted; it taketh his name of swiftness: and is called of the *Persians Tigris*,  
which (saith *Curtius lib. 4.*) is in the Persian tongue an arrow: of Greekes and Latins for his swiftness and violent streame is fildy com-  
pared with the Tiger. This is that other Arme of *Euphrates*, whereof *Ptolome* (saith *lib. 6. cap. 18. 3. in Euphrate* *Sine 120. 3. in 24. cap. 8. c.* *Eu-*  
*phrates* where he is diuided, his position being 79 degrees Lon. Lat. 33. m. 40. one of his streames runneth thorough *Babylonia*, the other  
by *Seleucia*, and the river *Bassius* is carried betwene them.

*Perath*, the fourth head, is the maine and principall stream of *Euphrates*; last remembered, because more commonly knowne. This  
passeth thorough the cite *Babylon*, and ioyneth with *Tigris* at *Apameia*, from whence they runne together; and lastly, after a new diuision,  
doe fall into the Persian Gulph.

*Ninus* is that *Ninine*, builded by *Asshur*, *Gen. 10. 11.* it obtained the Empire before that of *Babylon*, 2. *King. 18. 33.* it repented at *Jonah's*  
preaching, *Ier. 3. 15. Matth. 12. 41.* was destroyed for crueltie and contempt of God, *Naim. 2. 8. Herodot. in Clito.* it contained sixscore  
thousand infants which knew not their right hand from their left, *Jonah. 4. 11.* and in circuit three daies iourney, *Jonah. 3. 5.* being 480.  
furlongs, and had 1500. towers vpon the walles, *Diodor. Sic. lib. 3. Herodot. in Clito. Strabo lib. 16.*

*Babylon*, that cite of confusion, overcome by *Cyrus*, *Isai. 45. 12. Dan. 5. 30. 31.* was afterward brought to ruine by the successors of *A-*  
*lexander*: in *Soludinum* relijs, exhausted, vicinized *Seleucia*; became a desert (saith *Plinie lib. 6. cap. 26.*) as had been foretold by the *Pro-*  
*phets*, *Isai. 13. 2. Ierem. 50. 1. 2. Dan. 2. 30. Seleucus Nicator* hauing spoiled it, builded *Seleucia* in stead thereof. Afterward the *Persians*  
ruinated *Seleucia*, builded *Ctesiphon*, and made it the head cite of the kingdom, *Strabo lib. 16. Plin. lib. 6. cap. 26. Herodot. lib. 3. Sequenti.*  
*lib. 6. cap. 1. Ctesiphon* *leo Babylonis, sedes regia est Persarum.*

*Gaugamela*, the meeting of the Ram and the Goats, *Dan. 8. 6.* where *Alexander* vterly ouerthrew the power of *Darius*, and obtained  
the Empire of *Asia*. It containeth Grad. 19 30. Lat. 37. 0.

Furthermore, it is to be obserued, *Gen. 11. 2.* They went from the East &c. that *Noah* and his companie going forth of the Arke, passed  
the mountaines of *Armenia*, and dwelt in *Affrica*: which (as here appeareth) is on the East from *Sinbar*. For *Ararat* or *Armenia* is selfe, is  
not East from *Sinbar*, but North and declining West. The mountaines of *Armenia* are parts of that huge and mightie *Caucasus*, which  
beginning with *Taurus* and *Armenus* in *Cilicia* runneth on into *Scythia* and *India*, called by diuers names, but yet continued in the gene-  
rall termes of *Caucasus* and *Caucassii montes*. Looke *Gen. 8. 4. 2. Arctus lib. 1. cap. 13. Philostratus lib. 2. Ptolom. Geograph. lib. 5. cap. 9. 10. Tab. 2. 2.*  
*cap. 13. Tab. 7. Strabo lib. 11. Mela lib. 1. cap. de Egipt. Curtius lib. 4. De extra Tigrim habebas, 4. Lena montes, quos Gordianus vocant, I would*  
thinke rather they were the *Niphates*, but for the reuerence of Antiquitie.



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vnto the right  
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Question 7. Verse 9.

What is meant by the tree of life?



Among all the trees of the Lords garden,  
which were most pleasant to the eye, and  
good for meat, two especiallie excelled a-  
boue the rest in vse and vertue, which are  
called the tree of life, and the tree of knowledge of good  
and euill. These are said to be planted in the middest  
of the garden, either according to y<sup>e</sup> proprietie of the  
Hebrue phraze of speech, as thus: *I dwell in the mid-  
dest of mine own people*, that is, among mine own peo-  
ple, to signifie that out of the garden were no such  
trees: or els, about the middest of the garden it selfe,  
either because therby, their place might argue their  
excellent vse; or that by their placing, he to whom  
they were giuen, might haue the vse of them al-  
waies to meditate thereon. They were very trees,  
not allegories in the name of trees; for they were  
planted, they were watered, they grew & bare fruit  
as other trees. What fruit they bare is not expresse,  
and therefore not necessary for vs to know. But that  
their fruit might be of the kind of other fruit, and  
haue a proper vertue giuen vnto it, I see not what  
doth hinder, seeing that the shadow of Peter, nor  
the kerchiefs and handkerchiefs from Pauls bodie,  
did differ from the shadowes of other men, or from  
other linnen of the same kind, but onlie in the ver-  
tue of healing, that God for a time did giue vnto  
them. Now the first of these trees is called the tree

<sup>a</sup> 2. King. 4. 13.

<sup>b</sup> Life, and the com-  
mandement.

<sup>c</sup> August. de Gen. ad

Gen. lib. 8. cap. 6. Pro-

ferat hoc signum a-

rat visibile & corpo-

rale, sicut arboris. ca-

pit. 4. Ne cogat

in allegoriam, ut non

ista ligna fuerint, sed

aliquid aliud nomina

ligni significant.

Chrysost. Hom. in Gen.

13. Sed forte sunt, qui

ex propria sententia

quedam dicere voluit,

nee flumina concedis

esse flumina, &c. que

se ne feramus satis sed

obtinemus aures.

<sup>a</sup> Act. 5. 15.

<sup>b</sup> Act. 19. 12.

<sup>c</sup> Ibid.

<sup>d</sup> Gen. 27. 30. 31. 32.

as the soule

is called non va-

phast chaiah: not

that the tree did

liue (nisi vita vege-

tatiue) but gaue of

imparted life to o-

ther.

<sup>1</sup> Properly a tree pre-  
serving or maintai-  
ning life (*arbor vivifi-  
cans*) for the hebrue  
tongue wanteth ad-  
iectives, or (which  
the Grammarians  
call) *denominata*.

<sup>2</sup> Gen. 3. 22.

<sup>3</sup> Job. 6. 63.

<sup>4</sup> For y<sup>e</sup> soule which  
dyeth the secon-  
death, loseth not  
the substance, but the  
blessed qualities:

*Non in substantia,  
sed in qualitate mori-  
tur*, as Gregorius saith.

<sup>5</sup> For no elementa-  
rie substance can by  
nature bee perpetu-  
all, as *Aristot.* de  
celo lib. 2. cap. 6.

<sup>6</sup> Beda & Strabus Hi-  
stor. eccles.

<sup>7</sup> August. de Civitat.  
Dei. lib. 13. cap. 20.

*De ligno autem vite  
propterea gustabant,  
ne mors eis undecun-  
que subreperet, vel se-  
nefute confecti, de-  
curfus temporum sta-*

*tui interirent.* Tanquam cetera essent alimento, hoc Sacramento stasis scilicet temporibus de eo sumpto.  
*Aquin.* pars. 1. quest. 97. Beda. Lignum vite dictum est, quia divinitus accepit. hanc vim, ut qui ex  
eius fructu comederet, corpore eius stabili sanitate & perpetua soliditate firmaretur: nec ulla infirmi-  
tas nec atavis imbecillitate, in deterium vel in peccatum laberetur. Hieron. Zanch. de oper. Dei. pars. 3.  
lib. 1. cap. 1. Reliquarius arborum fructus, docet Augustinus (ut supra) ad hoc fuisse destinatos, ut  
molestiam famis & sitis tollerent: sed huius fructum ut præsaret homini vim, &c. Hec fuit vis data  
illi arbori, & nunquam adempta: eoque naturali quodammodo illi fuit; & ob hanc causam post pec-  
catum positus fuit Cherubim. P. August. de peccat. merit. & remiss. lib. 1. cap. 2. Luther. com. in Gen.  
cap. 2. Docet Paulus, etiam si Adam non peccasset, tamen victurum fuisse corporalem vitam, indigam  
cibi, potui, quietis, crescentem, generantem & cetera; donec per Deum, ad vitam spirituale non esset  
transitus, in qua vixisset sine animalitate ut ita dicam, nempe ab ira ex solo Deo. & non ab externa  
sicut ante, ex herbis & fructibus: idque sic uti tamen homo habeat carnem & ossa, & non sit mere  
spiritus sicut angeli. 1 Gen. 3. 24. 2. King. 2. 11. 2. King. 7. 2.

health,

teous, can be no farther to themselves; but by ver-  
vnto the righteance and word of God. And if these  
of the life indued with strength, as it were to leng-  
then our mortality, how much rather may we think  
by the authoritie of the word, that God indued this  
tree with vertue to preferue them in life, which  
were not subiect vnto death:

Isai. 3. 1.

Matth. 4. 4.

Deut. 3. 3.

1. Tim. 4. 1.

## Question. 8. verse 9.

Wherefore the other tree was called *the tree  
of knowledge, of good and euill?*

**T**his is vntruellie supposed by the Hebrew  
Doctors, that the tree had vertue in it to  
giue sharpenesse of wit to him that did eate  
thereof: which conceit gaue cause to *Iulian* to ca-  
uill at the Scripture, as though God had pleasure to  
haue detained men in ignorance. Other speake  
more neere the purpose, but yet not fallie; that it  
was so called of the euent, because through eating  
of the fruit thereof, the knowledge of euill was pro-  
cured: for it may seeme it was so called: to giue *A-*  
*d**am* thereby a warning of feeling euill. But more  
directlie indeed was it called the tree of knowledge  
of good and euill; because it was made a rule for

Chrysost. Hom. in  
Gen. 16. Nemo enim  
ex eo ligno oculos  
eorum aperuit.Targh. Hierosol. De  
qua quicunque edis,  
discernis inter bonum  
& malum.  
Onkelos paraphrasi.  
Caldai. Cognosces in-  
ter bonum & malum.  
Ioseph. Antiq. lib. 1.  
cap. 2. Rab. Salam.Lib. 3. Apud Cynil.  
concr. Iulian. Deum  
autem interdiceret cog-  
nitionem boni & ma-  
li hominibus a se fer-

mati, quomodo non summam prae se fert absurditatem? Inquit Iulianus. *August. de Gen. ad lit. lib. 8.  
cap. 6. Lombard. lib. 4. diff. 17. Quia post prohibitionem erat in illa transgressio futura, qua homo expo-*  
*riendo disceret, quid esset inter obediens bonum & inobediens malum.* *Verf. 17. Demas. lib. 2.  
cap. 11. Accurrit ista res ad quendam probationemque & exercitium obe-*  
*diens & inobediens hominis.* *Chrysost. Hom. in Gen. 14. Ab uno saxum ligno abstineret iussu,*  
*ut scire possit, quid sit sub domino (esse) cui obedire debeat, & parere si quid illa imperaret. Zanch.*  
*part. 3. lib. 1. cap. 1. de op. Dei. Quia visibilis regula fuit, qua cognosceretur bonum & malum, non*  
*per se sed propter mandatum Dei adiunctum. Ratio: quia hac fuit prima lex Dei, unde omnes reliquae*  
*pendent; oportuit igitur hanc esse vim totius legis, qua docetur quid bonum quidque malum.*

man



man to know, what was good, and  
 soone as it was inioyned man by precept  
 thereof. The tree was bare holefome & pleasaunt  
 as well as other. What made it euill to eate thereof?  
 nothing els but disobedience vnto the <sup>h</sup> commaun-  
 dement. For because it was said: thou shalt not eate  
 thereof; for that cause only it was euill to eate there-  
 of. But wherefore did the Lord forbid the eating  
 of the fruit? Because <sup>1</sup> it was necessarie, that man,  
 who was adorned with such an height of dignitie,  
 should yet owe homage vnto his creator as to his  
 Soueraigne Lord: which dutie <sup>2</sup> consisteth in sub-  
 iection both in will & deed, his will to be comman-  
 ded by the will of God, and his worke to be ruled  
 by his will, that both in will, in worke, in word and  
 thought, he might declare his inferioritie by obedi-  
 ence. Man therefore by this commandement, *thou  
 shalt not eate of it:* <sup>1</sup> was taught to measure good and  
 euill, not by his owne will, but by the will and word  
 of God; and to seeke for the rule of good and euill  
*at the law and at the testimonie:* <sup>2</sup> as faith the Prophet.  
 And this was requisite, because <sup>3</sup> the will of God is  
 the fountaine of iustice and of goodnes: therefore  
 it cannot be but good and righteous which he wil-  
 leth, and therefore righteous because hee willeth it:  
 but the will of man although it <sup>4</sup> were created righ-

<sup>1</sup> Gen. 3. 6.

*August. de Gen. ad lit.*  
 lib. 8. c. 6. Dicit non po-  
 test quanta mihi pla-  
 ceat illa sententia, nō  
 fuisse illam arborem  
 cibo noxiam; neq, e-  
 nim qui fecerat omnia  
 valde bona, in para-  
 diso instituerat ali-  
 quid mali: sed ma-  
 lum fuisse homini  
 transgressionem pre-  
 cepti.

<sup>2</sup> *Ambros. lib. de Pa-  
 radiso, cap. 7. Nō fallor,  
 moris causa inobe-  
 dientia fuit. Et ideo  
 homo ipse sibi moris  
 est causa, non habens  
 Deum suae moris au-  
 thorem. Neque enim  
 si medicus prescripse-  
 rit egrotanti à quibus  
 videatur cauendum,  
 atque ille ab interdi-  
 ctu non putaueris ab-  
 stinendum: causa e-  
 ius mortis est medi-  
 cus, sed utique ipse si-  
 bi reus mortis est pro-  
 prie.*

*August. de ciuit. Dei*  
 lib. 14. cap. 12. Esca nō

malicia & noxia, nisi quia prohibita. Sed obedientia commendata est in precepto, quia virtus in creatura  
 rationali mater quodammodo est omnium custodiens virtutum. <sup>1</sup> *Basil. Hom. Quod Deus non est author  
 mali.* *Chrysost. Hom. in Gen. 13. Vertere possis quod gratia & liberalitate illius frueretur, essetq, Do-  
 minus aliquis & nature suae & omnium visibilium.* <sup>2</sup> *August. de Gen. ad lit. lib. 8. cap. 13. Dominus  
 quidem quid iusseris, videris, facientibusq, à seruiente quod iussit.* <sup>3</sup> *August. de verb. Dom. Serm. 34.  
 Bona est arbor, nolo tangas. Quare? Quia Dominus sum, tu seruus. Hec tota causa est. Si parua est,  
 dedignaris esse seruus? Quid autem tibi expedit nisi esse sub Domino?* <sup>4</sup> *Deut. 1. 2. 8. Isai. 8. 2. 3.  
 Isai. 4. 6. 10. August. in Psal. 21. 161. Inuenies fontem iustitiae, ubi est fons vitae.* <sup>5</sup> *Gen. 1. 27.  
 Ephes. 4. 24. Fulgent. ad Mon. lib. de praedest. cap. 18.*

teous,

teous, can be no farther righteous, then it is subiect vnto the righteousness of God. But some complaine of the planting of this tree, or the giuing of this precept vnto man, <sup>p</sup> as though thereby an occasion were giuen of offending. And doe not they murmur causeles against the Lord, either because hee made not man like himselfe immutable; or els because he taught him so graciouſlie a point so necessarie, that his <sup>a</sup> felicitie depended vpon obedience? And so gracious was the Lord, that when he might haue tried his obedince <sup>r</sup> by matters of greater moment: or as well might haue commaunded him to <sup>r</sup> abstaine from all the trees saue one (which had beene for him sufficient) or else from halfe of them; hee forbiddeth him but one, <sup>r</sup> then which he could not haue lesse restrained him, and taught him knowledge. Wherefore this precept was not giuen, neither the tree of knowledge placed there as a snare to make him fall, as the wicked do blasphemously murmur against the Lord; but the <sup>u</sup> iustice of God required, that the creature should be subiect to his creator, & therefore the Lord in mercie bound him to obedience; and most fatherlie gaue him <sup>u</sup> warning, to the end he should not fall, <sup>r</sup> declaring that the life of man dependeth vpon obedience to God. Neither did he this, <sup>u</sup> as though he needed mans o-

<sup>r</sup> Basil. Hom. Quod Deus non sit auctor mali. At cur inquis in creatione non habemus, ut ne volens nobis peccare detur? Quia etiam in famulos non cum vinetis habes benivolos putas, sed cum voluntarie ea que officij sunt, explere videris. Itaq; etiam Deo non gratum est quod coactum est, sed quod ex virtute recte geritur. Vide etiam causas in Iren. lib. 4. cap. 78. 79.

<sup>a</sup> Iustin. Mart. Epist. ad Diognet. Per cognitionem vitam ostendentem. Neque enim vita sine cognitione, neque cognitio iusta sine vita vera.

<sup>r</sup> As hee did Abraham. Gen. 22.

<sup>r</sup> Chrysostom. Hom. in Gen. 22. Neque enim dimidiatam deis illi rerum fruitionem, neque à pluribus abstinere iussit.

<sup>u</sup> Bernard. Hom. 2. de circumcis. Dom. Leuissimum planè mandatum, & larga quovino mensura. <sup>u</sup> August. in Psal. 70. & de verb. Dom. Serm. 34. Quomodo erit sub Domino, si non fueris sub precepto? non potuit Deus perfectius demonstrare quantum sit bonum obedientie, nisi cum prohibueris ab ea re que non eras mali. <sup>u</sup> Tertul. in Marcion. lib. 2. Benignissime enim demonstrans exitum transgressionis: ne ignorantia periculi, negligentiam iunaret obsequij. <sup>r</sup> Iustin. Mart. Epist. ad Diognet. August. de ciuit. Dei lib. 14. cap. 12. Quandoquidem sic creatura rationalis facta est, ut ei sublitam esse sit utile: perniciosum autem suum, non eum à quo creata est facere voluntariam. Es hinc maxime commendatur quale bonum sit Deus, cum nulli ab eo recedenti bene est. Idem de Gen. ad lit. 11. c. 1. <sup>u</sup> Iren. lib. 4. c. 28. Inisio igitur nō quasi indigens Deus hominem plasmasit Adam, sed ut haberet in quem collocaret sua beneficia. Nec nostro ministerio indigens, iussit ut eum sequeretur.

L

bedience;

<sup>a</sup> Iren. *ibid.* Propter hoc exquiris ab hominibus seruitutem, ut quoniam est bonus & misericors, benefacias illi qui perseverans in seruitute eius.

<sup>b</sup> Tunc propter debitum seruitutis creaturae ad creatorem; cum quia (Cyril. *lib. 3. in Iulian.*) non dubium est, quin leges constringant quod moratur.

Et quod propensum ad defectionem, vindictis remouentur, dirigant ad bonum, & a deterioribus recedere cogant eos, qui honesti rationem alioqui non haberent. Unde nemo qui mente praeditus est, redargueris vel leges, vel legistatorem, quod illas intulerint: non enim ipsi auctores sunt ut deprehensi peccantur. <sup>c</sup> Tertul. *aduers. Marcion. lib. 2.* Benignissime enim demonstrauis &c. <sup>d</sup> Matth. 11. 30. Chrysost. *Hom. in Gen. 14.* Magna huius praecepti facilitas est. Sed dilecte, graue malum est desidia, facitque ut facilia omnia videantur difficilia. Et infra. Dedit nomina animantibus. Non temere hoc factum, sed (praeter alia) ne putaretur ex ignorantia peccasse, & ut scire possi, quod lapsus ille ex desidia fuerit. <sup>e</sup> Bernard. *tract. de grad. humil.* Si enim cetera bona sunt, quae sapiunt bonum, quid opus est edore de ligno quod sapiat etiam malum?

bedience; but that being good and mercifull, hee might <sup>a</sup> continue and increase his goodnesse vnto man, obeying his commaundement. It was therefore great <sup>b</sup> equitie and righteousnes in God to forbid the fruit. It was <sup>c</sup> his gracious mercie to warne man of the punishment. It was shamefull negligence in Adam <sup>d</sup> not to keepe a commandement so easie, and to beare so light a burden. For seeing hee had libertie <sup>e</sup> to take of all the trees that fauored of life, what need had he to tast of that onely tree that fauored of death?

#### Question 9. verse 17.

Whether God in iustice could inflict so great a punishment, as hee pronounced for the eating of the fruit? *in the day that thou eatest thereof, thou shalt die the death.*

<sup>a</sup> Gen. 4. 13.

Ezech. 11. 3.

Iren. *lib. 5.* Qui super-

grediuntur leges &

postea panas dant,

queruntur de legisla-

toribus, sed non de seueritiss.

Sic autem & diabolico spiritu pleni, innumeras accusaciones inferunt sa-

ctori suo, cum & spiritum vite nobis donauerit, & legem omnibus aptam posuerit; & nolunt iustum

esse iudicium Dei. <sup>b</sup> Ezech. 16. 22. August. *de ciuit. Dei lib. 21. cap. 12.*



He rebellious nature of man is alway ready <sup>a</sup> to repine against Gods iustice, accusing the same of too much seueritie: but in the meane season <sup>b</sup> it will not see the hainousnes of sin,

which

which is the cause thereof. And indeed if God doe punish more then is the greatnes of the fault committed, then doth he not according to his word;

<sup>c</sup> Give euerie man according to his worke. Againe, shall <sup>a</sup> not the iudge of all the world doe right? Yea, <sup>c</sup> the

Lord is known by executing iudgement, as faith the Prophet. Wherefore although the punishment it selfe

that was denounced, doe sufficientlie declare the greatnes of the sinne, because God doth alway punish righteously: yet if we examine duely the force

of the commaundement, wee shall find the offence to be <sup>f</sup> greater then the punishment. In which com-

mandement (as in euerie law of man) three things are <sup>g</sup> chieflie to be considered: first, the thing for-

bidden: secondly, the authoritie of him that giueth the charge: and thirdlie, the end wherefore it was

prohibited. The thing forbidden was the eating of the fruite, which <sup>h</sup> the wicked esteeme of no greater moment, then an apple or a nut is worth, which

Adam and his wife deuoured. But the law is <sup>i</sup> spirituall, and <sup>k</sup> commandeth things that are spirituall. It

had therfore doubtles a farther purpose and intent, which Adam by the image of Gods wisdome that

was in him, did also rightlie vnderstand: which was <sup>l</sup> that hee must be wise according to sobrietie, not

presuming of his owne wisdome to define good and euill, but by the will and word of God, where-

as. *Tertiam præcepti dignitas. Hieron. Zanch. de oper. pars. 3. lib. 1. cap. 1. In interdicto tria consideranda sunt. Res interdicta, auctoritas interdicentis, & fines interdictionis.* <sup>b</sup> As Iulius the third,

Pope, affirmed he had as great reason to be angrie for a Peacocke, as God had to be angrie for an Apple, seeing an Apple was not so great a matter as a Peacocke. *Paul. Verg. Rale. in vita Rom. Pontif. 1 Rom. 7. 14. 1 Hieron. comment. in Rom. 7. 14. Et spiritualia mandata, &c.*

<sup>1</sup> Rom. 12. 3. *Ambros. in Rom. 12. Aperiè ostendit, hoc debere nos sapere, quod iustitie terminos non egrediatur; ut non nobis solis utile sit, sed ut nulli obstat, ut consensimus forte quam mensus est Deus: nequis arroganter de se sentiat.*

<sup>c</sup> Psal. 62. 12.

<sup>e</sup>zech. 7. 8.

<sup>e</sup>zech. 2. 23. & 22. 12

<sup>d</sup> Gen. 18. 25.

<sup>e</sup> Deut. 32. 4.

<sup>f</sup> Psal. 9. 16.

<sup>g</sup> Ezech. 20. 44. & 16.

59. <sup>h</sup> Psal. 130. 3. For

although in respect

of Adam, it were an

absolute threatning

of death: yet in respect

of Gods secret

counsaile, it was conditional. *vix. vnlesse*

the Son of God do

take vpō him mans

redemption: so that,

in that his bodilie

life was spared,

though in miserie,

or that hee was not

in body and in soule

cast presentlie into

the flames of hell,

his punishment is

lesse then his desert.

<sup>i</sup> Bernard. lib. de præ-

cept. & discip. *Primam*

*ergo necessitatem cuius;*

*facit in promittendo*

*voluntas. Secundam*

*præcipientis auctori-*

*tas. Tertiam præcepti dignitas.*

*Hieron. Zanch. de oper. pars. 3. lib. 1. cap. 1. In interdicto tria consi-*

*deranda sunt. Res interdicta, auctoritas interdicentis, & fines interdictionis.*

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unto he ought simplie to submit himselfe. And seeing the Lord had taught him <sup>m</sup> by the commaundement, that it was euill to eate of this fruit, <sup>n</sup> hee must not looke vnto the fruit, or to the tree, or to his wife, or to the Serpent, or to his owne iudgement and capacitie, to thinke it good for meate, which the Lord had pronounced to be euill. So that brieflie, the force of this commaundement was, to forbid him to be wise aboue the condition of <sup>o</sup> a creature, or <sup>p</sup> to disioync his wisedome from the wisedome of the Lord, <sup>q</sup> wherein he could not but worke his owne confusion. This was a matter of great importance for a poore creature, which euen now was dust, and was taken <sup>r</sup> from the dunghill to such nobilitie, to be so surprisid with vnthankfulness and pride, as to strue to be equall with him that made him, and to esteeme better of his owne wisedome, then of the wisedome and word of God. The second thing to be considered in the force of this commaundement is, <sup>s</sup> the authoritie of him that gaue it for a law. This is as it were the very pith and strength of lawes, and maketh the breaches of them to be great or small: for according to the authoritie of him that maketh it, the <sup>t</sup> breach thereof deserueth punishment. If then the lawes of <sup>u</sup> Princes and of <sup>x</sup> Parents laid vpon their children, being despised, deserue death in the iudgement of the Lord: who yet haue not sole authoritie ouer their inferiours, to <sup>y</sup> flecte and to giue comparabiliter est, in deterius mutatus deficiat? Hoc diabolus fecit, imitari Deum voluit sed peruersi, non esse sub illius potestate, sed habere contra illum potestatem. <sup>z</sup> Psal. 113. 7. 1. Sam. 2. <sup>aa</sup> Bernard. Supra. Precipientis autoritas, &c. <sup>bb</sup> Ibid. Iam vero de illo qui precipit, & idem de eo quod precipitur, huiusmodi aduersenda erit secundum rationem distinctio, ut cuius inter preceptores reuoluentior nobis imminet autoritas, eius grauior formidetur offensa, ac maiori cuiusq; mandati transgressio damabilius estimetur. <sup>cc</sup> Hebr. 10. 28. Dan. 5. 18. 19. <sup>dd</sup> Deut. 17. 12. <sup>ee</sup> Deut. 21. 18. 21. <sup>ff</sup> 1. Iob. 31. 15. Math. 10. 28. Ioh. 19. 11. Ephes. 6. 9.

life;



life; how much more is his authoritie to be esteemed, whose power <sup>a</sup> is absolute to saue and to destroy, who made vs of nothing <sup>a</sup> for himselfe, in <sup>b</sup> whom we liue, and moue, and are: to whom Princes are not <sup>c</sup> comparable in respect of glorie. Wherefore the fault is infinite, <sup>d</sup> because God is infinite which doth forbid the fault, and deserueth infinite and eternall torment, because his authoritie is infinite, who by the sinne is disobeyed, and his iustice eternall which requireth punishment. In this authoritie both <sup>e</sup> Moses and <sup>f</sup> the Prophets, & our Saviour Christ and <sup>h</sup> his Apostles, haue grounded their lawes and doctrines: insinuating thereby the greatnes of the message they did bring, and the necessitie of obedience to be giuen thereunto. Yea for this cause the law-makers among the <sup>i</sup> heathen, when they would bind their lawes to be had in reuerence, were wont to perswade their subiects to whom they gaue them, that their lawes were deuised and approued by the Gods. Thirdlie, the end of this commaundement which was to teach him obedience and humilitie, whereon his life and happiness consisted: as namely, that hee was not such a Prince on earth, <sup>k</sup> but that he had a soueraigne lord: so that therein he might know the Lord, and know himselfe, which is the sum of knowledge: God, as the chiefe Lord, his creator and louing father; the liberall giuer of all his welfare: himselfe, to be his seruant, a creature, and one that had receiued all

*in presas. Finxit se Iouem in concilio habere cuius nutu singula quaeque decreta ad Cretenfes deferret. Postea in antrum Iouis descendit, noua instituta deus, quae Iouis mandata esse affirmis. Lycinus qui leges suas auctoritate Apollinis Delphici confirmauit. Cic. de diuin. lib. 1. Plutarc. uita Lycurg. Zeleucus a Minerva. Clem. Alexan. Strom. 1. Numma ab Aegertia. Plutarc. in uis. Nume. Augustinus de ciuit. Dei lib. 7. cap. 35. Chrysostom. Hom. in Gen. 12. ut esset dominus aliquis natum suae.*

L. 3.

from:

<sup>1</sup> *Dent. 6. 3. 4. 5.*

<sup>m</sup> *Dent. 10. 12.*

*Psal. 116.*

<sup>n</sup> *Tertul. lib. aduers. Iudeos. In hac enim lege Ada data, omnia precepta condita recognoscimus, quae postea pullulauerunt data per Moysen, &c.*

<sup>o</sup> *August. de ciuitas. Dei. lib. 21. c. 12. Sed parua aeterna dura & iniusta sensibus uidentur humanis, quia in hac infirmitate moribundorum sensum, deest ille sensus altissimae purissimae sapientiae, quo sentiri possit quantum nefas in illa prima praenauaricatione commissum est.*

from him. Herein therefore<sup>1</sup> consisted both the inward and outward worship of God. Inward, as obedience, honour, loue, confidence, and religious feare, wherewith man should honor God<sup>m</sup> in thankfulness: outward, in actuall and outward abstinence from sinne, and reuerence vnto the voice of God. Wherefore it is manifest by the eating of this fruit, that<sup>a</sup> the whole worship of God was violated: to the which, if we shal ioyn the easines of the precept to be kept, & the power that was in *Adam* to haue obserued it, <sup>o</sup> there is none so voide of sense, but may soone conceiue, that not without cause but of iust desert, the punishment of death was inflicted thereon.

*Question 10. verse 17.*

What death the Lord threatned, when hee said: *in the day that thou eatest thereof, thou shalt die the death?*

<sup>a</sup> *August. lib. sexaginta quinque quest. 9. 32. Cum ergo requiritur, &c. Virum animam an corporis, an totius hominis, an illa quae secunda dicitur: respondendum est, omnes. Deserta anima*



He death which the Lord denounced,<sup>a</sup> was the death of soule and bodie, which is<sup>b</sup> called the first and second death; neyther could it be of ~~the~~ soule along<sup>c</sup> as some suppose, <sup>d</sup> because the bodie was also guiltie of the crime; and sinne it selfe is so contagious, that it doth<sup>e</sup> corrupt

*Adae à Deo, iure dicitur mortua prima morte, ex qua tres postea secus sunt moriet. <sup>b</sup> Iohn 11. 13. 14. Reuel. 20. 14. <sup>c</sup> Philo Iudeus de Allegor. legis lib. 2. Gregor. lib. 6. Epistol. ep. 31. ad Eulog. Si enim Ada qui primus peccauit anima in peccato mortua non est: quomodo de ligno vetito ei dictum est, in quacunque, &c. Constat itaque quia in carne non est mortuus. <sup>d</sup> 2. Corinth. 5. 10. <sup>e</sup> 1. Cor. 15. 33. Eccles. 13. 1.*

as pitch, whatsoeuer toucheth it, and <sup>f</sup> consume like <sup>f</sup> *Prou. 6. 27.*  
 fire whatsoeuer it taketh hold of. By meanes where. <sup>f</sup> *Isai. 9. 18.*  
 of, when *Adam* had declined in his wisdome, from  
 the wisdome of the Lord, & by knowing in his own  
 wisdome the goodnes of the fruit, <sup>h</sup> the same his  
 wisdome was turned into foolishnes: his wil when  
 he lusted for the fruit, being separate from the will  
 of God, became rebellious <sup>i</sup> and enimie to God: <sup>g</sup> *Gen. 3. 6.*  
 his happines when hee would augment it <sup>k</sup> about  
 the measure God had giuen him, became vnto him  
 miserie and infelicitie; his body which was made to  
 set forth the glorie of God, <sup>l</sup> so soone as the eye had  
 seene the fruit with liking, his hand had taken it, his  
 mouth eaten it, his stomacke receiued it, was euen as  
<sup>m</sup> a broken vessell which is profitable for nothing, <sup>o</sup> *Qui concupiscit plus*  
 and therefore to be returned to the mould from  
 whence it was. The Lord foreshewed it to *Adam* in  
 these wordes: *thou shalt die the death*, or after the  
 Hebrue phrase, *in dying thou shalt die*, that is, thou  
 shalt surelie die, or thou canst not but die, plainly  
 expressing the danger of the same. How then com-  
 meth it to passe, that both *Adam* and *Hena*, so soone  
 as they had tasted of the fruit, gaue not vp the ghost  
 immediatlie: Doubtles thorough the singular mer-  
 cie of the Lord, tempered with his iustice. They  
 were presently partakers of both, that the iustice of  
 God might be fulfilled: but yet not fullie, that the  
 Lord therein might declare his mercy. Concerning  
 the soule: they who had separated the selues, that is,  
 their wisdome & their wil, were separate from God,  
 from the loue and fauour of God, <sup>n</sup> which is the  
 priuation of goodnesse and felicitie, and the verie  
 death.

<sup>f</sup> *Prou. 6. 27.*

<sup>f</sup> *Isai. 9. 18.*

<sup>g</sup> *Gen. 3. 6.*

<sup>h</sup> Like as 2. *Sam. 15. 31.*

*Rom. 1. 12.*

<sup>i</sup> *Rom. 8. 7.*

<sup>k</sup> *Ambros. lib. 1. de Pa-*

*radiso. cap. 14. Non*

*solum sicut dii esse ho-*

*mines desiderunt, sed e-*

*tiam qui quasi dii e-*

*rant, quibus dictum*

*est: ego dixi dii estis,*

*sui gratiam perdidere-*

*runt.*

*Fulgent. lib. de gra-*

*destinat. ad Mon. c. 17*

*Qui concupiscit plus*

*extra se, minus factus*

*est in se.*

<sup>l</sup> *Math. 5. 28.*

<sup>m</sup> *Isai. 30. 14.*

*Ierem. 22. 28.*

<sup>n</sup> *Basil. Hom. quod De-*

*us non est auctor ma-*

*li: Quantum enim*

*discedebas a vita, san-*

*ctum appropinquabas*

*ad mortem: vita enim*

*est Deus, priuatio ap-*

*tem vita mors: quare*

*sibi ipsi mortem, per*

*secessum a Deo Adam*

*parauit.*

*August. lib. de Spir-*

*itu animi. cap. 36. Vi-*

*uit anima naturalis*

*vita, etiam si spiri-*

*alis vita non uiuat.*

*Sed talis vita mors est*

*potius quam vita:*

*quoniam mors pecca-*

*torum pessima, Bernard. ad Milites Templar. cap. 11. Vita siquidem Deus anima, sicut ipsa corporis.*

death.

• Chrysost. Hom. in Gen. 20. *Quia enim dic obsecro, talem ad confessionem adegit? (Intelligis Cain.) Nullus alius quam conscientia ille incorruptus iudeus. Nam simul ac in peccatum doctus fuerat, statim infortis conscientia, inelamansque & ostendens peccatorum magnitudinem, & omnibus seipsum penis obnoxiam fecit.*

1. Pet. 3. 19.

1. Iude. vers. 6.

2. Gen. 3. 10.

• Iustin. Mart. Dial. cum Trif. Mille annos in mysterio designari intelligimus. Vt enim Ada dictum est, quod die, &c. Scimus enim mille annos non compluisse. Non minus quoque dictum illud, quod dies domini sit sicut mille anni huc pertinere.

Irene. cont. Hæres. li. 5.

1. Psalm. 90. 4.

2. Pet. 3. 8.

• Heb. 1. 15. Symmachus translateth the

Hebreue word (מֹתָ תָמוּת) *moth tamuth* thou shalt be mortall. Hieron. Trad. Hebra. in Gen. but it significeth that, and more also, as Exod. 19. 12. & 21. 12. Levit. 20. 2. 9. &c. • Theodoret. in Gen. quæst. 38. August. de cinis. Dei lib. 13. cap. 23. Non ideo debes absurdum videri quia non eo prius die, id corpore sunt solati: eo quippe die mutati in deterius viciataq. natura, atque à ligno vite separatione inuicissima, mortis in q. etiam corporalis necessitas facta est, cum qua nos necessitate nati sumus, 7 Aug. de peccator. meris. & remissi. lib. 1. cap. 16. Quamuis ergo annos multos postea uixerint, illo tamen die mori cœperunt, quomortis legem, qua in senium veterascere acciperunt. Non enim stat vel temporis puncto, sed sine intermissione labitur, quicquid continua immutatione sensum currit ad finem non perficiensem sed consumentem, Gregor in euangel. Hom. 37. Temporalis uita eterna uita comparata mors est potius dicenda quam uita. 7 Rom. 6. 16.

death and torment of the soule thorough • conscience of guiltines, and feare of punishment: this is the prison of the 2 soules departed, and the chaines of Sathan, wherewith 1 hee is tied and reserued to the iudgement of the great day: of which they are both partakers also, whereby they are compelled to flie from God, and Adam 1 confessed hee was affraid. And for the bodilie death, it is gathered by some that the time thereof was set 2 in respect of God, to whom one day 1 is as a thousand yerres: seeing no man euer liued a day in that account. But rather in deed it was fulfilled, 4 in that he was in bondage vnto death, for as much as death it selfe 2 began to wound their bodies in the day they sinned, by hunger, cold, nakednes, subiection to mortalitie, losse of natue beautie and such like, that the verie life continued in so manie miseries, may seeme to be 7 not life but a prolonged death. Thus deepe did Adam drinke of the wine of the wrath of God. That he died not the extremity of death, behold how grace aboundeth in the Lord; Adam now by sinne was made 2 the seruant vnto sinne, the wages whereof is death and condemnation, the horrible paines and endlesse woes whereof no creature can endure. Wherefore when Adam must die, the iustice

of God requiring it, the Lord in his endles mercie  
 a translated this death vnto his Sonne our Sauour,  
 who b willingly for the loue hee bare to man tooke  
 on him to indure the punishment, and making c his  
 foule an offering for sinne, the iustice of God by  
 him was fullie satisfied, the soule of Adam d reserued  
 from death. And for the bodilie death, he wiselie  
 made it a salue to heale his sore, reseruing him a  
 while, as it were to bewaile his sinne, and to wraastle  
 with his enimie of whom he had bin foiled, and af-  
 ter made it a passage into glorie. So true it is that is  
 spoken by the Prophet: e *I desire not the death of him*  
*that dieth, saith the Lord,* and f againe: *mercie reioyceth*  
*against iudgement. Who is like vnto the Lord: so good to*  
*those that waite for him? as a father hee hath compassion*  
*of vs, for he remembreth whereof we are made.*

<sup>a</sup> Irena. lib. 3. cap. 20. Quia enim non erat impossibile eum hominem, qui semel victus fueras & elusus, per obsequentia replasmare, & obtinere brauium victoria: iterum autem impossibile erat, ut saluem periret, qui sub peccato ceciderat: utraq; operatus est filius, verbum Dei existens, &c. Si autem, homo non viceret inimicum hominu, non iuste victus esset inimicus. Rursus autem, nisi Deus donasset salutem, non misisset haberemus eum, & nisi homo coniun-

ctus fuisset Deo nostro, non potuisset particeps fieri incorruptibilitatis. <sup>b</sup> Ioh. 10. 18. Galas. 1. 4. <sup>c</sup> Isai. 53. 10. <sup>d</sup> Irena. lib. 3. cap. 34. Cum autem saluatur homo, oportet saluari eum, qui prior formatus est homo, quoniam nimis irrationabile est, illum quidem qui vehementer ab inimico lesus erat, & prior captiuitatem passus est, dicere non eripi ab eo qui viceris inimicum, ereptos vero filios eius, quos in eadem captiuitate generauit. Idem cap. 39. Sic & hi (scil. Tassiani) qui contradicunt saluti Adæ, nihil proficiunt, nisi quod semetipsos hereticos faciunt & aduocatos serpentis. August. epist. 99. Et de illo quidem primo homine, patre generis humani, quod enim ibidem solueris (1. Pet. 3.) ecclesia ferè tota consentit. Idem. Tertul. in fine lib. de penitent. Gregor. epist. lib. 6. Epist. 32. ad Eulouam & Anast. <sup>e</sup> Izech. 18. 32. <sup>f</sup> Iam. 1. 13. Psal. 103.

Question 11. verse 18.

Wherefore it is said: *it is not good that man should be himselfe alone?*

**H**egoodnes of the Lord hauing laded man with so much felicitie, doth yet espie as it were a spot which might obscure the perfection of his happinesse: and that was, that man

M

was

of



\* The word *לכד* *le-*  
bado, one without a  
second of the same  
kinde.

*Ierem.* 49. 31.

*Laurent.* 1. 1.

*Zachar.* 12. 12.

*Gen.* 1. 28.

*Ioh.* 16. 32.

*3. Iul.* 16. 11.

\* *Terent.* *consr.* *Prax.*  
*Nam vos, & sonus, &*  
*aer offensus, intelli-*  
*gibilis auditu.*

*1. August.* *de Gen. ad*  
*lit. lib. 9. cap. 2. Verum*  
*temporaliter, &c.*

*Luith in Gen. com. c. 2.*

*3. Arist.* *rheticor. ad*  
*Theodect. lib. 1. cap. 6.*

*Vt virtutes, vera vo-*  
*luptas, diuinitas, &c.*

*Cic. offic. lib. 1.*

*1. August.* *cont. Faust.*  
*lib. 22. cap. 27. Ange-*

*li habens contempla-*  
*tionem & actionem*

*suam; & aeterno impe-*  
*rio liberaliter quia*

*suauiter seruiunt: nos*  
*vero iuste viuimus, si*

*ex fide viuimus que*  
*per dilectionem opera-*

*tur, habentes spem ip-*  
*sus iustitie perfici-*

*ande usq; ad quandā*  
*ineffabiliter suauissi-*

*mam satietatem.*

*1. Tim.* 4. 8.

*1. Ambros.* *offic. lib. 2.*  
*cap. 3. Nihil autem bonum scriptura, nisi quod honestum afferis. Et utile sani & incunctum sine hone-*

*sto mala sunt.* <sup>1</sup> As partly good, partly not good: at this time good, at other times euill.

<sup>2</sup> For seeing the Lord did not create all men at one instant, as he did the Angels, but in the

loynes of Adam disposed them: therefore whatsoeuer belonged vnto mans nature by crea-

tion, was placed in the person of Adam, from him to be communicated to his children; <sup>3</sup> The

Chaldee Paraphrast expoundeth good; apt, conuenient, right, agreeable to the rest.

was <sup>a</sup> *himselfe alone*. But how could hee be alone: who had the presence and dominion of so <sup>b</sup> ma-  
nie creatures? yea how could hee be alone, that had  
the <sup>c</sup> comfortable presence of God himselfe: wher-  
fore hee was already <sup>d</sup> exceedingly blest, so that  
to haue a help could alone augment his blessednes.

The meaning therefore is, as if God had said: there  
lacketh yet something to make vp the full felicitie  
of man, and that is a help which may be with him.

God said, *it is not good*: not as men doe <sup>e</sup> speake by  
voice, but in his counsaile, that is, <sup>f</sup> euen the holie  
Trinitie did find it, know it, and define it in his wise-

dome, to be not good. That which is called *good*, is  
so accepted, <sup>g</sup> because it is eyther <sup>h</sup> pleasant, or

<sup>i</sup> profitable, or <sup>k</sup> honest: and whatsoeuer hath these  
three properties vnited, the same is said to be simp-  
lie good: and if it haue but some part of these, then

is it good in part, and not simplie or absolutely so.  
He created *Adam good*, and yet he said *it is not good*;

both these may <sup>l</sup> truly stand together. But the time  
must be considered, & also the <sup>m</sup> person of *Adam*,

to the end we may discerne how and wherefore it is  
not good. In respect of the time either past or pre-

sent, it was not good, that is, in part not good, or not  
so fullie good, but the same by adding of a helpe

might be increased, that is to say, mans state might  
be bettered by ioyning of an help: for although in

regard of that which was iust and honest, <sup>n</sup> it was

good;

good; euen man was good, as he was first created, as fullie good as afterward hee was; hauing pleasure and profit also ioyned in abundant measure: yet in respect <sup>a</sup> of that pleasant good, & profitable, which man was to receiue by the societie of his wife, the maiestie of God affirmeth it was not good; which perfection of goodnes all lining creatures (man excepted) had receiued, both of societie in their kind, and power to increase their kind: but in respect of the time to come, it was simplie not good, that is to say, not <sup>p</sup> honest, as it is a branch of iustice, <sup>q</sup> not profitable, not <sup>r</sup> delightfull for man to be himselfe alone. Not honest, because <sup>s</sup> it was not iust, that there should be wanting so many reasonable creatures of the nature of *Adam*, as <sup>t</sup> the Lord had decreed should be vnto his glorie. Not profitable, for as much as no creature could <sup>u</sup> be an help meet for *Adam*; neither could *Adam* increase and multiply without an help. Neither could it haue bin so delightfull vnto *Adam*, to haue bin partaker of his happines, if he had not receiued as it were <sup>x</sup> another selfe, with whom to haue taken solace and reioyced. Whereby in the second place it followeth, that by the name of *man* or *Adam* is meant, <sup>y</sup> not only that singuler person, who was alreadye formed, but <sup>z</sup> the whole posteritie of *Adam*, which was to be partaker of his nature: which exposition the Scriptures

*Chrysoſt. in Gen. 14.  
Vt non ſolum honeſte  
ſed commodè viuas.*

But from this place, the Jews abundantly cōmend the state of marriage, saying, he is not a whole man that is without a wife, that he is without good, without ioy, without blessing, without dwelling, without lawe, without peace : being now growne superstitiously in loue with marriage, as sometime they were of Images.

P Jerem. 29. 6.

9 *Pron. IS. 22.*

<sup>2</sup> *Prov.* 5-18-19.

<sup>f</sup> Deut 22:4

Dent. 32.4.  
 March 18 74

Math. 18. 14.  
15. 16.

Ephes. I. 4.

<sup>a</sup> Vers. 20. August. de

*Gen. ad lit. lib. 9. c. 3.*

*Nihil aliud probabi-*

femini est terra; & non video quid probare poteris, ut essent is etiam in Paradiso honorabiles nuptiæ. \* Aristot. Ethicor. lib. 9. cap. 9. Ἐπεὶ δὲ οὐτὸς ὁ φῶς. Idem magnor. moral. lib. 2. ὁ φῶς. Itaque per se ipsum esse est unicuique experibile, sic & amici esse, vel id quo frui amico possit, & similiter. Esse autem id esse experibile quia sibi bonum esse, ipsum esse sensui; & talis sensus per se ipsum incundus est. Eccles. 9. 4. The name Adam, is often in Scripture, in the Hebrew tongue, vled for Man, as a common name to all: as Psal. 49. 2. Ezech. 2. 1. &c. \* Caluin. in Gen. 2. Non tamen ad solam eius personam restringo, sed potius existimo communem esse humane vocationis regulam. Melanct. in Symbol.

<sup>a</sup> Rom. 5. 12. 14. 15.

1. Corin. 15. 21. 22.

where *Adam's* nature is made *y* subordinate author of all mankind, and their state of misery deriued fro his.

<sup>b</sup> *Iren.* lib. 3. cap. 34.

*Hic est autem Adam,*

*coposus verum dice-*

*re, primiformis ille ho-*

*mo, de quo scriptura*

*ait dixisse Dominum:*

*faciamus hominem (i-*

*tem, non est bonum ut*

*homo sit solus ipse)*

*nos autem omnes ex*

*ipso, propterea quod*

*ipsum hereditauimus*

*appellationem.*

*Tertul. lib. de exhor-*

*tat. ad castitas. Adam*

*princeps generis &*

*delicti.*

*Ambros. officior. lib. 1.*

*cap. 28. Non est bo-*

*num, &c. Ad adiung-*

*sum ergo mulier data*

*est viro.*

*August. Non unum*

*hominem intelligit sed*

*sed hominum genus.*

*Chrysost. in 1. Cor. 15. Hom. 41.*

*Leo Serm. de Natiu. Dom. 4.*

*Vniuersa posteritas in illo audit.*

*Anastasi. Episc. Nican. quest. in Script. 65. c. 1.*

*In whatsoeuer*

*an helpe was necessarie vnto Adam, in the same it had been necessarie vnto all his posteritie,*

*if they had continued in the state of their creation: ergo, it is spoken of mankind, not of A-*

*dam one singuler person. 2. In whatsoeuer an helpe was profitable vnto Adam, in the same it*

*was necessarie to his posteritie (saue to them who are by God himselfe exempted) after the*

*fall. Ergo. 3. In many things this helpe is necessarie vnto Adams children, wherein the same was*

*not needful in the state of creation, as to be a remedy against lust, a comfort in aduersity, &c.*

*Ergo. 4. August. de Gen. ad lib. 9. cap. 7.*

*Lombard. lib. 4. dist. 1. c. 26. B. Quod sanus est ad officiu,*

*agrotus est ad remedium. Luther in Gen. cap. 2. Hodie mulier non solum ad multiplicationem, sed ad*

*vite societatem, defensionem, & aconomiam; imo quod miserabile est, ad remedium peccati. c. 1. Cor. 7. 1. 8.*

*5. Matth. 19. 11. 12. 6. Conciliatio. 3. 7. Perer. Tom. 1. lib. 4. in Gen. Quid ergo? Doctrinam noui*

*testamenti scriptura veteris testamenti contrariam esse dicemus: minime vero, sed duo tempora duosq;*

*hominis status distinguere oportet. Bellarm. Tom. 1. contr. 5. lib. 2. cap. 9. Deus loquitur de bono speciei,*

*Paulus de bono indiui diui. Luther, vero similiter distinguit in bonu personale & commune. c. 2. in Gen.*

evidently <sup>a</sup> teach, the <sup>b</sup> Fathers follow, and <sup>c</sup> manifest reason doth confirme. And surelie, if it were not good for *Adam* in the state of happines, much more is it not <sup>d</sup> good for *Adams* children in miserie, to be alone without a help. But the Scripture in other places seemeth to affirme the contrarie. *It were good* (saith the Apostle) <sup>e</sup> *not to touch a woman*. And againe, *it were good for the unmarried and the widdowes to abide*. Likewise our Sauour commendeth *those* <sup>f</sup> *that haue made themselues chaste for the kingdome of heauen*. They of the Church of Rome doe lay such hold on these places of the Scripture, to maintaine the nurse of whoredom, that is, their lawes and decrees of single life, that they doe sharpen them, and retch them out, and rent them euen in sunder, and yet (as wee shall see) nothing to their purpose. And <sup>g</sup> first it is to be obserued, that *herein* they <sup>h</sup> agree with vs against the *Manichees*, that there is no contrarietie of speech, betweene this that *Moses* speaketh (*it is not good*) and that which the Apostle saith, *it were good for a man not to touch a woman*, because it is not spoken of the Apostle, of the same and accor-

Therob. 15

c. 14

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ding to the same, which the Lord here by *Moses* speaketh of. But these men reconcile these places thus. <sup>k</sup> It was not good for man to be alone: namely, lie in the beginning, when God pronounced it, and that the world was vnpeopled, and the earth vnhabited; but now y men are multiplied, and the earth replenished, it were good, & good in respect of life to come, for a man not to touch a womā. The grossnes of which assertion is many waies notorious, but especially in this, they attend not what they say. Marriage (say they) was good, namely, for the increasing of the world. Take marriage now away, and where is the lawfull succession of the age to come? It is therefore doubtles, as necessarie now as at the first. But perhaps they doe not generallie reprove it, saue in the godlie (beside the number of whom, the world might be well increased) or in the cleargie, and such as haue taken vpon them holie vowes. Let them shew such difference to be made by scripture. Let them shew by the word of God such vowes are lawfull. Wee for our part acknowledge with the Apostle, <sup>l</sup> that marriage is honourable among all, and <sup>m</sup> whosoeuer hath not the gift of continencie ought to marrie, and that it is more necessary for the increasing of the Church of God, and the number of the faithfull, that the godlie should imbrace this benefir, who of conscience would haue care to bring vp their <sup>n</sup> children in the nuture of the Lord, and that <sup>o</sup> if marriage and the bringing vp of children were a hindrance in the way of vertue, the Lord of all things would not haue coupled it with

*Fallacia est non causa pro causa. Item compositionis.*  
*Ballarm. Tom. 1. correction. 5. l. b. 2. c. 9. Deus loquitur pro eo tempore quo mundus erat vacuus, Paulus pro eo quo mundus erat plenus.*  
*Peter. Tom. 1. lib. 4. in Gen. Citat Cyprianū, & male torques ipsius verba, in tractatu de Habit. virginum. Prima sententia crepare (inquit) & generare precepit. Secunda continentiam iussit, &c. Loquitur Cyprianus non de votis calibatus, sed virginis à fastu & luxu dehortatur. Præcedunt enim: nec monilium aus vestium quærat ornamenta sed morum, Castitatem verò suadet ab vili: Deinde. Ne hoc iubet Dominus sed boratur; nec iugum necessitatis imponit, quando maneat voluntatis arbitrium liberum.*  
<sup>l</sup> Heb. 13. 4.  
<sup>m</sup> 1. Cor. 7. 9.  
<sup>n</sup> Ephes. 6. 4.  
<sup>o</sup> Chrysostom. Hom. in Gen. 21. Nam si nuptia, vel puerorum educatio, præpedimentum

forent in virtutum itinere, nequaquam in hac nostram vitam nuptias introduxisset vniversorum Dominus.



*Statuit enim Rom. Ecclesia ut nemo contra eam sensum quem tenuit & tenet sanctus mater Ecclesia (scilicet Romana) cuius est indicare de vero sensu & interpretatione sanctarum scripturarum. Concil. Trident. sess. 4. Hic vero strenue refragatur Caietanus Card. inter suos athleta primarius. Commendar. in Gen. 1. Si quando occurreris (inquit) aliquis sensui sexuali conformis, quamuis à torrente doctoris alienus, de hoc equum se probetis colore. &c. 1. Supra dictum est. Item, Augustin. lib. de Gen. ad lit. 9. cap. 9. hic vero cum implenda esset hominibus terra, &c. propter quid aliud secundum ipsum, quaesitus est femininus sexus adiutor, nisi ut serenem genus humanum, natura uniebrii tanquam terra fecunditas adiungetur?*

*1. Cor. 7. 28. 1. Vers. 32. 2. Vers. 26. 3. 1. Cor. 7. 6. 7. 8. 4. Vers. 34. 5. 1. Pro. 5. 19. Eccles. 9. 9. August. lib. de bono coniug. cap. 3. Cur sit bonum meriti quaeritur, quod mihi non videtur propter solam filiorum procreationem, sed propter ipsam etiam naturalem in diversis sexus societatem. Fulgent. Epist. 1. cap. 3. In illis namque bonis quae fecit Deus, inuenitur casta copulatio uxoribus & uiribus in quibus Dei operibus libido non potest inueniri: & non deputatur silebitis coniugibus ad peccatum, carnis indulta commixtio. 6. Psalm. 137. 3. & 138. 3. 6. 7. Pro. 31. 10. &c. 1. Tim. 5. 14. 8. 1. Ter. 29. 6. Rom. 9. 5. 9. August. de Gen. ad lit. lib. 9. cap. 7. Denique utriusque sexus infirmitas propendit in ruinam: ut prius iustus recte accipitur bonestate nuptiarum. 10. Chrysost. in 1. Sam. 6. Hom. 3. Sed adulter ob inopiam sensus, exitum animae suae concitat: sed dixerit aliquis, compellitur naturali concupiscentia. At non permittitur elabi uxor, quae illi forte ubi agit, sed in stat eripiens illi ueniam; ob id enim matrimonii & eius legitimus usus permittitur, ne quid horum excusare possit maritus.*

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nencie, since the fall of man: not good for *Adam* nor the greatest part of his posteritie. Our Saviour saith, it is good for men: he saith not for all men, nor for most men, but for those to whom it is giuen; such as are chaste from their mothers wombe, such as are made chaste by men, such as doe (that is to say, which can) make themselves chaste for the kingdome of heauen, that is, for the seruice of the Lord in this kingdome of grace, from which the troubles and crosses of marriage doe often hinder: namelie, such as are by priuiledge<sup>h</sup> exempted from that which doth make it not good to be alone, as the procreation of children, burning affection and such infirmities. The Apostle saith it were good, not simplie good; but for the present time, that is, because of the corrupted time, which bringeth so manie damages vnto marriage, the time of persecution, and such other times of trouble: <sup>1</sup> good in respect of vilitie, if they can abstaine, because the crosses that happen in marriage vnto men, by reason of their wife<sup>m</sup> and familie, doe double their griefe: but not good in respect of honestie<sup>n</sup> euen in times of affliction, saue to them to whom it is giuen to abstaine. But it is a world to see, how these places are abused, by the aduersaries of this holie institution. *It were good*, saith the Apostle, *not to touch a woman*: ergo<sup>o</sup> say they, single life is meritorious to saluation. *It were good for a man not to touch a woman*,

<sup>1</sup> 1. Corinth. 7. 39. Ambrosius in 1. Corinth. 7. vers. 26. <sup>2</sup> Ierem. 16. 1. 2. &c. <sup>3</sup> Clemens. Alexand. Strom. 3. Perijt apud ipsos charitas &c. disputat. conu. philosophos & Marcionitas qui abstinerenuptiis voluerunt, eo quod generatio maximorum malorum causa esset. <sup>4</sup> Albert Pigh. lib. 14. de vocatione monast. Pet. A Soto in confess. cathol. Bellarm. Tom. 1. contro. 5. lib. 2. cap. 6. Baptismus non solum penam, sed etiam culpam tollit; professio autem monastica non tollit culpam, sed solum penam. idem cap. 9. nos autem præter has duas calibatus vtilitates agnoscimus seruiam, nimirum ad placendum Deo, & premiis maxima promerenda.

therefore

<sup>5</sup> Est enim indefinita vniuersali.

<sup>6</sup> Matth. 19. 11. 12.

<sup>7</sup> The kingdome of heauen, is eyther the kingdome of grace, or the kingdome of glorie: of grace, as Matth. 3. 2. consisteth of spiritual graces. Rom. 14. 17. It is the same therefore which the Apostle speaketh of 1. Cor. 7. 32. 34.

<sup>8</sup> Hieron. Zanch. de oper. dei part. 3. lib. 1. cap. 1.

<sup>9</sup> 1. Cor. 7. 26. A presenti vilitate rem commendat, inquit Chrysostom. in Math. Hom. 15.

<sup>10</sup> Cyprian de discip. & habit. virgin. vos ab hac sententia (Gen. 3. 16.) libera estis, vos mulierum tristitias & gemitus non timeatis: nullus vobis de paruo circa filios metus est, nec maritus est dominus, sed dominus vester & caput Christus est, ad iussus & vicem masculi.

¶ Hieron. *cons. Iouin.*  
lib. 1. si bonū est mu-  
lierem non tangere,  
malum ergo est tan-  
gere; nihil enim bono  
contrariū est nisi ma-  
lum.

¶ Hieron. *ibid.* An-  
selm. in 1. Cor. 7. un-  
de patet quia malum  
est tangere, nihil enim  
bono contrariū nisi  
malum. Si autem ma-  
lum est & ignoscitur,  
ideo conceditur, ne  
malo quid deterius fi-  
at.

¶ Math. 19. 11.

¶ Concil. Trident. Sess.  
24. Can. 9. Si quis  
dixerit, clericos in sa-  
cris ordinibus consili-  
tutos, &c. posse ma-  
trimonium contrahere,  
anathema sit; cum  
Deus id resse peccanti-  
bus non de neget, nec  
patiatur nos supra id,

quod possumus tentari. Bellarm. *Tom. 1. cont. 5. lib. 2. cap. 9.* nam etsi non omnes habeant hoc donum,  
tamen omnes possunt habere, si a Deo illud petant. 1. Cor. 7. 37. ¶ Tertul. lib. de patienti, item de  
Monogamia. que heresi, si secundas nuptias ut illicitas, iuxta adulterium indicamus? quid est enim  
adulterium quam matrimonium illicitum? Synod. Constantinop. 6. can. 3. ¶ Heb. 13. 4. ¶ 1. Tim. 4. 1. 2.  
¶ Epistola Decret. Siricij Papae ad Himer. cap. 7. Tom concil. 1. in vita Siric. (Sed est ficticia Epistola.)  
Qui illicitis priuilegijs excusatione nisuntur, ut si oī afferant veteri hoc (scil. matrimonium) lege con-  
cessum, nouerint se ab omni Ecclesiastico honore, quo indignē vti sunt, Apostolica sedis auctorita-  
te deiection, nec unquam posse veneranda attingere mysteria. ¶ Decret. Innocent. 1. Epist. 3. ad Ex-  
uper. cap. 1. qui in Diaconij ministerio, aut in officio presbyterij positi, quos incontinentes esse au-  
fuisse, generati filij prodiderunt: omni ecclesiastico honore priuentur, nec admissantur accedere ad  
ministerium, quod s. la continentia oportet impleri. ¶ Synod. Trident. Sess. 24. can. 9. supra in 1.  
¶ August. de Heres. 86. non ergo ideo (quod animam effigiatum corpus, dixit Tertullianus, & ip-  
sum deum corpus esse dicit, nempe spirituale quoddam & æthereum) sed quia transiens ad Cataphri-  
ges, quos ante destruxerat, caput etiam secundas nuptias, contra Apostolicam doctrinam, tanquam  
supra damnare. ¶ Hieron. in catalog. illustrium scriptorum. Specialiter aduersus ecclesiam rexit vo-  
luntaria, de pudicitia, de monogamia, &c. ¶ Ut tribus suis pro libris contra Iouin. Apologeticis con-  
stat. & Testimonio Erasmi. in amos. quid verò pontificij standum est (inquunt) potius à parte Hier-  
onymi, quam ab omnibus aduersarijs.

lie blamed of the godlie of his time, for too much preferring the state of single life. But it is fatall unto the Church of Rome, that no heresie since the comming of our Sauour, should get perfection, till it hath beene authorized by the same. Among which this diuelish doctrine, of forbidding marriage, although it were maintained by manie heretikes, and fauoured too much by some of the Fathers of the Church; yet found it no fast footing in any part, till the myserie of iniquitie, not with substantiall authoritie of the word, but with seuerer torments of sword & fire, had established the same in the kingdome of darkenes. Neuertheless, this truth of God neuer wanted sufficient witnes in the Church: either of the Scriptures, or Councils, or Fathers, or visible demonstration of the hand of God, or of the enemies themselves, till the time that the Lord began to abolish Antichrist. The Apostle as one foreseeing this heresie in the Church, doth flatly call it, *a doctrine of diuels*, & straightly chargeth all those to marrie, that haue not receiued the gift of continencie. If councils or fathers be opposed vnto this, wee answer: *o Paule* is a Father of the Fathers, and though either Doctor or Father, or an Angell from heauen, should teach contrarie to this doctrine, we would hold him no better then accursed. Neither ought we to regard what some one or other in the Church hath done before vs, but

<sup>1</sup> 2. Thes. 2. 3. 9.

<sup>2</sup> 1. Tim. 4. 1. 3. conf. Anglica. Sectio. 18.

<sup>3</sup> Nicolaita. Epiph. Hares. 25. Tatiani. sive Eucraite, Epiph. Hares. 46. August. de Hares. 23.

Marcionita contra quos pro nuptijs ipse Tertullianus acerrime dimicauit. lib. contra Marcion. lib. 4. & alibi. Cataphrygi & Montano de secundis nuptijs. August. Hares. 26.

<sup>4</sup> Tertullian. Origen. Hieron. &c.

<sup>5</sup> Twelue hundred godlie Ministers were murdered in England, at the coming of Augustine the Monk, who first forbade Priests marriage here. Bede Histor. lib. 2. cap. 2. Galfred. Monum. lib. 8. cap. 4. Similia recitantur in annal. Germania & Gallie.

<sup>6</sup> 2. Thes. 2. 8. Inmissis Luthero & alijs fidelibus operarijs in messum suam.

<sup>7</sup> Non tantum Tatiana, sed & Romana.

que sub titulo continbij Sacerdotum fundamentum matrimonij omne labefectum. Sic enim Arguunt, qui sunt in carne Deo placere non possunt, ergo uxoratus sacerdos Deo placere non potest. Epist. Siriacij. cap. 7. & Epist. Innocentij. 3. ad Exuper. cap. 1. Quid si hoc sit verum, ne laicus maritus possit. Nam inquit Apost. nemo potest. Fallacia est in voce carnis. Amphibologia: nati esse in carne, non est cum uxore viuere, sed fornicari, aut aliquod regnans retinere peccatum. \* 1. Cor. 7. 9. \* Iustin. Mart. Dialog. cum Triffon. & maxime @ Antioch. & Nazaren. martir. p Galat. 3. 9.

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<sup>1</sup> Cyprian Epist. 63. Non querendum est, quid aliquis ante nos fecerit, sed quid ille, qui ante omnes est, faciendum iusserit, Christus.

Ignatius Mari. Epist. ad Philadelph. tri i. mo, &c. Illi qui iniquitatem obijciunt, ego dico, quod mihi iniquitas est Iesus Christus, quem nolle audire manifestus est inieritus.

<sup>2</sup> A maine autoritie against a Papist. <sup>1</sup> Canon. 6. Episcopus ante presbyter uxorem propriam, nequaquam sub obtentu religionis abiciat, si vero reiecit, excommunicatur; sed si perseverauerit, deiciatur.

<sup>2</sup> Socrat. Eccles. Histor. lib. 1. cap. 2. Sozomen. lib. 1. cap. 22.

<sup>3</sup> Canon 8. De his qui se nominant Catharos (scil. Novatianos, qui cum presbytero coniugato noluerunt communicare) hec pra omnibus eos scriptis convenit profiteri, quod Catholica & Apostolica Ecclesia dogmata suscipiant & sequantur, id est, & bigamis se communicare, & his qui in persecutione prolapsum sunt. <sup>4</sup> Concil. Gangrenf. can. 1. 10. & 4. Si quis discernit inter presbyterum coniugatum, &c. <sup>5</sup> Concil. General. Constantinop. in Trulla, can. 12. Quoniam Romana Ecclesia pro canone traditum esse cognovimus, ut Diaconi & presbyteri, qui digni qui ordinationem suscipiant, excommunicandi sunt, profiteantur se non amplius suis uxoribus coniungendos: nos antiquum canonem Apostolicæ perfectionis ordinis, servantes, hominum qui sunt in sacris, coniugia firma & stabilia esse volumus, nequaquam eorum cum uxoribus coniunctionem dissolventes, vel eos mutua tempore convenienti consuetudine priantes. Quamobrem si quis dignus, &c. nequaquam prohibeatur, si cum legitima uxore cohabitans: sed neque ab eo postuletur abstinentium, ne benedictas nuptias iniuria offere cogamur. Si quis vero talem conatur a coniunctione cum legitima uxore privare, deponatur; & si quis presbyter, &c.

what <sup>1</sup> Christ hath taught and commanded, which was before them all. And yet how severelie hath the Primitiue Church and the most ancient fathers censured the deprauers of this doctrine. In the Canon <sup>2</sup> of the Apostles <sup>3</sup> it is decreed: If any Bishop, Minister or Deacon, should put away his wife vnder colour of Religion, he should be excommunicate, and if he persisted in it he should be deposed. In the Councell <sup>4</sup> generall of <sup>5</sup> Neece, it was concluded, that it was lawfull for all callings and degrees of men to marrie, and that as often as the parties were seuered by death. The Councell of Gangra determind, <sup>6</sup> that if any man put difference betweene a married Minister (and one unmarried) as though for marriage sake hee might not minister, he should be held accursed. The Councell likewise of Trulla, <sup>7</sup> that it was as lawfull for the Ministers as well as others to use the companie of their wiues (although say they it were prohibited at Rome) which they proue by the word of God, & autoritie of the Church, and that if any should goe about to deprive a married Minister, for marriage sake, hee should be deposed, and if any Minister or Deacon did diuorfe by anie such pretence, hee should be excommunicate and deprived. If anie man confesse God and Christ (saith Ig.

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narius) <sup>1</sup> and shall call the procreation of children, or the societie of man and wife, a defiling or pollution: the same hath that Apostaticall Dragon dwelling in him. We count them happy (saith <sup>2</sup> Clement Alex.) to whom God giueth continencie, praising the same as a blessed gift, and admire that chastitie which is satisfied with the first marriage: professing notwithstanding, that wee ought to haue compassion on others, & one to beare an others burden, least he which thinketh he doth stand vpright, do fall himselfe. Of second marriages, saith the Apostle, if thou burne, marry. Chrysost. saith: <sup>a</sup> Wherfore doth the scripture nominate a Bishop to be the husband of one wife, but to stop the mouthes of heretikes, which condemne marriage, shewing that marriage is with out fault; yea, so precious that a man may therewith be placed in the seat of a Bishop. <sup>b</sup> Again, use marriage moderately, and thou <sup>c</sup> shalt be the first in the kingdome of heauen. And againe, <sup>d</sup> abhorre not marriage, but hate whoredome, at my perill I will warrant thee saluatiō although thou haue a wife. It were vn-necessarie to alleadge more authorities of Hilarius, of Augustine, of Fulgentius, and others both Greeke and Latine. The horrible <sup>e</sup> wrath of God, vpon the professors of this doctrine, hath made it to those that haue any spark of grace, detestable. Pope Gregorie when he saw the <sup>f</sup> hurt that came by infringing of this ordinance, <sup>g</sup> added vnto the Apostles saying, it is better to marrie then to burne. It is (saith hee) better to permit marriage, then to giue occasion of murder. <sup>h</sup> Ignatius Epist. ad Philadelph. Si quis Deum & Christū cōsistat, labō vero & coinquinationē voces (τὰς τοιαύτας λέξεις) legimus commixtionē & liberorum procreacionem, aut cibos quosdā abominabiles: salu habes (σωτα) inhabitatorem Draconem illum Apostatam. <sup>i</sup> Clem. Alexandrinus Strom. 3. Nos quidem castitatē, & eos quibus hoc à Deo datum est, beatos dicimus: Monogamiam autem, & qua consistit in vno solo matrimonio honestatem admiramur, dicentes tamen, oportere aliorum misereri, &c. De secundis autem nuptijs, si vtrius, inquit Apostolus, iungere matrimonio. Cyprian. De Symbol. sect. 28. Conciliū vanitatis est, quod Negatus sollicitam, lapsis penitentiam denegando, & secundas nuptias, cum forte iniuri eas necessitas exegeris condemnando. <sup>j</sup> Chrysost. in epist. ad Tit. Hom. 2. Obstruere prorsus intendit hereticorum ora, qui nuptias vituperans, ostendens eam rem culpa carere, imo ita esse pretiosum, ut cum ipsa possis quispiam ad sanctum Episcopatus solium subeibi. <sup>k</sup> Idem in Hebr. eos Hom. Viere cum moderacione nuptijs, & primus eris in regno. <sup>l</sup> Math. 20. 16. <sup>m</sup> Chrysost. in Iesai. 6. Hom. 4. Ne abomineris nuptias, sed oderis fornicationem, nam ego meo periculo spondeo tibi salutem etiam si uxorem habueris. <sup>n</sup> Rom. 1. 21. 26. 27. <sup>o</sup> Sixe thousand carkasses of infants found in one lake, which being vnlawfully borne in houses of Monkish religion, were pruiely made away. <sup>p</sup> Euldricus, Episcop. Augustan. epist. ad Nicol. 1. Papam. <sup>q</sup> 1. Cor. 7. <sup>r</sup> Idem in epist. Euldrick.



Gregor. in Pastor.  
pars 3. admon. 23. Ad-  
monendi sunt itaq; ut  
si temptationum pro-  
cellas, cum difficultate  
salutis toleranti, con-  
tingit porcum petant.

<sup>1</sup> Bernard. de conuers.  
ad Cler. Serm. 29. Vi-

nam qui continere non  
valent, perfectionē re-  
merarie profiteri, aut  
calibatus dare nomi-  
na vererentur. Sump-  
tuosa siquidem turris  
est, & verbum gran-  
de quod non omnes ca-  
pere possunt. Effet sine  
dubio melius nubere  
quam vti, & saluari  
in humili gradu fide-  
lis populi, quam in  
Cleri sublimitate, &  
desertius vivere, &  
difficilius iudicari.  
Multi enim, non qui-  
dem omnes, sed tamen  
multi, certum est, nec  
latere quous pra mul-  
titudine, nec pra im-  
pudentia querunt, &c.  
Idem. Supra. In Domo  
Dei videamus horre-  
dum. siquidem post for-  
nicationes, post adul-  
teria, post incestus, nec

ipse quidem apud aliquos ignominie passiones & turpitudinis opera desunt. <sup>1</sup> Bernard. ibid. Vimen  
non ferent, que usq; adeo non conueniunt, ut nec Apostolum hac scribere, nec nos dicere oporteret,  
ut nec dicentibus crederetur, quod humanum aliquando occupauerit animum tam abominanda cupido.  
Legas qui vult, Pauli Vergerium. Bernardin. Ochinus. Balaam de vitis Pontificum, &c. <sup>1</sup> Ecce. 14. 4.  
<sup>2</sup> Vnius uxoris viros, &c. 1. Tim. 3. 2. Tit. 1. 6. <sup>3</sup> Isai. 24. 2. & 28. 11. 12. 13. <sup>4</sup> 2. Thess. 3. 10. 11. 12.  
<sup>5</sup> Heb. 13. 4. <sup>6</sup> 1. Cor. 7. 9. <sup>7</sup> 1. Pet. 2. 11. <sup>8</sup> Malac. 2. 16.

And withall requireth those <sup>1</sup> that are tossed with the  
waves of temptation, to haue accessse vnto the haue of  
wedlocke. Would to God (<sup>2</sup> saith Bernard) that those  
which cannot containe, would stand in awe to professe  
single life, for it were doubtyles much better to marrie then  
to burne: but there are many (saith hee) and so manie  
that they cannot be hid for multitude, and for impudencie  
doe not seeke it, which doe vse their libertie as an occasion  
to the flesh, abstaining from the remedie of mariage, and  
flowing from thence in all manner of filthines, fornicati-  
ons, adulteries, incests, Sodomitrie, and that <sup>3</sup> which fil-  
thie Sodome neuer knew. But one will say, such filthi-  
nes by all meanes is to be auoided; but they are to  
be chosen to that office of the Ministrie, which can  
contain: the Lord himselve <sup>4</sup> will answer them,  
that because they reprove such as <sup>5</sup> he hath allow-  
ed, hee will send <sup>6</sup> them such as they deserue: that  
all might be damned <sup>7</sup> that will not obey the truth.  
Therefore wee conclude with the Apostles words,  
marriage is honourable <sup>8</sup> among all: and hee that can-  
not containe, let him <sup>9</sup> take a wife. And with the Pro-  
phet: did <sup>10</sup> not God make one? yet had he aboundance of  
Spirit: and wherefore one? because he sought a godly seed:  
therefore keepe your selues in your Spirit, and let none tres-  
passe against the wise of his youth: whereof shall be  
spoken in his place.

Question.

Question 12. verse 18.

Wherefore the woman is said to be a helpe before him?



The woman is here described by her forme or nature, and by the end wherefore she was created: her nature is <sup>a</sup> to be like vnto the man in soule and in bodie, to differ in sex. The end of her creation <sup>b</sup> was to be a helpe to man. To be an helper: first for <sup>c</sup> the societie of life, to increase his ioy, she was made to be alwaies his delight. Secondlie, <sup>d</sup> to obtaine the blessing; Increase and multiplie, she was made to be an help for procreation. Thirdlie, to help him <sup>e</sup> in bringing vp of children and gouerning the familie. Fourthlie, was added after sinne was entred, that she should be <sup>f</sup> a help in sicknes and infirmitie. Fifthlie, a help against incontinencie <sup>g</sup> and a remedie against sin: that men hauing the benefit of marriage <sup>h</sup> might thereby restraîne <sup>i</sup> their thoughts, their <sup>k</sup> eyes, their <sup>l</sup> bodies from following strange flesh. Herby we conclude, first that the woman is of the <sup>m</sup> same nature with mā, of like reasonable soule.

2. That <sup>n</sup> she was made for man, and ioyned vn-

<sup>a</sup> *חַבְלָה* *chemeged*, <sup>b</sup> *נָגַד* *nagad*, *nunciare*, *indicare*: one, as it were, in who Adam might see himselfe. Commonly it is translated *similis ei*, like him, *Kimchi*, *ingit* *coram ipso*.

<sup>b</sup> In the Hebrue she is called *עֵזֶר* *ezor*, a helpe: in the Chaldee *סִמְכָה* *simch*, a shore or stay.

<sup>c</sup> *Prou. 5. 18. 19. Eccles. 9. 9. vers. 18.* It is not good, that is, not so good: or, it were better with man if hee had an helpe: *ergo*, she was an increaser or help vnto his happines.

<sup>d</sup> *Gen. 1. 28. Ambros. de Paradiso. 10. Ad-*

*interium ad generationem constitutionis humane intelligimus.* <sup>e</sup> *1. Tim. 5. 10. 14. Prou. 31. 28.* <sup>f</sup> *Prou. 31. 12. 1. Sam. 19. 11. 1. Cor. 7. 5. 9. August. lib. de Gen. ad lit. 9. cap. 7. Quod sanis possit esse officium, sit agrosis remedium.* <sup>g</sup> *Chrysost. Hom. 3. in Isai. 6. Ob id enim matrimonium, & huius legisimus usus permittitur, &c.* <sup>h</sup> *Matth. 5. 23. 1. Cor. 7. 2. Prouerb. 5. 2. 1. Cor. 6. 18* <sup>i</sup> *Ephe. 5. 28. 33. Galath. 3. 28. Contra Platonem qui marem & feminam in duas species distinxit, 1. Cor. 11. 9.*



more<sup>b</sup> holie is a chaste minde in marriage, then an vnchaste person professing chasticie. That a godlie Bishop<sup>i</sup> doth the office of the Ministerie, nothing the worse for that hee is married, <sup>k</sup> but rather the better, and with more abilitie of doing good : as *Sozomenus*<sup>1</sup> reporteth of *Spiridion*, & <sup>m</sup> *Nazianzene* of his owne father who was a Bishop : and likewise <sup>n</sup> *Mantuan* of *Hilarius* a reuerend Doctor of the Church.

*Non nocuit tibi progenies, non obstitit vxor  
Ligitimo coniuncta toro.*

*Sola erat in pretio que nunc incognita virtus  
Sordet, & attrito vinit cum plebe cucullo.*

Which soundeth thus much in English.

Neither wife nor children did hurt thy holines,  
Which thou hadst gotten in marriage lawfulness:  
Because thou didst delight in vertues noble grace,

Which now forlorne of vowed chasticie,  
With married folke hath chosen place.

<sup>b</sup> *Cyprian. lib. 1. Epist.*  
<sup>1</sup> *1. Tim. 3. 2. Confess.*  
*Anglica. Sect. 18.*

<sup>k</sup> *August. de Bono coniugal. cap. 5. Ad hoc enim nuptie sunt, ut illa concupiscencia redacta ad legitimum vinculum, &c.*

<sup>1</sup> *Sozom lib. 1. cap. 11. Qui tametsi vxorem habebat & liberos, non tamen propterea res diuinas negligentius obijt.*

<sup>m</sup> *Nazianz. Orat. 28. de funere patr. Hinc mulier Dei beneficio concessa, non modo adiuvix, minus enim id laudis & admirationis haberes, sed dum & assignata fuit.*  
<sup>n</sup> *Mantuan. Factos lib. 1.*

Question 13. verse 22.

Wherefore it is said: *God tooke one of the ribs of Adam and made it a woman?*



He Spirit of God proceedeth to declare the manner how the woman was created: wherein chiefly is to be considered the time when, the Author and meanes, and the matter whereof she did consist. She was (as <sup>a</sup> one, not vnaptly spea-  
keth).

<sup>a</sup> *Hieron. in 1. Tim. cap. 2. Quia in sacra posteriores sunt, & priores in culpa.*

keth) the last in creation, but first in transgression: for the Scriptures euidentlie shew, that *Adam* was<sup>b</sup> first placed in Paradice, had receiued the commandement, had named the creatures, before hee found a help meet for him. Which was no doubt, that the woman thereby<sup>c</sup> might acknowledge her condition,<sup>d</sup> and man might be more thankefull for the benefit. The Author was the Lord. The accidentall meanes, that *Adam* slept. Which sleepe was not a<sup>e</sup> naturall or ordinarie sleepe: for the naturall sleepe is not said to fall on men, as it were from heauen, but<sup>f</sup> from the stomacke ascendeth to the head. The cause wherefore he slept, was that he<sup>g</sup> might not perceiue or feelee the taking of a member from his bodie. And forasmuch as such diuine sleepe was<sup>h</sup> a meane whereby God reuealed himselfe vnto the Patriarkes, it<sup>i</sup> may be thought that God in sleep did teach him whence she came, what she was, and to what purpose she was created. Doubtles the Lord was able, to haue<sup>k</sup> saued *Adam* from paine and sorrow, waking, as when hee was a sleepe, and to haue taught him his will by liuelie word: but thus it seemed good vnto his wisdome, to teach not onlie him, but also<sup>l</sup> *Abraham*,<sup>m</sup> and *Ioseph*, and<sup>n</sup> *Paule*, and other,<sup>o</sup> the farther cause whereof hee onclie

<sup>b</sup> *Vers. 8. 15. 16. 20. 21*  
which was done in  
the sixt day.  
*Gen. 1. 29. 31.*

<sup>c</sup> *Iun. Parall. lib. 2.*  
*cap. 58. Qui posteri-*  
*or ex altero, & causa*  
*eius creatus est, non*  
*debet in alterum au-*  
*thoritate vri: huius-*  
*modi est semina. in*  
*1. Tim. 2. 13.*

<sup>d</sup> *Prou. 13. 12.*

<sup>e</sup> *Hieron. Trad. Hebr.*  
*in Gen. Et misit do-*  
*minus deus extasin*  
*super Adam; pro ex-*  
*tafi, id est, menti ex-*  
*cussu, in hebraeo habe-*  
*tur Tardema (תודמה)*  
*quod Aquila uerago-*  
*em, Symmachus ualego,*  
*id est grauem & pro-*  
*fundum soporem in-*  
*terpretati sunt.*

<sup>f</sup> *Fernel. lib. de funet.*  
*& humor. cap. 11. I-*  
*dem de partium mor-*  
*bis. cap. 2.*

<sup>g</sup> *Chrysost. Hom. in*

*Gen. 15. Ut ne sentiendo dolorem, mulieri ex se formata, postea doloris memor insensus fieret.*  
*Epiphani. Hæres. 48. Eo quod feceris ipsum ad semper non sentire dolorem. At non erat mentis extasis,*  
*sed formæ participatio, quo transferuntur omnes sensus ad quietem conuersi.* <sup>h</sup> *Gen. 28. 1. 2. Num. 12. 6.*  
<sup>i</sup> *Bernard. in septuagesim. Serm. 2. Ille si poratus uidetur, præ excessu contemplationis. Rediens enim*  
*inducit quo obisset, dum tanquam ebrius de cella uinaria ueniens, & eructans illud magnum sa-*  
*cramentum, &c.* <sup>k</sup> *August. lib. 2. de Gen. contr. Manich. cap. 2. Non usque sine causa ita facta est,*  
*nisi ut aliquod secretum insinaret. Num enim aut limas defuit, unde semina formaretur; aut si*  
*ueller dominus homini uigilanti, costam sine dolore detrudere non posset?* <sup>l</sup> *Gen. 15. 12.* <sup>m</sup> *Matth.*  
*2. 13.* <sup>n</sup> *Act. 27. 23.* <sup>o</sup> *Chrysost. Hom. in Gen. 15. Vnam costam (inquit) accepit, & quomodo ex*  
*hac unica costâ totum animal formauit? dic obsecro quomodo oblatio facta est? quomodo Adam,*  
*cuius auferretur costâ non sensisset Sed nihil horum dicere poteris, vnus tantum scis qui ipse est conditor.*

knoweth



knoweth which hath created all. Concerning the substance whereof she was created, there appeareth a wonderfull excellencie of the wisdom of God. First in that the woman being a baser sex, was created of more noble matter, <sup>p</sup> to the end that shee should not be despised. Secondlie, he made her of the substance of the man, <sup>q</sup> whereby man in louing his wife, he doth but loue himselfe, the wife in honouring her husband, as her head, receiueth that she giueth, because they are not two, but one flesh. Thirdlie, in making of <sup>r</sup> one beginning all mankind, and the woman of the man and for him, is declared, <sup>y</sup> the <sup>t</sup> perfectiō of the man is in the woman, and the originall of the woman is in her husband. Fourthly, hee tooke a member from the midst of Adam, not a part of his head or of his feet, whereby <sup>c</sup> perhaps is signified, that the man should not <sup>u</sup> oppress his wife in bearing rule, nor the woman <sup>x</sup> disdain and controull her husband in her subiection, but being taken from his side and neere his heart, shee should of all creatures <sup>v</sup> be most deare vnto him, and they both agree with heavenly concord. Fiftlie, of all the parts of man hee tooke one onelie rib: whereby <sup>z</sup> the woman is taught to honour her husband, as her greatest part, and man might know the greatest part of the woman was the Lordes, to the end he doe not presume of absolute authoritie; but giue <sup>a</sup> honour to the woman in Gods behalfe, as to the weaker vessell. For this cause (saith Adam, or the Lord by Adam) shall a man leaue father and mother: that is, because the Lord did make the woman

<sup>p</sup> Zanchi. de creat. Homin. lib. 1. cap. 1. sect. 18.

<sup>q</sup> Ephes. 5. 28.

<sup>r</sup> August. de ciuit. Dei lib. 12. cap. 21. Sed vs eo modo commendaretur ei vehementius societatis unitas vinculumque concordia, si non tantum inter se nature similitudine, verum etiam cognationis affectu homines neciterentur.

<sup>s</sup> Act. 17. 26.

<sup>t</sup> Ambros. de Paradis. cap. 10. Vt sciremus unam in viro & muliere corporis esse naturam, unum fontem generis humani, &c.

<sup>u</sup> Hebrai in Bereshith Rabba & al.

<sup>v</sup> Luther. in Gen. cap. 26. Quales videat, qui domi leones, foris lepores sunt.

<sup>x</sup> 2. Sam. 6. 20.

<sup>y</sup> Ephes. 5. 22.

<sup>z</sup> Chrysost. Hom. in Gen. 24. Porro ne illa vicissim quod esset presidio data, tangeret & vinculum rumperet, ex costa facit partem corporis esse volens, sed ut neque

vir hinc sibi placeret, non esse solius iam deinde finit, quod erat solius antea. <sup>a</sup> Malac. 2. 14. Eccles. 9. <sup>a</sup> 1. Pet. 3. 7.

O

suppose,

\* By the ribbe, interpreters vnderstand, the bone and the flesh, sinewes, veines, and skinne that couered it, so that Adam rightlie said, she is flesh of my flesh.

<sup>c</sup> 1. Sam. 18. 1.

<sup>d</sup> Abf. 4. 32.

<sup>e</sup> Iun. Paral. libr. 1.

paral. 33. *Tanquam si dixisset Author, quia ex Dei institutione & facto, mulier conuenit in manum viri, &c. hoc Dei factum, vim legis apud homines acqui est obtinere, &c.*

<sup>f</sup> Psalm. 45. 10.

Ideo (inquit Chaldeus Paraphrastes) homo relinques lectum patris & matris, &c.

<sup>g</sup> Pet. Mart. in Gen. 2.

Relinques homo patrem & matrem: non quod illos non alar,

aut veneretur, sed iam agglutinabitur uxori, & qui prius dicitur pars patris, iam inde auulsus, fiet una caro cum uxore. Caluin. in Gen. 2. <sup>h</sup> Aben. Ezra. Com. in Prou. 2. 17. <sup>i</sup> Psalm. 68. 4. <sup>j</sup> Vnde de Alceste referunt, Eurip. in Alcest. Aristoph. in vesp. Quae pro marito constanter opperiri morsem. De Porcia uxore M. Bruti quae ut virum a facinore deterreret sibi ipsi primo altissimum inflixit vulnus, postea de viri interitu facta certior, & diligentiore cura custodita, quam ut manus sibi ipsi inferret, ex foco arreptos carbones hausit, & occluso ore & compresso, extincta est. Valer. Max. lib. 4. cap. 6. Plutar. in vita Bruti. De Miniarum vxoribus, quae ut vinclos maritos liberarent, carcerem intrantes quasi postremo allocuturæ perisuros, commutata veste, velatis capitibus eos abire passae sunt, vinculis eorum in sese translatis. Valer. Max. lib. 4. cap. 6. Rubrius item Celer annos 43. menses 8. vixisse cum uxore sine ulla querela memoratur. Liv. decad. 5. <sup>k</sup> Iames. 3. 6. Hinc est Gemini O-ratoris disserium apud Hieron. contra Iouin. lib. 1. Qui, inquit, non litigat caelebs est.

of the <sup>b</sup> flesh and bone of Adam, and did by marriage couple them, to be <sup>c</sup> as it were one soule in two bodies knit together, <sup>d</sup> by vertue of this ordinance, shall the societie of man and wife be such for euer, as if they had beene taken one out of another, yea the married shall forgoe <sup>e</sup> their fathers house to dwell together: and the fault of breaking wedlocke shall be more hainous, then <sup>f</sup> the violating of other societies whatsoeuer. The Hebrues <sup>g</sup> doe obserue, that in <sup>h</sup> *ish*, which is the common name of man, and <sup>i</sup> *ishah*, the name by which Adam first called his wife, are contained the letters <sup>j</sup> *lah*, which is the <sup>k</sup> name of God; which taken away, there remaineth in both the names, but <sup>l</sup> *esh va esh*, that is, but fire and fire: and surelie where the feare of God is not in married folke, nor the force of this ordinance taketh place (which oftentimes <sup>m</sup> it doth among the verie infidels) there are intolerable crosses and contentions, there the tongue <sup>n</sup> being fire, doth set on fire sometime the other members, and it is set on fire of hell.

Question.

Question 14. verse 22.

Wherefore it is said: *Hee brought her to the man?*

**I**N these words is brieflie comprehended, how the Lord hauing made both *Adam* and the *woman*, doth <sup>a</sup> couple them together as man and wife, which is the substance and pith of marriage. Wherein are many points of doctrine to be obserued. First, <sup>b</sup> that the Lord himselfe is the author of marriage, and therefore marriage is <sup>c</sup> of him. Secondlie, that <sup>d</sup> those that desire marriage, are to seeke it of the Lord, and to attaine it <sup>e</sup> lawfullie, that they may say with *Adam*, the woman <sup>f</sup> which thou gauest me. Thirdlie, it is <sup>g</sup> solemnelie to be vsed and with reuerence, forasmuch as it is a holie worke, wherein the Lord doth <sup>h</sup> ioyn them together who are married. Fourthlie, consent <sup>i</sup> of Parents is necessarie vnto marriage, which the Lord declareth, when *he bringeth Heua vnto Adam*. Fiftlie, that none may be compelled, <sup>k</sup> no not by their Parents, vnto marriage, for God himselfe doth

<sup>a</sup> *August. Saneus Engub, in Gen. 2. Hac est prima constitutio matrimonij, ubi dominus viro seminam adducit, copulat, & benedicit.*

<sup>b</sup> *Math. 19. 46. 2. Sam. 12. 8.*

<sup>c</sup> *Contra Saturnilianos & Marcionitas, qui matrimonium a diabolo esse dicebant. Epiphan. Hares. 23. Terul.*

<sup>d</sup> *Gen. 24. 7. 63. Prou. 18. 22. Math. 7. 11.*

<sup>e</sup> *1. Cor. 7. 39.*

<sup>f</sup> *Gen. 3. 12.*

<sup>g</sup> *Ruth. 4. 10.*

<sup>h</sup> *1. Sam. 18. 17. 23.*

The contrarie is punished, *Gen. 6. 2. &c.* whereof it is well considered in our english li-  
turgie, tir. of Marriage. <sup>h2</sup> *Sam. 12. 8.* <sup>1</sup> *Exod. 34. 16. & 22. 17. Gen. 26. 34. 35.* Albeit not  
essentiallie in some cases, as shall be shewed in the 24. Chapter. <sup>k</sup> *Gen. 24. 5.* *Luc. 14. 2. 3.*  
*Caluin in Gen. 24. Vocemus puellam, &c. Quod prius sine exceptione, filiam suam obtulerunt in-*  
*telligi debes quantum in ipsa eras. Nunc vero docet Moses, eos non tyrannidem exercuisse in filiam,*  
*vs coegerent nubere cui noller, sed liberum ei consensum deduisse. Sacra quidem in hoc negotio parenti-*  
*bis authoritas esse debet, sed tenenda est mediatio, vs sponte ac mutuo consensu inter se contra-*  
*hant partes. Mascul, in Gen. 2. Peccant igitur plurimum parentes, qui filiorum suorum coniugia non*  
*sunt esse libera, sed perinde illis sibi obstrictos tenent, ac se elocati non essent; atque ita unissem &*  
*coniunctionem comubialem impediunt, vel si qua cepit dirimunt.*

not take so much authoritie; but ioyneth them together with full consent of both: for *Hena* declareth her good will by comming, *Adam* by reioycing. Sixtlic, when parties are lawfullie ioyned by consent, they<sup>m</sup> may not by man be put asunder (<sup>a</sup> except it be for fornication) but they are so knit together by the Lord, that they are not two, but one flesh: and therefore a man must forsake father and mother, and all societies of men rather then forsake his wife.

<sup>1</sup> *Zauch, de creat. Hom. lib. 1. cap. 1.*

<sup>m</sup> *Matth. 19. 6.*

<sup>a</sup> *Mat. 5. 32. & 19. 9.*

*August. Serm. Dom. in Mons. lib. 1. Dominus*

*ergo ad illud confir-*

*mandum, ut non faci-*

*le uxor dimittatur,*

*solum causam forni-*

*cationis excepit. Chrysostom. Hom. in Mat. 32. in opere imperf. Sic ut autem crudelis est & iniquus,*

*qui castam dimittit, sic fatuus est & iniustus, qui retinet meretricem. Nam patronus surpitiudinis*

*est qui crimen celat uxoris. Idem Hom. 17. in Matth. 5. Hieron. in Matth. 19. Sola fornicatio est,*

*que uxoris vincat affectum: imo cum illa unam carnem in aliam diuiserit, & se fornicatione se-*

*parauerit a marito, non debet teneri, ne virum quoq; sub maledicto faciat, dicente scriptura (Prov. 18.)*

*qui adulteram tenet stultus & impius est. Hilar. in Mat. 5. Nullam aliam causam desinendi a con-*

*ugio prescribens, quam que virum, prostituta uxoris societate pollueret. Oecumen. in 1. Cor. 7.*

*Uxorem non dimittat, &c. Nisi quidpiam accesserit in causa stupri, nam hec Christi lex est.*

*Chrysostom. Hom. in Mat. 32. in opere imperf. Sic ut autem crudelis est & iniquus, qui castam dimittit, sic fatuus est & iniustus, qui retinet meretricem. Nam patronus surpitiudinis est qui crimen celat uxoris. Idem Hom. 17. in Matth. 5. Hieron. in Matth. 19. Sola fornicatio est, que uxoris vincat affectum: imo cum illa unam carnem in aliam diuiserit, & se fornicatione separauerit a marito, non debet teneri, ne virum quoq; sub maledicto faciat, dicente scriptura (Prov. 18.) qui adulteram tenet stultus & impius est. Hilar. in Mat. 5. Nullam aliam causam desinendi a coniugio prescribens, quam que virum, prostituta uxoris societate pollueret. Oecumen. in 1. Cor. 7. Uxorem non dimittat, &c. Nisi quidpiam accesserit in causa stupri, nam hec Christi lex est.*

### Question 15. verse 25.

How it could be that the man and his wife were not ashamed of their nakednes?

<sup>a</sup> *Ioseph. Antiq. lib. 1.*

*cap. 2. Mulier gustato*

*arboris fructu, cibosq;*

*hoc delectata, etiam A-*

*damo usum eius per-*

*suasit: iamq; se nudos*

*esse sentiebant, arbori*

*enim acuminis & co-*

*gitandi vis inerat. Rab. Salom. in Com.*

<sup>b</sup> The Adamites were a Sect of filthy heretikes, which

would imitate the nakednes of Adam, and so assembled together to the exercises of religion, both men and women; they called the place of this their meeting Paradise. Epi-

phan. Heres. 52. August. Heres. 31. c August. de ciuit. Dei lib. 14. cap. 17. Non quod ipsi sua nuditas

esset incognita, sed turpis nuditas nondum erat. d Matth. 6. 29. Chrysost. Hom. in Gen. 16. Scia-

mus vitam illorum, tristitia dolorisq; expertem, & angelicum quendam statum, &c. mira gloria

amicti, & maiori, quam ullum vestitus possit ornare.

**N**ot for want of wisdom as the <sup>a</sup> Hebrues seeme to teach, neither for impudencie, as <sup>b</sup> did the Adamites; but because there was in their nakednes nothing <sup>c</sup> to be ashamed of, their bodies being more comelie, <sup>d</sup> then that apparrell could adorne them. For if the beautie of a lillie of the

The Adamites were a Sect of filthy heretikes, which would imitate the nakednes of Adam, and so assembled together to the exercises of religion, both men and women; they called the place of this their meeting Paradise. Epi-phan. Heres. 52. August. Heres. 31. c August. de ciuit. Dei lib. 14. cap. 17. Non quod ipsi sua nuditas esset incognita, sed turpis nuditas nondum erat. d Matth. 6. 29. Chrysost. Hom. in Gen. 16. Scimus vitam illorum, tristitia dolorisq; expertem, & angelicum quendam statum, &c. mira gloria amicti, & maiori, quam ullum vestitus possit ornare.

field,

field, doe surpasse: as saith our Sauour, *the gorgious-  
nes of Salomon*, how farre did the comelie shape of  
mans proportion exceed the same? Whereby wee  
may euidentlie perceiue the difference betweene  
the state of man being free from sinne, and the state  
of our now polluted nature. Such was the condi-  
tion of mans bodie before the fall. Nothing in it was  
vncomelie, nothing filthie, nothing to be dispraised  
or despised: the body was of excellent forme, <sup>f</sup> beau-  
tifull throughout, pleasant to behold, needing no  
clothing, either to defend cold, or to couer shame.  
They were created naked, & naked they liued, *and  
they were not ashamed*: that is, neither of them was  
ashamed of his owne nakednes, nor offended with  
the nakednes of y other: vntil man was not ashamed  
to commit sinne. Then sinne caused him, not onelie  
to be ashamed of the fact, <sup>s</sup> but also of the bodie  
wherin he did the fact. The shadow hereof may  
be seene in children, who so long as they are young,  
albeit <sup>h</sup> they are in the conception defiled with o-  
riginall corruption; yet euerie one commendeth  
the feature of their naked bodies, and there appea-  
reth a certaine beautie in them. But so soone as wee  
come of riper age, none of vs beholdeth our owne  
naked bodies, without a priuate shame. And as man  
was naked, and had no cause of shame, before his  
sinne; <sup>i</sup> so shall he continue naked when sinne is at

*Ex hoc omnes Gentes, quoniam ab illa stirpe procreatae sunt, usque adeo tenent insitum pudenda ve-  
lare, ut quidam barbari, illas corporis partes nec in balneis nudas habeant.* <sup>h</sup> Psal. 51. 7. *Isai. 48. 8.*  
<sup>i</sup> *August. de ciuit. Dei lib. 22. cap. 17. Non enim eris ibi libido, qua confusiois est causa: nam pri-  
usquam peccassent nudi erant, nec confundebantur vir & femina; corporibus ergo illis viria detra-  
hebantur, natura sexuabatur: erunt autem membra (sexus viriusque) non accommodata vsui vete-  
ri, sed decori nouo, quo non alliciatur aspicientis concupiscentia qua nulla eris, sed Dei laudetur (sa-  
pientia atque clementia, qui & quod non erat fecit, & liberauit a corruptione quod fecit.*



<sup>1</sup> Rom. 14. 10.

<sup>2</sup> Cor. 5. 10.

<sup>1</sup> 2. Cor. 5. 2.

Galat. 3. 27.

<sup>3</sup> Matth. 22. 11.

Iren. lib. 4. cap. 70. Hoc

genus (scilicet Indæ) quod

non obediuit vocem

Domini, neque recepit

disciplinam, defecit si-

des ex ore ipsorum, &c.

Hoc est enim indumē-

rum nuptiarum, de quo

Apostolus, nolimus

expoliari, &c. Iubet

mitti in tenebras ex-

teriores, cum qui non

habes indumēta nup-

tiarum, hoc est concēp-

torem.

<sup>2</sup> Luc. 23. 30.

Renel. 6. 16.

an end: we shall <sup>2</sup> all appeare before the iudgement seat of Christ, not closhed, sauing <sup>1</sup> with his righteousness. But those that haue not on this <sup>3</sup> wedding garment, shall be so ashamed of their nakednes, <sup>2</sup> that they shall flee vnto the rockes, to fall vpon them, & to the moun- taines to coner them. It is therefore seauenfold foolish- nes to be proud of our apparrell, seeing wee can- not looke within it but with shame, and seeing it doth often shew our filthines of pride, disdaine, and vnchaste behauiour, for the which wee are ashamed of our bodies. Let vs therefore be ashamed of sin, so shall our bodies recouer in Christ their former glorie.

CHAP.

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## CHAP. III.

*Question 1. verse 1.*

How the Serpent could speake vnto the woman?



*M*oses as the <sup>a</sup> penman of the spirit <sup>a</sup> 2. Pet. 1. 21. of God, hath deliuered both the glorious worke of God in the creation of the world, and also the happie estate of the creatures, and especially of mankind, being created. Now he proceedeth to shew, by what meanes man lost this happines: and by what occasion the world and all the creatures therein, are <sup>b</sup> subiect vnto vanitie. The next and immediate <sup>c</sup> cause, was mans disobedience in transgressing Gods commandement. The author <sup>d</sup> or chiefe cause was Sathan, that malicious enimie of God & man: who sought <sup>e</sup> to ouerthrow the glorie of God in man, and in the world; and could not indure for enuie, <sup>f</sup> that man, who was but dust, should enioy so great felicitie, from which he himselfe <sup>g</sup> had fallen. And knowing both by <sup>h</sup> nature and <sup>i</sup> experience that God

<sup>b</sup> Rom. 8. 20.

<sup>c</sup> Vers. 17.

<sup>d</sup> Here no mention is made of other then the Serpent, because *Moses* hath in purpose to deliuer briefly the truth of historie, but doth not expound it fully: for indeede the Serpent spake, although not by his owne power, but by the power & guide of Satan: In like sort, because Satan was the chiefe worker, the Scripture in other places doth wholly ascribe it vnto him: as *Iob* 8. 44. 1. *Iob* 3. 8.

<sup>a</sup> Hinc dicitur 1. Satan, odio habere: osor. *Iob* 1. 6. 11. *Matth* 16. 23. *Lactant* lib. 2. cap. 13. Tum criminatos inuidens operibus Dei, omnes fallacias & calliditates suas ad decipiendum hominem intendit, ut ei admeret immortalitatem. <sup>b</sup> *Tertul* lib. de patientia. Igitur natoles impatientie in ipso diabolo deprehendo, iam tum cum Dominum Deum vniuersa opera quae fecisset, imaginis suae, id est, homini subiicisset, impatienter tulit, &c. <sup>c</sup> *Iude* 6. <sup>d</sup> Being created an Angell of light, and therefore wise, 2. *Sam* 14. 20. <sup>e</sup> 2. *Pet* 2. 4.

was

was iust, he knew also, that if hee could seduce the woman and her husband vnto sin, hee should bring destruction to them both, and so subuert the glorie of the creatures, which as he thought would be no

<sup>k</sup> 1am. 1. 14. Because euerie one that is tempted inwardlie, is drawne away by his owne concupiscence. Nor therefore by his cogitations, but by outward object. In like sort he tempted Christ. *Da. maseu. lib. 3. Orisodox. cap. 20.*

<sup>l</sup> 1ob. 12. 6. & 13. 2.

<sup>m</sup> 1ob. 13. 27. *Ad. 5. 3.*

*Didimus de Sp. Sancto lib. 3. Non per subs*

*stantia, sed per operationem, sicut de Iuda:*

*Obseruans Diabolus quibusdā motibus &*

*operationum signis, ad que potissimum Iuda*

*cor esset vitia proclisus, deprehendit eum*

*patere insidijs auaritie, & reperta cupiditatis ianua, misit in mentem eius quo modo desideratam*

*pecuniam acciperet. August. lib. de Spir. & anim. cap. 27. ° Matth. 8. 32. August. de Gen. ad lis.*

*lib. 11. cap. 12. Num per aliud posset, nisi per quod permittebatur accedere? Hieron. in vit. Malchi.*

*Monachi. Diabolus nunquam aperta fronte se prodit. ° Matth. 10. 16. Chrysost. Hom. in Gen. 16. In-*

*uentu animali hoc serpentem dico, qui cetera sua calliditate vincebat, eo quasi instrumento quodam*

*usus, &c. ° August. de Gen. ad lis. lib. 11. cap. 29. Sic ergo locutus est serpens homini, sicut asina in*

*qua sedebat Balaam locuta est homini, nisi quod opus illud fuit opus diabolicum, hoc angelicum.*

*Epiphani. Heres. 37. Non autem erat author solus serpens, qui apparebat, sed serpens qui in serpente lo-*

*cutus est, hoc est, diabolus. ° Iulian in Cyril. lib. 3. Quo idiomate, &c. ° Vniūll the confusion of*

*tongues and the building of Babel. Chrysost. Hom. in Gen. 30. Postremū Eleber mansi (scilicet*

*auris extructione) idem seruans idioma quod & antea habebat. Hieron. in Sophoniam cap. 3. v. 17.*

*Hinc nosse possumus, linguam Hebræam omnium linguarum esse matricem. ° The word ער (hinc*

*forte gnarus & nosco apud Latinos) gnarum subtiltie, is commonly taken in the euill part, where-*

<sup>k</sup> could not prouoke either of them by any inward temptation (as now hee doth the wicked; by the <sup>l</sup> help of their corruption) nor <sup>m</sup> enter into their minds or into their bodies, because of the holinesse and glorie that was in them, he presumeth to take a beast of the earth (the Lord <sup>n</sup> permitting the same his malice) one, that for his <sup>o</sup> naturall subtiltie, was fittest for his purpose: <sup>p</sup> and by disposing of his tongue, doth speake by him vnto the woman. Therefore, where that Atheist *Iulian* <sup>q</sup> scornefully demandeth, in what language the Serpent spake vnto the woman; it is easilie answered, that Satan is skilfull in euerie language, and therefore able to speake that language which the womā vnderstood, that which

was of <sup>r</sup> long time the onlie language of the world, the Hebrue tongue. Wherefore it is <sup>s</sup> foolish also to

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suppose, because here is spoken of the Serpents speech and subtiltie, that beasts at any time were induced with speech or reason; for by subtiltie, hee meaneth: no other of the Serpent, then that naturall policie<sup>u</sup> wee finde to be in him: neither was his speech anie power of his owne, but of the<sup>x</sup> Diuell, who because hee is a Spirit, was able to<sup>y</sup> enter into him, and as hee was strong, was able to guide<sup>z</sup> his tongue, and as hee was subtil, did so season his speech with arguments, that thereby hee was able to weaken the womans feare and loue, while shee gaue more heed vnto his speech, then to the precept God had giuen her. But some one will thinke it meruaile, that the woman was not afraide of the Serpent, but dared so boldlie abide his speech: although Serpents at this day are hideous to looke vpon, yet in their<sup>a</sup> creation they were not so. We feare them for their euill, and wee feare their euill, because of the enmitie betweene the nature of<sup>b</sup> man and them: but in the beginning they were no enimies,<sup>c</sup> but seruants vnto Hena: and either<sup>d</sup> want of experience in the nature of the creatures (being her selfe<sup>e</sup> but latelie before created) might induce her, to doubt of this accident in the Serpent, or knowledge might cause her to admire the same, whereby she might be retained in suspence, and so insnared, as Sathan al-

*pen verborum sonos non intelligebat: sicut & ipsi homines, cum demon in ijs loquitur. \* Basil. Hom. de Paradiso. Non horrendus erat tunc serpens, sed mitis & mansuetus. Damascen. de Orthodox. lib. 2. cap. 10. <sup>b</sup> Gen. 3. 15. <sup>c</sup> Chrysost. Hom. in Gen. 16. Sicut nunc domestica animalia, ita & fera & immanis tunc subditi erant. <sup>d</sup> Cyril. lib. 3. in Iulian. Et cum tunc non esset aliud animal rationale, mulier impendit simplex, existimabas fortasse & alijs animantibus datum esse humana voce loqui posse. Sed huic assertioni vehementer obstat, prudentia Adams, & imaginis Dei in vtriusq; conformitas. \* Many writers thinke they sinned the day they were created: that they continued a very little time, is holden of all.*

3 J. Pet. 5. 8.

¶ Sicus & simulacra  
& statuas, Valerius  
Max. lib. 1. cap. 8. Mi-  
lites F. Camilli simu-  
lacrū Iunonis, quod  
a Vjs præcipua reli-  
gione cultum eras in  
urbem trāsſaturū, De-  
i ab uno eorum per io-  
cum interrogata, an

Romam migrare vel-  
let: Valle se respondit.

Item Fortuna Simu-  
lacrū, Coriolano rece-  
dente ab urbe: rē me  
(inquit) matrona vi-  
distis, riteq; dedicastis.

Similiter & Bonem  
locutum, articulata  
voce, referunt Au-  
gust. de ciuit. Dei, lib. 3

cap. 31. Valer. Max.  
lib. 1. c. 8. Plin. lib. 2.

Iul. Obsequens de pro-  
dig. cap. 34. 38. 53.

Item: Causum flumen  
salutasse Pythagorā:  
Salus Pythagorā, Cy-  
ril. lib. 3. cont. Iulian.

Es Achilles equū pra-  
nunciasset ei mortem.

Homer. Il. 7.

Iteum vñum allocutū  
Appollonium, articu-  
lata & muliebri vo-  
ce, Philostr. lib. 6. cap. 5.

Et quercum & columbas in oraculo Dodoneo, Pausan. in Achacū, Plutar.  
in vita Pyrrhi, Homer. Odys. 8.

Impuri spiritus, sub statuis & imaginibus  
consecratis delitescunt, & afflatus suo auctoritatē quasi præsens numinis consequuntur. <sup>h</sup> Ex cap. 1. 20.

¶ Chrysost. Hom. in Gen. 14. Non ignorantia peccasse sed sola desidia. <sup>k</sup> August. confess. lib. 10. cap. 35.

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waies <sup>f</sup> waiteth his oportunitie. For but that hee  
tooke occasion by the subtil nature of the Serpent  
(as Moses noteth) to deceiue, he was able as well to  
haue made an <sup>e</sup> asse to speake, as he did the Serpent.

The woman therefore, hauing no cause to feare o-  
ther harme then sinne, when she heard the Serpent  
speake, which (it <sup>h</sup> seemeth) shee knew belonged  
not vnto his nature, more greedilie gaue eare vnto  
it, and through <sup>i</sup> her negligence and <sup>k</sup> curiositie,  
gaue aduanrage to the enemie, and <sup>l</sup> was beguiled.

An example most worthie to be obserued in this  
last age of the world, when as Sathan shall worke,  
as Christ <sup>m</sup> and his Apostles haue foretold, not in  
the bodie of a Serpent, but in all deceiueablenesse,  
with lying wonders, in false Prophets, and false  
Christs, with such strong delusions, that they shall

deceiue if it were possible the verie Eleēt: who  
when they be in wildernes and desert places, shall  
deceiue <sup>p</sup> as manie as goe forth vnto them. For if

Heua were seduced by a Serpent, how much more  
shall thy weaker wisedome, be seduced by greater  
power, in a nobler instrument. If thou wilt be so cu-  
rious, as once to goe and see, and thereby <sup>q</sup> tempt  
the Lord: know that the Spirit of God hath giuen  
thee warning, and our Sauour hath expresselie gi-  
uen charge to all: <sup>r</sup> goe not forth vnto them.

¶ Philostr. lib. 6. cap. 5. Et quercum & columbas in oraculo Dodoneo, Pausan. in Achacū, Plutar.  
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Question.



Question 2. verse 1.

Whether this temptation were foreknowne of God, and the euent thereof, and why the Lord did permit the same.

**E**rtainelie the Lord foreknew both the malice of the diuell, that hee was desirous to tempt, & his purpose that he would tempt, and <sup>a</sup> suffered him to tempt the woman, although he knew the whole euent thereof. For all things are manifest in his sight, <sup>b</sup> as saith the Apostle: neither can a Sparrow fall on the ground <sup>c</sup> without our heauenlie father, that is, without the will and knowledge of the heauenlie father. Also a day with the Lord, is as <sup>d</sup> a thousand yeares. So that the Lord, which knew the fall of man the day hee fell, knew also the same for infinite time before. This truth of God hath manie aduerfaries among Atheists, and contemners of the Gospell: who vse it as a weapon to fight against the Lord, and <sup>e</sup> as moules and battes, doe worke into the hearts of simple men in secret, and doe much harme in the haruest of the Lord. For say they: if God foreknew it, thē was it of necessity, for <sup>f</sup> knowledge is of necessārie and certaine things: and if it were of necessitie that Adam sinned, then was not

<sup>a</sup> August. de Gen. ad lit. lib. 11. cap. 3. Nam licet in illo esset propter peruersam et inuidiam voluntatem decipiendi cupiditas, non nisi vel per illud animal posuit, per quod posse permissus est. Nocendi enim voluntas, potest esse à suo quoque animo praua; nō est autem possessas nisi à Deo.

<sup>b</sup> Heb. 4. 13.

<sup>c</sup> Math. 10. 29.

<sup>d</sup> Psal. 90. 4.

<sup>e</sup> 2. Pet. 3. 8.

<sup>f</sup> Epiphani. Heref. 52. Talpam appellant animal quoddam intra terram latitans, &c. Desolatorium autem est animal, inferne radicans omnem hominum agriculturam, &c. Sic sanè ego nunc aggredior dicere, de proposita scilicet, quæ quantum ad cor attinet, cæcis ac fatua est: verum solitudinem sibi ipsi efficit, & multas radices vitiorum in ipsam collapsorū denasat ac corrumpit. <sup>1</sup> Aristot. Eth. lib. 6. c. 3. Scientia est eorum, quæ sese aliter atque scimus habere non possunt. Verum est. Attamen duplex latet in arg. fallacia. 1. à dicto simpliciter, ad dictum secundum quid. Nam non est absolute necessaria, sed quatenus res cognoscitur talis. 2. Non causa pro causa. Necessaria cognitione Dei peccauit, ergo cognitio Dei est causa peccati. Nam Deus etiam alias causas cognouit, quibus non peccares Adam nisi uolles.



so farre as they are wicked or vnrighteous. True it is also, that whatsoeuer the Lord doth foreknow will come to passe, <sup>August. de Trinit. lib. 6. cap. 10. Non enim hac qua creata sunt, ideo sciuntur a Deo, quia facta sunt: ac non potius ideo facta sunt vel mutabilia, quia immutabiliter a Deo sciuntur.</sup> the same he doth decree shall come to passe, and therefore they come to passe, because he knoweth them, and therefore hee foreknoweth them, because he doth decree them. But he decreeth of diuers things <sup>Idem lib. 15. cap. 13. Non quia sunt ideo nouis, sed ideo sunt quia nouis: non enim nesciuit quia fuerat creaturus: quia ergo sciuit creauit, non quia creauit sciuit. Nec aliter ea sciuit creata quam creando, &c.</sup> in diuers sorts. Things that are good he decreeth effectually to come to passe: and that <sup>Decretum decretum vel efficax vel permissum. Decretum efficax, vel immediatè vel mediata, hoc est, vel per primaria vel secundaria principia operatur.</sup> either by the first or second causes. In the first cause, was his effectually decree of the creation of the world, of Angels, of men, by force whereof, they were created. Of the second causes, are the disposition of naturall things, and the righteousness of holie things. As forasmuch as by his decree he hath set an order in the creatures (which order or course of things is called nature) therefore naturall things doe come to passe by the course of nature, as the fire burneth, and the Sunne continueth in his course, except where the Lord hath decreed, by the first cause (which is himselfe) to let the second: as thus, he <sup>2. King. 20. 9. 11. Dan. 3. 27. Mat. 9. &c. Mat. 7. 22. Act. 3. August. de ciu. Dei lib. 12. cap. 6. Proinde ea verissima causa beatitudinis angelorum bonorum reperitur, quia ei adherens qui summus est. Scilicet & hominum.</sup> brought backe the Sunne by ten degrees, and stayed the violence of the fire ouen, and other miracles which haue beene done, by the <sup>Exod. 9. 16.</sup> Sonne, or in the <sup>2. Sam. 24. 1. 1. King. 12. 24.</sup> name of the Sonne of God. Also the righteousness of holie things: as he made them righteous by the first cause, so he decreed them to continue righteous by the second cause, that is to say, by depending <sup>August. Enchirid. cap. 95. Et non fit aliquid nisi omnipotens fieri voluit, vel sinendo ut fiat, vel ipse faciendo. Nec dubitandum est, Deum facere bene, etiam sinendo fieri quaecumq; sunt male. Non enim hac, nisi iusto iudicio Dei finis, & profectus bonum est omnia quod iustum est.</sup> vpon, and cleauing vnto the fountaine of holines, which is himself. Things that are euill he willeth or decreeth also: not to doe, or cause

<sup>2. Sam. 24. 1. 1. King. 12. 24. August. Enchirid. cap. 95. Et non fit aliquid nisi omnipotens fieri voluit, vel sinendo ut fiat, vel ipse faciendo. Nec dubitandum est, Deum facere bene, etiam sinendo fieri quaecumq; sunt male. Non enim hac, nisi iusto iudicio Dei finis, & profectus bonum est omnia quod iustum est.</sup>

to them to be don, neither to allow the, or wil them to be done, but to permit or suffer the to be: (which notwithstanding, so farre as they are actions, he may be said to doe them: so farre as they are punishments, to will them: but so farre as they are euill of guiltines, they proceed from the defect of the creature, and God onelie willeth to permit them) and therefore <sup>d</sup> they are certaine vnto him, because he doth decree to suffer them: & therfore they belong not vnto him, because hee doth neither doe them, nor allow them. This foreknowledge therefore of the Lord, of the fall of the Angels, or the sin of *Adam*, was no more the cause of the fall of them, then the foreknowledge of a wise Phisition, is the cause of the daunger of his patient: for as the disease is the cause of the sickemans death, so the freedom of election, or will in *Adam* <sup>e</sup> ioyned with his negligence, was the cause of the sinne of *Adam*, and the freedome of election in the Angels, when they <sup>f</sup> chose a separation from the state wherein they were, was the cause of the ruine of them. But the Lord had giuen them <sup>g</sup> grace, wherein they might stand, & gifts abundant, whereby as it were to maintaine their standing. And hee gaue it them with freenes of will, that <sup>h</sup> they might stand of their owne accord <sup>i</sup> in him. But why (will one say) did he giue them free will, seeing hee knew before, that they would fall away, and not rather immutabilitie of will, that they could not fall? The same might

<sup>a</sup> *Origen in epist. ad Rom. cap. 8. lib. 7. Non propterea aliquid (scilicet malum) erit, quia id scis Deus futurum, sed quia futurum est, ideo scitur à Deo antequam fiat.*

*August. in Evang. Iohn. tract. 53. Deus futurorum praescius per prophetam praeiixit infidelitatem Iudaorum, sed non fecit: neque praesciuit mala eorum, nisi ea haberent. Non autem ideo quengnam ad peccandum cogis, quia futurum hominum peccata praenouis, illorum enim praesciuit peccata, non sua.*

*Damasce. Orisodox. lib. 2. cap. 30.*

<sup>c</sup> *Chrysostom. Hom. in Gen. 14. Sed scire possis, quod lapsus ille ex desidia fuerit.*

<sup>d</sup> *August. de ciuit. Dei lib. 12. c. 6. Cuius causa miserie malorum angelorum queritur, ea meritis occurrit, quod*

*ab illa qui summè est auersi, ad seipos conuersi sunt, qui non summè sunt. & Tertul. contr. Marcion lib. 2. Probat ab imagine Dei, & à lege data homini. Non enim inquit poneretur lex ei, qui non haberes obsequium debitum legi, in sua potestate: nec rursus comminatio mortis transgressioni ascriberetur, si non & contemptus legis in arbitriū libertate homini deputaretur.* <sup>e</sup> *August. Enchirid. cap. 30. Liberaliter enim seruis, qui sui Domini voluntatem liberaliter facit.* <sup>f</sup> *Coloss. 1. 17.*

aske

aske, why he made the not *Iehoua*, to whom<sup>k</sup> only it belongeth to be immutable. For the goodnes of the Lord is in himselfe, wherby he cannot but be good for euer, because his goodnes is in himselfe: but the goodnes of the creature is in the Lord, because hee consisteth<sup>l</sup> in the Lord, & therefore can be good no longer, the he doth continue with the Lord. Again, it<sup>m</sup> was for the good of the creature, to haue libertie of electio in it self, to the end that for chusing good, it might receiue a<sup>n</sup> crowne, and might be known to loue the Lord freely, for his goodnes sake. But the Lord foreknew, y thorough freedome they would fall: True: but he gaue them gifts according to their seuerall kinds, so much as creatures could containe, that they might not fall, which gifts were sufficiēt to haue let them frō the fall: with freedome of choice, that they might choose also not to fall. But he might haue preferued man from fall, & likewise the angels, and therefore (some wil think) he ought to haue preferued them from falling. In deed hee was able<sup>o</sup> to haue let the fall of mā, but he might iustly also suffer them to fall, which would of their owne accord abuse his endles mercy. Neither was he bound with dutie, or with iustice to let the fall: for<sup>p</sup> hee oweth dutie vnto none, which giueth vnto euerie creature that they haue: neither was it<sup>q</sup> meet that he should

<sup>k</sup> Malac. 3. 6.  
James 1. 17.  
<sup>l</sup> Coloss. 1. 17.  
Ben. lib. 4. c. 75. Perfectus enim est infans, hic autē est Deus. Oportuerat autem hominem, & factum augeri, & auctum corroborari, & corroboratum multiplicari, & multiplicatum conualescere, conualescentem verō glorificari, & glorificatum videre suum Dominum. Respondet obiect. c. 72. Sed oportebat inquit eum neque angelos tales fecisse ut possent transgredi, neque homines, &c.  
<sup>m</sup> Tertul. in Marcion. lib. 2. Vt ita demum bonus confisteret homo, si secundum institutionem quidem, sed ex voluntate iam bonus inueniretur, quasi de proprietate natura. Basil. Hom. quod Deus non author mali. Itaque nec Deo gratum est quod coactum est, sed quod ex virtute relinquitur; virtus autem

ex voluntate fit non ex necessitate. <sup>n</sup> 2. Tim. 4. 8. Theodoret quest. in Gen. 36. <sup>o</sup> August. de Gen. ad lit. lib. 11. c. 10. Sed posset inquit etiam ipsorum voluntatem in bonum convertere, quoniam omnipotens est: potius plane. Cur ergo non fecist quia noluit, quare autem noluit penes ipsum est. <sup>p</sup> Mat. 20. 15. Rom. 4. 4. 5. <sup>q</sup> Tertul. lib. 2. in Marcion. Necessarium homini liberum arbitrium: ne totius mundi possidens homo, non in primi sui possessione regnaret, aliorum Dominus sui famulus. Quare si Deus à libertate semel concessa homini secederes, id est contineres in ipso, quo minus homo male libertate sua frui aggressus, in periculum laberetur: siue colubrum à congressu semina arceret: nonne excluderes Marcion: o Dominum futilem, instabilem, infidelem, rescindentem que instituit? Cur permiserit liberum arbitrium, si intercedis? &c.

haue



*¶ Fulgent. de predest. cap. 13. Iustus desiderius à deo, qui deserit Deū. Et quia homo deserens Deum, peccat: deserens peccatorem Deus iustitiam seruat. Quid autem magis iustum, quam ut ille, qui desiderio peccandi iam peccat, pro eo quod desiderans peccare, ipse sibi noxi- us efficiatur, semetip- sum peccato suo lede- re permittat?*

*¶ Rom. 9. 22. 23.*

*August. de Gen. ad lis.*

*lib. 11. cap. 4. Etiam sic offenderet anima superba ad eruditionē futurorum sanctorū, quā rectē ipse ute- retur animarum vo- luntatibus etiam ma- lis, cum ille peruerse viderentur naturis bo- nis.*

*¶ August. de Gen. ad lis. lib. 11. c. 4. Si ergo quæritur, &c. Alii- tudinem quidem con- silij eius penetrare nō possum, & longē su- pra vires meas hoc ef- se confiteor: sed tamen*

*quantum vel donat sapere, &c. ¶ August. ibid. & de ciuit. Dei, lib. 22. cap. 1. Potentius & melius esse iudicans, etiam de malis benefacere, quā mala esse non sinere. ¶ Psal. 73. 27. Ionas 2. 8. August. de Gen. 11. cap. 5. Hinc maxime commendatur, quāle bonum sit Deus, cum nulli ab eo recedenti bene est. ¶ Psal. 118. 32. 33. Act. 17. 28. ¶ 1. Sam. 2. 9. Psal. 37. 16. ¶ Psal. 9. 16. Chrysost. in oper. imperf. Hom. 5. Dixit enim apud se: tria hec retia habeo extensa, super omnem mundum, ut quisquis euase- rit de retibus gula, incurrat in retia vane gloriæ; & qui euaserit de retibus vane gloriæ, incidat in re- tia auaritiæ. De his tribus retibus, nullus hominum ad perfectum euasit. Iren. lib. 5. Quoniam autem initio homini iussit transgredi præceptum conditoris; & ideo eum habuit in sua potestate, potestas au- tem eius est transgressio & apostasia, & his colligauit hominem: per hominem, ipsum iterum oportebat victum eum contrariō colligari iisdem vinculis quibus alligauit hominem, ut homo solutus reuer- tatur, &c. ¶ Matth. 4. 3.*

haue a hindred it; forasrauch as he was able of the fall, to raise more goodnesse by the power of his goodnesse, then Sathan or man could procure euill, through their malicioufnes or negligence. Wherefore those men commit infamous blasphemie, which teach, either that the Lord did not foreknow the fall of man: or if hee knew it, that hee did not iustlie suffer it: or seeing he suffered it, that hee was in any sort the cause thereof. The Lord therefore certainelie foreknew the fall of man, and most iustlie did decree to suffer it for manie causes; some hid- den <sup>r</sup> in the secret of his wisdom, some manifest and plaine for men to see. As namelie, to shew him- selfe to be of power, <sup>r</sup> to turne that which was e- uill into goodnes. Secondlie, that all those that <sup>u</sup> de- part from God, doe fall into destruction. Thirdlie, that the <sup>x</sup> strength of a creature is in the Lord, so that none is <sup>y</sup> strong in his owne might. Fourthly, that hee might take <sup>z</sup> his enimies in the snares that they had set, and Sathan who maliciouflic desired to obscure his glorie, might in his owne craftinesse be confounded. Hee tempted *Adam* being full to eating, being in the glorie of the image of God, to be as God, and get the victorie: the same temp- ted <sup>a</sup> Iesus, the Sonne of Marie, being hungrie

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vnto <sup>e</sup> eating, & was <sup>d</sup> repulsed: and again, vnto the glorie of the world, the same who was <sup>e</sup> despised of the world, and yet in no wise could obtaine his purpose. Moreouer, he that triumphed for leading Adam into sinne, who being <sup>f</sup> voide of sinne, had power in will and wisdome to haue auoided euill, was himselfe in the triumph & taken captiue, his <sup>h</sup> wiles disperfed, his works dissolued, and they <sup>i</sup> of the familie, who were <sup>k</sup> borne in sin, and <sup>l</sup> subiect by nature vnto wrath, were able <sup>m</sup> by the might of him that ouercame, to resist his power and subtiltie, and to <sup>n</sup> set their feet in the necke of his furie, and malitiousnes. Thus the Lord getteth him honour <sup>o</sup> of all his enemies, who wilfullie seeke to subuert or to obscure his glorie. This is the end of all them that <sup>p</sup> striue against the Lord, they must glorifie God in their own confusion. *As for me, it is a good for me to draw neere vnto God: for those that delight themselues in him, the Lord will giue them their hearts desire.*

*qua à Deo esset sustinere escam. Elatio itaq; sensus qua fuit in serpente, dissoluta est per eam, qua fuit in homine humilitas.* <sup>e</sup> *Isai.* 43. 3. *Iob.* 1. 11. <sup>f</sup> *Gen.* 1. 27. *Eccles.* 7. 31. <sup>g</sup> *Hose.* 13. 14. *Ephes.* 4. 7. <sup>h</sup> *1. Iob.* 3. 8. <sup>i</sup> *Psal.* 68. 12. <sup>k</sup> *Psal.* 51. All the faithfull. <sup>l</sup> *Ephes.* 2. 3. *Rom.* 3. 23. <sup>m</sup> *Reuel.* 7. 14. <sup>n</sup> *12. 11.* <sup>o</sup> *Exod.* 14. 17. <sup>p</sup> *Psal.* 68. 2. <sup>q</sup> 79. 9. 10. <sup>r</sup> *Psal.* 73. 28. <sup>s</sup> *Psal.* 37. 4.

*Question 3. verse 17.*

How it could be that the woman hauing such excellent gifts by creation, could so easilie be seduced?

**P**Artliethrough the policie and craftines of so wilie an enimie: and, partlie by laying her selfe open vnto his assaults. His crafti-

Q

nes

<sup>a</sup> Ambros. lib. de Pa-  
radis. c. 12. Itaq; ma-  
chinatus est, ut nō pri-  
mo Adam adoriretur,  
sed Adam per mulie-  
rē circumscribere co-  
naretur. Et addit, A-  
damus à Deo, mulie-  
rem ab Adamo didi-  
cisse mandatum.

<sup>b</sup> August. quest. vet.  
Test. q. 31. Admissus  
enim se serpenti, egit  
per illum quasi per or-  
ganum, ut nec mulier  
occulsi diaboli intelli-  
geret dolū, sciens pru-  
dentem esse serpen-  
tem.

<sup>c</sup> Cyprian. de zelo &  
liuore lib. Diabolus in  
pace subdolos, in per-  
secutione violentus.  
Eundem igitur odisse  
maximè oportet blan-  
dientē: tuncq; maxi-  
mè auersari, cum ma-  
iora promittit. Chry-  
sost. Hom. in Mat. 13.

<sup>d</sup> Because that by  
her answer she af-  
ter a sort shewed  
some vnstedfastnes  
of mind; which vn-  
stedfastnes was apt  
to be kindled with hope, and especially with hope of supremacie or deitie, whereof the Hea-  
then man had experience: Si violandum est ius, regnandi gratia violandum est. Cic. offic. lib. 3.  
Eurip. <sup>e</sup> August. de Gen. ad lit. lib. 11. cap. 30. Ideo interrogat serpens, ut prauaricatio esset inexcus-  
abilis, ut non ex obliuione, sed cum memoria retineatur praeceptum, & tanquam in illo Deus assistens  
presensq; contemnitur. <sup>f</sup> Cyrill. in Iulian. lib. 3. Mulier existimabas fortasse, & alius animantibus da-  
zum esse humana voce loqui. <sup>g</sup> Tanquam ex re noua, cuius causa non satis perspecta. <sup>h</sup> Mat. 24. 36.  
1. Tim. 3. 16. 1. Pet. 1. 12. <sup>i</sup> Chrysost. Hom. in Gen. 16. Debuerat mulier ex ipso aggressu eminensem  
coniectare malitiam, quod vltro non vera diceret, idq; quasi curam illorum gerens. <sup>k</sup> Chrysost. ibid. Ve-  
rum quia non seipsum attendebat, non solum non est illum auersata, sed omne mandatum illi detexit, &  
margaritas porci obiecit, implemurg; quod à Christo dictum est, Matth. 7.

nes appeareth, in that <sup>a</sup> he incountreth with her, in  
the absence of her husband: in that hee doth it by a  
creature <sup>b</sup> subiected to her, that thereby she might  
suspect none euill: in that hee doth not at the first  
presume to teach, but <sup>c</sup> as one desirous of her wel-  
fare, asketh as it were of her estate. And lastlie, ha-  
uuing conceiued hope of victorie, by the proporti-  
on of her answer, trieth her with the <sup>d</sup> strongest  
and aptest temptation, that could be shaped vnto  
the same. On the other part, the woman (although  
shee shew her holinesse, by defence of the truth  
of God) yet withall shee sheweth weakenesse:  
first, such as might be without sinne, and yet the oc-  
casion of sinne. Secondlie, such as being partlie e-  
uill, were by the <sup>e</sup> enemie forced vnto farther euill.  
For first, being content to admit his conference,  
whether of <sup>f</sup> simplicitie or <sup>g</sup> admiration, both  
which <sup>h</sup> may be in a creature voide of sinne, yet  
thereby she was intangled by his speech. Second-  
lie, in not <sup>i</sup> taking heed vnto the purpose of him  
that spake (although sheeknew no cause to mistrust  
a mischiefe) in which her wisdom would haue  
found deceit. Thirdlie, in declaring vnto Sathan,  
the summe of the Commaundement, wherein as it  
were <sup>k</sup> she cast a pearle before a swine, and gaue occa-  
sion to Sathan to blaspheme. Fourthlie, in adding

to

to the <sup>1</sup> Commaundement (which doubtlesse she did, with purpose to enlarge the fault, not to shew dislike of the hardnes of the precept) *ye shall not touch it*. Whereby we see how dangerous a thing it is, for any intent, <sup>m</sup> to adde vnto the word of God. God said, *ye shall not eate of it*: the woman added, *neither shall yee touch it*: whereby Sathan tooke encouragement to answer, *ye shall eate and be as Gods*, Fifthlie, <sup>n</sup> in extenuating the daunger; which was to take away from the word of God (albeit shee meant to shew the graciousnes of God in giuing warning.) For God had said: *ye shall die the death*, the woman expresseth not the certaintie of punishment, but *saith, least yee die*: whereupon the Serpent <sup>o</sup> found occasion to denie: *ye shall not die at all*. By whose wofull example we are warned <sup>p</sup> to giue no occasion to the aduersarie. Secondlie, to resist <sup>q</sup> in the beginning of temptation: and most earnestlie to labour to keepe pure the worship & word of God, and not to mingle it with mans writings, traditions, or inuentions.

<sup>1</sup> Ambros. lib. de Paradiso. cap. 12. In mandato quidem nullum est visum, sed in revelatione mandati: etenim quantum praecepti lectio docet, discimus nihil vel cautionis gratia iungere non debere precepto. Si quid enim vel addas, vel detrahas, praerogatio videtur esse precepti.

<sup>m</sup> Deut. 12. 32.

<sup>n</sup> Prov. 30. 6.

<sup>o</sup> Genes. 22. 18.

<sup>p</sup> Deut. 29. 19. & 4. 2.

<sup>q</sup> Bernard. Sermone de quadrup. debito, Deus affirmat, mulier dubitat, serpens negat. Erit aliquando vox Hebraea id pen, est praecautio non dubitatio, ut Malac. 4. 6.

<sup>r</sup> Ephes. 4. 27.

<sup>s</sup> Iames 4. 7.

<sup>t</sup> Deut. 4. 2.

2. Tim. 5. 14. Basil. in moral. Sum. 70. cap. 36. Quod ergo omnes in omni negotio seruare oportet sinceritatem verborum Domini.

## Question 4. verse 6.

Wherefore it is said: *the woman saw the tree that it was good for meat?*

<sup>a</sup> Tertul. lib. in Marcion. 2. Deliquit homo per liberum arbitrium; <sup>a</sup> Deo quidem rationaliter attributum, ab homine vero quia voluit agitatum. Libertas enim arbitrii, non ei culpam suam respicit a quo data est, sed a quo non ut debuit administrata est.

<sup>b</sup> Chrysostom. Hom. in Gen. 14. Non per ignorantiam peccasse sed ex desidia.

<sup>c</sup> Bernard. Serm. de duplici Baptismo. Serpens o Eua decepit te:

decepit profecto, non impulit aut coegit. & c. quis vero illum admisit nisi propria voluntas? <sup>d</sup> 1. Sam. 2. 10. August. epist. 29. Qui offendit in uno reus est omnium, faciendo contra eam in qua pendens omnia: scilicet caritatem. <sup>e</sup> Chrysost. lib. 1. de provident. Deus illi omnia largitus est, cum tamen ab eo nulla ante recte facta manauissent. Quid autem ille? post tanta, tamq; singularia beneficia, fidiorem parente ac conditore suo inimicum arbitratus est, stre: oq; mandato conditoris: fallaciam illum pretulit. Basil. Hom. quod Deus non auctor mali. <sup>f</sup> Deut. 10. 12. Psal. 50. 15. <sup>g</sup> 1. Sam. 15. 22. <sup>h</sup> Author op. imperfect. in Matth. inter op. Chrysost. Hom. 5. Discamus quidem iniurias illatas ab impijs, sive in dicto, sive in facto magnanimiter sustinere; Dei autem iniurias, nec usq; ad auditum sufferre.

<sup>i</sup> Psal. 116. 12. 13. Gen. 39. 8.

**B**Ecause wee might vnderstand, that this actual transgression of eating the fruit, was <sup>a</sup> a wilfull trespassse, neither done of <sup>b</sup> ignorance, nor <sup>c</sup> constraint. Secondlie, that it consisted of manie branches: for sinne is so fruitfull <sup>d</sup> and so sociable, that it will neuer goe alone, nor be alone. Whereof the first that appeareth was <sup>e</sup> vnthankfulnesse to God. The Lord requireth aboue all things a thankfull minde <sup>f</sup> for his benefits receiued, and <sup>g</sup> obedience to his word, which is the exercise thereof. For which respect vnto *Adam* he enioyned obedience, in abstaining from the fruit, which if he had zelously performed, he had reprobued his wife, for her transgression, and not obeyed her voice; as she likewise had <sup>h</sup> chastised the Serpent, at the first sound of his rebellious words, setting before their eyes, <sup>i</sup> the fulnes of Gods mercie and liberalitie bestowed alreadie on them. This vn-

thankfulnes



thankfulnes in them <sup>k</sup> brought forth <sup>l</sup> pride, in <sup>2. Chron. 33. 25.</sup>  
that they did not giue the glorie vnto God, but <sup>Deut. 8. 14.</sup>  
thought their excellencies were worthie of all the <sup>2. Chron. 26. 16.</sup>  
gifts they had, and more also, if they could attaine <sup>Aff. 12.</sup>  
vnto them. Pride was the <sup>m</sup> mother of ambition, <sup>August. Dialog. ad</sup>  
whereby they sought to be aduanced aboute their <sup>Orosi. quæst. 4. sed ille</sup>  
calling and estate. All these were sinnes against the <sup>inobediens mandato</sup>  
first commandement. From these did spring <sup>n</sup> neg- <sup>Dei, arque elatus su-</sup>  
lect of Gods true worship; <sup>o</sup> infidelitie, in mistru- <sup>perbia: suasioni ser-</sup>  
sting of his goodnes, in doubting of his threatning; <sup>pentis obediens, Dei</sup>  
contempt of the word of God; <sup>p</sup> violating there- <sup>præcepta contempsit.</sup>  
by the whole worship of God inioyned them. <sup>August. de cin. Dei</sup>  
From hence againe arose the abusing of the crea- <sup>lib. 14. cap. 13. Quid</sup>  
tures, <sup>q</sup> wherein the name of God; his glorie, his <sup>autem est superbia,</sup>  
power, his iustice, and his mercie was abused: which <sup>nisi peruerse celsitu-</sup>  
is the breach of the third Commaundement. To <sup>dinis appetitus?</sup>  
these were added Gluttonie, <sup>r</sup> when the woman <sup>Rom. 1. 21. 23.</sup>  
lusted after it for the pleasantnesse thereof. <sup>s</sup> Mur- <sup>Prosper. lib. ad ex-</sup>  
ther in not waying the daunger of her own life, nor <sup>capit. Gen. Nisi fidei</sup>  
the life of her posteritie. <sup>t</sup> Theft or Sacriledge, in <sup>primam amisset, ca-</sup>  
taking that which was peculiar to God. Falsewitnes; <sup>teris bonis omnibus</sup>  
in <sup>u</sup> giuing credit vnto lies. All these are gathered <sup>non careres.</sup>  
by the manifest words of Scripture: *she heard the* <sup>Bernard. Serm. de</sup>  
*Serpent, she said vnto the Serpent, she saw the tree, she took* <sup>quadrup. debet. Quod</sup>  
*the fruit, she ate thereof:* and lastlie, <sup>x</sup> *she brake the* <sup>Deus pro certo posue-</sup>  
*dutie of the fift Commaundement,* or rather <sup>rat, ista sub dubio sup-</sup>  
<sup>p</sup> *Terul. aduers. Iu-*  
<sup>daos. In hac lege Ada data, omnia præcepta condita recognoscimus.</sup> <sup>q</sup> The name of God is pur, and  
taken sometime for God himselfe, and the titles of his name, as Exod. 34. 5. 6. 1. King. 5. 5.  
Malas. 1. 14. for his properties, Psal. 25. 11. 7. & 54. 7. his workes, Psal. 66. 4. & 86. 9. & 9. 16.  
his Gospell, Aff. 9. 15. Psal. 22. 22. <sup>August. Serm. de temp. 95. Nomen autem Dei veritas.</sup> <sup>r</sup> Am-  
bros. Serm. 37. Arbitror itaq; causam hanc esse ieiunij (scilicet Christi) ut quia primus Adam, per in-  
temperantiam gule gloriam immortalitatis amisset, eandem secundus Adam Christus, per absti-  
nentiam repararet. <sup>s</sup> Bernard. Serm. de annun. 1. Et misericordiam cum sic exarsit, perdidit Eva in  
concupiscentia sua, ut nec sibi, nec viro, nec filijs parceres nascituris; simul omnes terribilis maledictio,  
& necessitati mortis addicens. Cruelis mater. &c. <sup>t</sup> Exod. 13. 12. Leuit. 5. 15. compared with  
Gen. 2. 16. 17. <sup>u</sup> Psal. 15. 3. <sup>x</sup> Ephes. 5. 22. 23. Matth. 18. 7. Rom. 14. 13.

doubled her transgression, *ſhee gaue vnto her husband with her, and hee did eaſe.* Herein wee may ob-

<sup>7</sup> Ambros. de Paradiso cap. 13.

August. de Gen. ad lit.

lib. 11. cap. 30. *Quo-*

*modo verbis ſerpen-*

*crederet mulier, a bo-*

*na atque vili re di-*

*uiniſui ſe fuiſſe pro-*

*hibitos, niſi iam inef-*

*ſet menti amor ille*

*propria poſſeſſati, &*

*quedam de ſe ſuperba*

*preſumptio, &c.*

<sup>8</sup> Math. 5. 28.

Chryſoſt. lib. de Pro-

nident. 1.

Luther. in Gen. 3. Hoc

egit Satan, ut per ſui

dicere, abduceret He-

uam ab eo quod Deus

dixerat, ac ſublato

verbo, optimam corri-

piſ voluntatem, &c.

corripit & intellectū,

ut dubitaret de vo-

luntate Dei: Ex his

ſequitur poſtea, rebel-

lis manus; deinde os &

dentes rebelles, in ſumma omnia mala ſequitur infidelitatem. <sup>a</sup> Gregor.

Moral. lib. 21. cap. 2. *Ut munda mens in cogitatione ſeruetur, à laſciuiā voluptatiſ ſuā deprimendi ſuis oculis, quaſi quidam raptores ad culpam. Neq; enim Eva lignum vetuſtum conſigiffeſ, niſi hoc prius incauſe conſpiceres.* Bernard. de Grad. Hum. 1. *Quid ſpectare libet, quod manducare non licet? oculos inquit tendo non manum, &c. Eſi haec culpa non eſt, culpa tamen indicium eſt.* <sup>b</sup> Auguſt. En-

chirid. cap. 45. *Quamuis & in illo peccato vno, quod per vnum hominem intraviſ in mundum, &c. poſſunt intelligi plura peccata, ſi vnum ipſum in ſua quaſi membra diuidantur ſingula.* <sup>c</sup> Prou. 24. 9.

& 1. 18. 19. <sup>d</sup> Rom. 14. 14. 15. <sup>e</sup> Prou. 14. 9. Ioh. 16. 8. 1. King. 16. 31. <sup>f</sup> Perel. lib. de laſp. pri-

mor. Hom. In omni delicto inest contemptus & violatio infiniti boni, digna infinita pana. <sup>g</sup> Iere. 12. 14.

Reuel. 2. 23. <sup>h</sup> Auguſt. de ciuit. Dei, lib. 14. cap. 15. *Quia ergo contemptus eſt Deus iubens, qui hominem creauerat, qui ad ſuam imaginem, &c.* <sup>i</sup> Auguſt. ibid. In Paradiso enim, etiamſi non omnia poterat ante peccatum, quicquid tamen non poterat non volebat, & ideo poterat omnia que volebat. Nunc verò homo vanitatiſ ſimilis factus. <sup>k</sup> Rom. 1. 18. 28. 31. For as his know-

ledge was greater, ſo his ſinne was greater in oppreſſing that knowledge. <sup>l</sup> Omnis

generis fraudis Satanica, in preſantiſſimo inſtrumento. <sup>m</sup> Math. 27. 24. 25. 41. & 28. 12. 13.

Act. 4. 16.

ſerue: Firſt, that the outward <sup>7</sup> taking of the apple was not the entrance into ſinne; but the <sup>2</sup> inward concupiſcence of the heart, by <sup>a</sup> which ſhe ſaw the fruite. Secondlie, <sup>b</sup> that manie trefpaſſes doe runne together in one actuall ſinne, according to the wicked <sup>c</sup> diſpoſition of the minde, and the <sup>d</sup> circumſtances of the fact committed. Thirdlie, that our ſinnes <sup>e</sup> are much more hainous, then they ſeeme vnto vs, and to be eſteemed by <sup>f</sup> the puniſhment that God doth threaten and lay vpon them. It is true in deede, that this one actuall ſinne of *Adam*, if wee conſider the <sup>g</sup> greatnes of the diſobedience, the power <sup>h</sup> hee had to haue reſiſted, and the <sup>i</sup> light of knowledge which hee extinguished, was the greateſt ſinne that euer was committed. But againe, if wee conſider the greatnes of his <sup>k</sup> temptation, the malice of the wicked, and their continuance in ſinne, wee ſhall finde that the <sup>l</sup> hatred of the Iewes, and

of <sup>m</sup> *Julian* against our Sauour Christ, the blasphemous wordes and workes of <sup>n</sup> *Iudas*, of the Bishops of Rome, of *Arrius* and other Heretikes which haue resisted the knowne truth, the hardnes of heart of obstinate sinners, ° which neither for punishments, nor promises of mercie will repent, to bee yet more grieuous before the Lord. Now our finnes (as faith the <sup>p</sup> Scripture) are recorded in a booke; doubtles not after the measure that we account them, but as they are in deed: and albe it we know not the <sup>q</sup> number or the greatnesse of them, yet <sup>r</sup> a day of reckoning shall shorthlie come, as it did to *Adam*, in which the iustice of God shall be declared according to the measure and multitude of finnes, vpon those that finde not pardon by Iesus Christ.

<sup>m</sup> *Ruffin. Histor. lib. 1. cap. 32. 33.*

*Socras. lib. 3. c. 9. &c. Sozomen. lib. 6. c. 1. 2.*

*Qui Christum fabricum, Christianos Galileos scommatizabas. Qui cum lethaliter saucius esset, sanguinem & vulnere expressum in aërem proiecit, & velut Christum insuauis eum sua necis insimulauit; vicisti inquis Gallias, vicisti.*

<sup>n</sup> *Ioh. 13. 27. 30.*

*Matth. 26. 14.*

*Eccl. 27. 45.*

*Act. 1. 18.*

*Quod Petrus pri-*

mo tomo in Gen. lib. 6. falsissimè de *Luthero* pronunciauit, id ipsum in Romanum pontificem verissimè retorqueo, lis sis sub iudice verbo Dei. ° 2. *Thess. 2. 3. 4. 8. &c. Chrysost. Homil. in 1. Cor. 9. Verum grauius hoc est, quod non in Paradiso, sed inter innumeras presentis vita calamitates in peccata incidis, quemadmodum siquis vinctus perstas in maiusia, nec ipsa miseria fias continentior. Tibi autem Paradiso maiora promittuntur, que neque adhuc dedis, ne certaminum tempore te emollirent, nec tamen tacuis, ne in laboribus deficeret. Et ille quidem uno peccato omnino mortem attraxit, nos autem quotidie innumera scelera committimus. Quod si ille uno dumtaxat peccato tantum mali & mortem induxit: quidnam perpepi nos oportet, &c. Grauis sane oratio, & que auditoris animum percellat; hoc enim ex meipso intelligo: contremisco enim & timore dissolutor: sed necessaria, ne in Gehennam incidamus. <sup>p</sup> *Zachar. 5. 3. Malac. 3. 16. Reuel. 20. 12. <sup>q</sup> Psalm. 19. 12. <sup>r</sup> Iud. vers. 14. Reuel. 22. 12.**

*Question.*

## Question 5. verse 6.

Whether *Adam* did eat of his own accord, or were prouoked, & whether his transgression were not as great as that of *Heua*: whereof the Scripture saith no more but, *she gaue vnto her husband with her, and he did eate?*

<sup>a</sup> *Theodoret. quest. 1. in Gen. Scriptura sacra docendi rationem metiri consuevit ex discipulis: ac perfectis perfecta proponere, rudioribus autem elementa. Cum ergo conspicuam creaturam, Deum constituerent Aegyptij, quibus cum Israel dimissimè conuersatus impietatem hanc imbiberat: necessarium quæ de creatura scire expediat illis proponis.*

<sup>b</sup> *Luther. in Gen. c. 3. Respondeo illa sic inuoluita esse, ut omnia referrentur Christo & eius spiritui, &c. Hic spiritus Christi quia in prophetis suis intellexerunt prophetae sancti talia scriptura mysteria.*

<sup>c</sup> *Theodoret. in Gen. quest. 2. Quia si tam facile sibi Deos finxerunt & iumentorum simulacris, quid non perpetraturi fuissent inuisibilis naturæ nositiam affectus?* <sup>d</sup> *Gen. 16. 7.*

refuted

**I**T is manifest hereby that the Scripture applieth it selfe in a sort <sup>a</sup> vnto the rudenesse of the Iewes, to whom it was first directed: deliuering onelie the truth of the Historie, in manner as was meetest for their capacitie: and although pretermittting nothing that was necessarie, yet leaueth the Doctrine <sup>b</sup> to be afterward expounded by the Prophets, and to be reuealed by the Sonne of righteousnes. For this cause hee neither reporteth the creation <sup>c</sup> or being of Angels (at least in the name of Angels) <sup>d</sup> vntill the Historie of *Abraham*: neither nameth *Sathan* the authour of this temptation, with the Serpent; neither reciteth how or by what meanes, *Adam* so noble a creature was wrapped in transgression. Neither yet is it possible, that *Adam* so wise, and so farre indued with righteousnes, would commit such wickednes without horrible prouokement. For if *Heua* so far withstood the subtil aduersarie, as that shee at the first

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refuted <sup>a</sup> his falshood, and would not suffer her selfe to be intangled <sup>f</sup> with his prouocation : and if Satan spent as it were the flower of his strength and wit on *Hena*, & offering her, as hee seemed, help and counsaile, <sup>b</sup> intangling her in her owne wordes; <sup>i</sup> couertlie keeping off him selfe from being spied, and not <sup>k</sup> daring flatlie to speake against the truth, vntill he had seasoned his words with promise and perswasion of so great promotion : what, shall we thinke that *Adam* eate for companie hee knew not what, or knowing it to be the same it was<sup>l</sup>, would suffer him selfe without some notorious motiue, to be spoiled of his glorie and felicitie? It is not lawfull to define hereof, that which the word of God doth not containe: neither to be wise in that, wherein the spirit of God will haue vs ignorant : as what motiue did allure him, what wordes were vsed by *Hena*, what forme of seduction; saue that the word of God expresseth or includeth. As namelie that he was not seduced <sup>1</sup> by the Serpent, but that the woman was the instrument of his decay : but whether by intreatie, or by arguments, <sup>m</sup> sure it is, he obeyed her voice. Again, in that is said, *she gaue vnto him* : is included two. principall engines of his ouerthrow; the first is the assault of faith, in that *Hena*, so farre as hee perceiued, remained safe after shee had eaten of the fruit, and died not as the Lord had threatened: the second was a grieuous onset vnto his obedience; as whether hee should obey the Lord, who

<sup>e</sup> The summe of the Serpents speech, is : Seeing the tree is in the Garden, it is likelie it is good for meate, wherefore God hath not forbidden it, or not iustly forbidden it: the woman answereth, he hath forbidden it, and iustly forbidden one, that gaue libertie of all the rest.

<sup>f</sup> Hee seemeth to prouoke her to impatiencie, for that which was forbidde: but she denieth as it were the cause. We eate of the fruit of the trees of the garden.

<sup>g</sup> *Vers. 1.* Asking her to intrap her : as *Mat. 22. 17.* *August. de Gen. ad lrs. 11. c. 30* The subtiltie was in this: the fruite was good by creation & by vse, but not for foode.

<sup>h</sup> As *1. King. 20. 33.* she saith lest ye dye : he addeth: You are not sure to dye: nay rather you shall be as Gods. He saith not, you shall not surely dye, but you

are not sure to dye; so weakening her faith by degrees. <sup>i</sup> In his nature and in his purpose.

<sup>k</sup> God doth know, &c. accusing of falshood and of enuie. *Your eyes shall see*, you shall haue more perfect wisedome : as *Gods, &c.* wise, &c. like vnto God : that which hee hath not or would not finish in you in the creation of his image, shall thus be finished. <sup>l</sup> *1. Tim. 2. 14. 2. Cor. 11. 3.* <sup>m</sup> *Vers. 17.*

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<sup>a</sup> 1. King. 21. 25.

<sup>o</sup> Pet. Mars. in. 2. Sam.

12. Affirmat Adam  
grauius peccasse.

<sup>p</sup> Lombard. contr. a. as-  
serit mulierem. lib. 2.  
dist. 12.

<sup>q</sup> Amos 3. 2.

Luc. 12. 48.

<sup>r</sup> Tertul. lib. aduers.  
Iudeos.

August. Enchir. cap. 55.

Nam & superbia est  
illic, & sacrilegium,  
& homicidium, & for-  
nicatio spiritualis, &  
furtum, & auaritia,  
& siquid aliud.

<sup>s</sup> Act. 17. 26.

August. de ciuit. Dei,  
lib. 14. cap. 1. Ad uni-  
tatem concordem pa-  
cis vinculo colligandū,  
ex homine uno Deum  
voluisse omnes homi-  
nes instituire.

<sup>t</sup> 1. Cor. 11. 3.

<sup>v</sup> Ver. 17. Hieron. in  
Iou. lib. 1. Ad seduce-  
re serpentem non potuit.

<sup>u</sup> Bernard. Symon de  
duplic. Baptis. Mu-  
lier sibi o Adam de

ligno dedit. sed offerendo utiq. non uolentiam insitendo.

<sup>y</sup> Deut. 13. 6. 7. & c. Job. 2. 10. Chry-  
sost. in Isai. Hom. 4. Quid igitur si non fuerit comoda? fac illam commodam, mala est: corrige eam.

Idem in Ephes. Hom. 15. At non flagello neque timore duntaxat. sed blanditijs & beneficentia. Turpe

quippe est viro, uerberare mulierem. Si remulenta fuerit, abscinde remulentię causam. & c. In prim. se-  
cund. & quintum mandg. & c.

August. de Gen. ad let. lib. 11. cap. 30. An forte me suaderi iam opus  
erat viro, quando illam eo cibo mortuam non esse cernebat. Fortasse tamen verbo suasio, quod scrip-  
tura tacens intelligere reliquit.

<sup>z</sup> Chrysost. Hom. in Gen. 16. Sed forte audiuisti a muliere, & spe etiam  
ipse instans cibi fletum parue fecit ei.

<sup>a</sup> Isai. 1. 19. 20. 23. Bernard. de aduent. Dom. Sermon. 1. Reuer a principes nostri Adam & Eua, principia propaginis nostre, inobedientes & socii furum.

<sup>b</sup> Lu-  
ther i. Gen. 2. & c. Chrysost. Hom. in Gen. 5. Diuina misericordie est, quia hominum generi concessit,  
ut unicuique nostrum sit indepranabile indicium conscientie.

<sup>c</sup> & c.

had denied before of his wife which now required,  
(perhaps with <sup>a</sup> arguments of perswasion) whom  
hee knew to be giuen of the Lord, as the fellow of  
his life, wife, holie, and perfect as himselfe. Not-  
withstanding his sinne, whether it were <sup>o</sup> greater,  
or <sup>p</sup> not so great as was the womans, without doubt  
his fault was exceeding grieuous: the qualitie of  
<sup>q</sup> his person, <sup>r</sup> the confluence of sinne, the measure  
of his punishment doe argue it. For his person, he  
was first formed, made the <sup>s</sup> vniuersall father of the  
world, constituted <sup>t</sup> the womans head and gouer-  
nour. He was allured <sup>u</sup> by his wife, not by his supe-  
riour; <sup>z</sup> perswaded, not compelled to eate the fruit.  
Wherefore when hee reprobued not <sup>y</sup> his wife inti-  
cing him, he sinned diuers <sup>z</sup> waies, and shewed vn-  
thankfulness. In that he was moued by her <sup>a</sup> voice  
or reasons, or by the experience of her life prolong-  
ed, in infidelitie: when hee <sup>b</sup> wished or hoped for  
farther glorie by the fruite, in pride and ambition:  
when he consented to receiue it, <sup>c</sup> in rebellion. And  
as the purpose of the tempter was, to deface in them  
<sup>d</sup> the whole image of God, and to sollicite them to  
all manner of offences; so did they both transgresse,  
without respect, the law of God; leauing in them-  
selues the sparkes of no good thing, <sup>e</sup> faue onelie a

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wounded conscience. The punishment which was imposed on them, was either personall or naturall. That which was personall, was it which was inflicted on themselues; which appeareth on *Adam*, not to be so grieuous, as on the woman. Naturall was it which was layd vpon *Adam* and the posteritie of *Adam*, partakers of his nature: which was, the deprivation off the image of God, of s the fauour of God, originall <sup>h</sup> corruption, and <sup>i</sup> subiection vnto Sathan. And most iustlie did the Lord depriue, not onlie *Adam*, <sup>k</sup> but *Adams* nature, that is, all mankind of those graces, which *Adam* in his nature had so shamefullie abused. Wherefore as the womans <sup>l</sup> fault exceeded in prouoking him to sinne, so *Adams* offence was multiplied in <sup>m</sup> defiling those graces which he had receiued: In like sort the Lord in iustice more sharply scourgeth the woman in her <sup>n</sup> sex and person, and the man in his children <sup>o</sup> and succession. But the Apostle seemeth to excuse the man, and to extenuate his fault, when as hee saith: *P the man was not deceived, but the woman was deceived, and was in transgression?* The purpose of the Apostle is otherwise. Hee <sup>q</sup> commaundeth the woman not to teach, he giueth this reason: because <sup>r</sup> the woman was vsed as the instrument of Sathan, to deceiue her husband by teaching: therefore hee saith,

*generis naturam in uno homine ornamerat, ita in eodem ipsum nudauit.* <sup>1</sup> Chrysost. Hom. in Gen. 16. *Esto igitur te ipsam in tantum precipitium depuleris, & honore maximo priuaueris: quare & virum tantae ruinae socium facis, & cuius te adiutricem esse oportebat, illum facta es infidatrix.* <sup>2</sup> Aug. de ciuit. lib. 14. cap. 15. *Et sicut obedientia secundi hominis est predicabilior, quia factus est obediens usq; ad mortem, ita inobedientia primi hominis est detestabilior quia factus est inobediens usq; ad mortem.* <sup>3</sup> Vid. quast. 11. <sup>4</sup> To whom they are chiefly to be accounted, as Rom. 5. 12. 13. &c. <sup>5</sup> 1. Tim. 2. 14. <sup>6</sup> Ibid. vers. 12. <sup>7</sup> Ambros. in 1. Tim. 2. Chrysost. Hom. in Gen. 16. *Sed forte audisti a muliere, &c.* Hieron. in Iouin. lib. 1. *Diabolus Adam seducere non poserat sed Eua, quae post offensam suam viro subiecta est.*

<sup>f</sup> Cyprian. lib. de bono patientiae. Sic perfectos dixit (Mat. 5. 48.) fieri Dei filios, si patientia Dei patris maneat in nobis, si similitudo diuina quam peccato Adā perdidit, manifestetur & luceat in actionibus nostris.

<sup>g</sup> Ephes. 2. 3.

<sup>h</sup> Rom. 5. 12.

<sup>i</sup> Ephes. 2. 2.

<sup>j</sup> Heb. 2. 15.

<sup>k</sup> Fulgent. ad Monim. lib. 1. cap. 17. *Per concupiscentiam malam qua concupiuit plus extra se, minus factus est in se: quam concupiscentiam licet explere nequineris opere, tamen retinuit voluntate.*

<sup>l</sup> Calvin. in Gen. 3. v. 6. *Quia totam humani*

<sup>1</sup> Epiphan. Hares. 49. *the man was not deceived; that is, not* <sup>1</sup> first deceived: Et Adam non est de-  
ceptus sed Eva prima not <sup>2</sup> deceived by the Serpent, but by the woman:  
decepta in transgres- not <sup>3</sup> so deceived, as that by teaching and perswa-  
sione fuit. ding, he caused his wife to be deceived; but contra-  
Caluin. in 1. Tim. 2. riewise the woman him: <sup>4</sup> therefore more meet and  
Beza. An. maior. ibid. safe, that the man should teach, and the woman  
Iun. Parallel. lib. 2. learne in silence. And truelie seeing the man trans-  
paral. 49. gressed as did the woman, if he were not at al decei-  
<sup>5</sup> Hieron. in Iovin. lib. ued, his sinne was not thereby diminished, but ra-  
ther encreased: for it draweth neere vnto the sinne  
1. Diabolus Adam se- of the euill Angels, <sup>7</sup> which sinned without pro-  
ducere non potest sed uokement, and to the sin <sup>8</sup> against the spirit, which  
Euaui. shall not be forgiuen. But forasmuch as the Church  
Chrysostom. in 1. Tim. of God <sup>9</sup> doth hold, and that for <sup>b</sup> necessary cause,  
Hom. 9. Par aut pro- that Adam was faued by the death of Christ; it fol-  
fecto nō est, ab ea que loweth he sinned <sup>c</sup> of errour, not of malice: <sup>d</sup> rash-  
sibi generis societate lie, & not aduisedlie: and that the Apostle meaneth:  
iungereur decipi, & not deceived <sup>e</sup> by comparing with his wife, but  
d. bestia qua seruitus deceiued <sup>f</sup> in himselfe, and prouoked by <sup>g</sup> his  
homin. fuisse addita. wife. So that the Apostles meaning is, neither  
<sup>a</sup> Ambros. de Paradis. to excuse the man of sinne, neither to accuse him  
cap. 12. Vro enim mul-  
lier, non mulieri vir  
auctor erroris est. Vnde  
de & Paulus, Ad i. in-  
quis non est deceptus.  
<sup>2</sup> Chrysostom. Hom. in  
1. Tim. 9. Mulier do-  
cuit & cuncta per-  
uertit, idcirco vltro  
non doceat. <sup>7</sup> August. quæst. de viroq. testam. vii. q. 1. Nemo fidelium dubitet diabolum apostasia sua  
auctorem non habere: ipse enim totius erroris est princeps. <sup>8</sup> Mat. 12. 32. Marc. 3. 29. <sup>9</sup> August.  
epist. 99. De illo primo homine patre generis humani quod eum ibidem soluerit, ecclesia ferè tota con-  
sentit. Tertul. lib. de penitenti. in calce. Chrysost. Hom. de interditi. Arboris. gaudens sancti omnes,  
quia redempti triumphant, quod & hostis perieris diabolus, & quod Adam qui perierat, diuina sibi  
indulgentia restituit. Gregor. epist. 31. ad Eulog. <sup>b</sup> Iren. lib. 8. c. 34. Cum autē saluatur homo, oportet  
saluari eum, qui prior formatus est homo, quoniam nimis irrationabile est, illum qui vehementer ab ini-  
mico lesus erat & prior captiuitatē passus est, dicere non eripi ab eo qui vicerit inimicum, ereptos verd  
filios eius, quos in eadem captiuitate generauit. <sup>c</sup> Tertul. lib. 2. in Marcion. Aut quis dubitabis ipsum  
illud Ade delictum heresim appellare, &c. rudis admodum hereticus. Hilar. in Mat. can. 3. Diabolus  
enim Adam pellexerat, & in mortem fallendo traduxerat. <sup>d</sup> Leo Magn. Sermon. de nativ. 4. Temere &  
infelicitur credidit. <sup>e</sup> Chrysost. in 1. Tim. Hom. 9. Ad comparationem igitur mulieris dicit illum non  
fuisse deceptum: illa quippe ab irrationali animante, decepta est; hic autem à libera muliere. <sup>f</sup> August.  
de Gen. ad lit. lib. 11. c. 42. Ergo alio modo etiā ipse deceptus est, sed dolo illo serpentina quo mulier sedu-  
cta est; nullo modo illum arboris potuisse seduci, in illo modo quo illa potuit. Hanc autē proprie seductio-  
nem appellauit apostolus. <sup>g</sup> Basil. quæst. contraci. q. 46. Chrysost. August. Anselm. in 1. Tim. 2. & alij.

of

of wilfull finning; but onlie to shew by whose default, he sinned: whereof more shall be spoken in his place.

Question 6. verse 7.

What meaneth this which is said: *the eyes of them both were opened?*

**H**erein the Scripture vseth a metaphor, or speech translated from a member of the bodie, vnto a power or propertie of the soule. That which giueth light vnto the body is the eye: that which giueth light vnto the soule is vnderstanding: of this <sup>a</sup> eye of vnderstanding, the Scripture speaketh. God gaue vnto the tree, the name <sup>b</sup> of the tree of knowledge of good and euil, and they by eating of the fruit, were indued with the knowledge of good and euill: yet was not their eyesight at all <sup>c</sup> amended, but rather weakened by eating of the fruit. The soule of Adam and his wife must be considered, as they were of God by creation; or as they were altered by transgression. You know they were created in the image <sup>d</sup> of God. God is light <sup>e</sup> it selfe, & <sup>f</sup> seeth al things: therefore man that was made after his similitude, was full and abundant of light and wisdom, so long as he continued in that light of God: but so soone as he had

<sup>a</sup> Chrysost. Hom. in Gen. 16. Non de sensibilibus oculis dicens, sed de sensu mentis, quia Deus eos sensus fecit, &c. Ambros. lib. de Paradiso ca. 13. Nam quomodo clausos oculos corporis habuit Adam, qui omnia animalia ista vidit, ut his et nomen imponeret? Cui contradicunt rationem Rabbini nonnulli, et Ophitarius collunies, Epiphanius. Har. 37. Qui cecum hominem fuisse autumans fabri factum: ita ut plane dicas, nihil tam absurdum, quod non dicatur ab aliquo Philosophorum. i. Hæreticorum. Cui, Dm. lib. 2. Et nullum tam impudens mendacium quod idem teste careat. Plin. lib. 8. cap. 22. <sup>b</sup> Gen. 2. 9. 17. Chrysost. Hom. 16. Non quod Homini scientiam dedit, sed vocatum esse lignum, sed quia postea ex illo intravit peccati cognitio. <sup>c</sup> Quemadmodum Iosephus Philosophus. Antiq. lib. 1. cap. 2. Lamque se nudos esse sentiebant, & de segmento sibi displicebant. Arbori enim acuminis & cogitandi vis inerat. <sup>d</sup> Gen. 1. 27. & 2. 7. <sup>e</sup> Ioh. 8. 12. 1. Ioh. 1. 5. <sup>f</sup> Psalm. 139. 12. lerm. 23. 24.

<sup>g</sup> Gen. 2. 17.  
comederunt & mor-  
tui sunt.

<sup>h</sup> Theodoret. quest. in  
Gen. 3. 8. Sententiam  
mortalitatis appella-  
uit moysen.

August. de Gen. ad  
lit. lib. 11. cap. 32. Cor-  
pus eorum amissio sta-  
tu mirabili, per quem  
nec morbo tentari, nec  
mutari aetate potuif-  
set, &c. duxit morbi-  
dam & mortiferam  
qualitatem.

<sup>i</sup> Gregor. Epist. lib. 6.  
epist. 31. Nos Ade a-  
nimā in peccato mor-  
tuam dicimus, non a  
substantia vivendi,  
sed a qualitate vi-  
vendi. Non est eius a-  
nima ita mortua ut  
non esset, sed ita mor-  
tua ut beata non esset.

<sup>k</sup> Contra Ophitium  
deliramentum. Epi-  
phan. Hæres. 37. As-  
tribuit huic serpen-  
ti omnem cognitio-  
nem, dicentes quod hic  
fuit principium cog-  
nitionis hominis.

<sup>l</sup> Gen. 3. 18.

<sup>m</sup> 1. Job. 2. 27.

<sup>n</sup> Act. 16. 14.

<sup>o</sup> Luk. 24. 45.

<sup>p</sup> Psalm. 119. 18.

<sup>q</sup> 1. Job. 2. 27.

<sup>r</sup> Isa. 66. 24.

<sup>s</sup> Rom. 2. 15. 16.

Origen Hom. 9. in Di-  
uersis. in Matth. 27.

*Vergit a plerisque conscientia accipitur peccatorum, quæ torqueat in supplicij confitentos.*

eaten of the fruit, he <sup>s</sup> died, according to the Pro-  
phesie God had told him, *in the day thou eatest there-  
of, thou shalt die the death*: his bodie died, <sup>h</sup> hauing  
lost that immortall and happie state it had, and was  
made partaker of mortalitie and miserie. The soule  
also died, <sup>i</sup> not in the substance (as neither did the  
bodie) but in qualitie thereof. The holines thereof,  
and also the blessednes, which is as it were the breth  
of life vnto the soule, departed, and left the soule of  
them, as it were a dead corps. Now by the eye, and  
vnderstanding of the soule, must <sup>k</sup> also be vnder-  
stood, not as the soule liued in holines as it was crea-  
ted, for no holic knowledge could be added by the  
fruit, but the vnderstanding of the soule, as it was  
dead in sinne: the eye of the soule being dead, was  
opened, that is to say: the soule hauing vnderstan-  
ding, not holic but euill vnderstanding, by the ea-  
ting of the forbidden fruit, the same peruerse and e-  
uill vnderstanding, was opened or enlarged. This  
eye of euill vnderstanding is opened, by two salues  
<sup>l</sup> or ointments, as the Scripture speaketh; one is the  
eye salue of the spirit of grace, whereby a sinfull  
hart, & a blind vnderstanding in heauenly things, is  
taught heauēly & holy knowledge. Thus the eie or  
heart <sup>m</sup> of *Lydia* was opened, and the vnderstanding  
of the <sup>n</sup> Disciples: and this oyntment doth <sup>o</sup> teach  
the faithfull all holic knowledge of saluation, vnto  
life eternall. The other salue is as a biting corrosiue  
vnto the vnderstanding, and is called <sup>p</sup> the worme  
of conscience; and is bred in the soule, that is dead  
in sinne. For as the moisture and warmth of the aire  
or earth doth breed in a carcasse lothsome fauours,

and



and corruption: so the guiltines of sin engendreth  
 a sting of conscience in an euill heart, which when  
 it is opened, breedeth dangerous terrors and accu-  
 sations in the same. Thus the eyes of them both were o-  
 pened: the eyes of their vnderstanding corrupted by  
 sinne; they were opened ⁊ not as yet by grace, but  
 by the feeling and feare of sinne. And herein espe-  
 ciallie appeareth the subtiltie of Sathan, that as they  
 admitted of his conferre, receiued his arguments,  
 were moued by them to rebell against the Lord,  
 whereby they fell by little and little, from the sunne  
 and bodie of light, which is the Lord, & were made  
 thereby also ⁊ darkened in themselves; so he drew by  
 little and little ⁊ a vaile vpon their hearts, whereby  
 they perceiued not the fulnesse of light declining  
 in them, nor the foulness of darkened approaching,  
 till they had performed his desire. But now hauing  
 murdered their soules, ⁊ the reliques of life that  
 quiered in them, which was the conscience, hee  
 setteth on fire, by letting the behold their fact, that  
 it neuer ⁊ afterward might be extinguished. This  
 conscience was as it were a sparke ⁊ of that internall  
 light, that man had receiued by creation: which  
 light, man so much as in him was, hauing wholie  
 lost, the Lord did mercifullie ⁊ preferue in him, to  
 fallen with her: the like you shall reade, 1 Chron. 21. 1. &c. 2 Sam. 24. 10. 2 Chron. 13. 14. 15.  
 Chrysost. Homil. in Gen. 16. Vidisti quomodo per verba, quasi per escam virus suum immitit, &c.  
 Quo sic fraudes sue procedunt, vt supplantata muliere, propositum suum implet; Illam diabo-  
 lus captiuam duxit, & supplantauit eius rationem: nam quare ante diabolicum consilium, lig-  
 ni pulcritudinem non vidit? Sed timebat mandatum Dei, & subsequendum supplicium. ⁊ Augest.  
 Tractat. in Iohn. 2. Si enim malo non consentiret, staret, illuminatus maneret: modo autem  
 quia iam cecidisti, & factus es saucius corde, unde videri illa lux non potest, venit ad te talis  
 qualem possis videre. ⁊ As Gen. 4. 14. Matth. 27. 3. 5. ⁊ Tertul. in Marcion. lib. 10. sect. 3. ⁊ Chrysostom. Hom.  
 in Gen. 17. Eandem obrem, misericors Deus principio cum formaret hominem, conscientiam illi  
 induit, accusatricem perpetuam, quae decipit, & imposturam ferret nunquam.

the

the end it might be as a spurre to moue man to imbrace that mercie, which the Lord in infinite compassion was purposed to shew vpon him. Which spark of light, forasmuch as Sathā can by no meanes take away, he either <sup>a</sup> hideth it, in the childre of disobedience, raking it vp in the ashes of their sinnes; or else inflameth it to desperation, except the Lord doe giue the sinner <sup>b</sup> grace, to feele his mercie. By this, may be perceiued, how they saw that they were naked. They saw themselues in misery, which they could not see before, because they were wholie void thereof: but their glorie was <sup>d</sup> departed, so that the same they could not see. As *Hagar* seies were opened to <sup>e</sup> see the waters, and the <sup>f</sup> eyes of *Cleophas* to know our Sauour Christ, when as they considered duclie, & that which before they did not marke: so the eyes of them both were opened, when as by the conscience of their fault, they marked <sup>h</sup> to what purpose they were perswaded to eate the fruite: namelie, that they might incurre the wrath of God, and be spoiled of all their good of bodie and mind. They saw in themselues, in stead of that glorie, holiness, felicitie, wisdom, and peace of conscience, wherein before they stood; guiltines of sinne, horror of punishment, <sup>i</sup> filthines and mortalitie of bodie, torment of <sup>k</sup> conscience, and death of soule.

<sup>a</sup> Hieron. in *Nam.* 3.

*Semper enim diaboli studium est, vigilantes animas conspire.*

*August. de verbis Dom. 59. Nemo igitur sit sollicitus, quod aliquid ei non dimittatur; Sed iterum nemo peruersus sit securus, ista enim duo occidunt animas, aut desperatio aut vana spes.*

<sup>b</sup> Fulgent. *lib. de praedest. cap. 7. Ille enim donat gratia indigno gratiam, qua insufficitur impiis, illuminetur munere bonae voluntatis, & facultate bonae operationis; ut praemiente misericordia bonum velle incipiat, & subsequente misericordia, bonum quod vult, facere valeat.*

<sup>c</sup> Bernard. *Serm. 1. de annu.* Perdidit homo infinitum, cum Eva serpentis, Adam mulieris voci obedivit, potius quam divina: perdidit & misericordiam, priuatus est & Adam veritate, & c.

<sup>d</sup> Luc 24. 31. <sup>e</sup> Aug. de *Gen. ad lit. lib. 11. c. 31. Apertos utique ad aliquid intendendum & cogitandum, quod antea nunquam aduerterant.* <sup>f</sup> Chrysost. *Hom. in Gen. 16. Tales enim sunt machinationes inimici, ut postquam per deceptionem in sublime subdlexeris, tandem in profundum per praeceptum deiciat.*

<sup>g</sup> August. de *Gen. ad lit. 11. cap. 32. Idem de Nupt. & concupiscent. lib. 1. cap. 5. Lutherus in Gen. 3. Quae autem potest esse maior corruptio, quam quod nuditas quae antea gloria fuit, nunc vertatur in summam impudicicam?* <sup>h</sup> Theodoret. *quest. in Gen. 33. Vocauit igitur divina scriptura sic sensum illum peccati: mox enim post admissum peccatum stimulat conscientia.*

<sup>i</sup> Theodoret. *quest. in Gen. 33. Vocauit igitur divina scriptura sic sensum illum peccati: mox enim post admissum peccatum stimulat conscientia.*

<sup>k</sup> Theodoret. *quest. in Gen. 33. Vocauit igitur divina scriptura sic sensum illum peccati: mox enim post admissum peccatum stimulat conscientia.*

But

But a  
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But as their eyes were opened to see euill in themselves, so were they sealed vp frō seeing good. And as <sup>1</sup> before they knew good by possession, and euill by opposition, as that which was contrarie thereunto; so now know they euill by possession, and good, by that good which they had lost. Now Adam found himselfe <sup>m</sup> to be trecherouslie beguiled, <sup>n</sup> to haue vngraciousslie offended a most gracious God, to be spoiled of his goods of bodie and minde, to be worthie <sup>o</sup> of eternall punishment. Call againe his sinfull deed <sup>p</sup> hee could not: to haue accessse to God, he durst not: he knew him to be iust, hee had no promise of pardon, he knew not how God could pardon it and continue iust, nay rather hee thought he would not pardon it, because he was iust: to look vnto the earth, he saw he was vnworthie to treade thereon; vnto the creatures, they could not, <sup>r</sup> neither would they comfort him. Whither the should Adam flie, but to hide himselfe, which well hee knew <sup>t</sup> could not hide from God: The same condition shall be vnto the wicked at the iudgement. Their <sup>u</sup> deedes shall be written: their <sup>v</sup> consciences

<sup>1</sup> Cyril, in Italian, lib. 3. Non sunt conditi cum ignorantia boni & mali, quippe rationales erant: ubi autem corruptio intravit, non habuerant simplicem scientiam mali, sed per experientiam ipsam, in infirmitate laborarunt.

<sup>n</sup> Chrysost. Hom. in Gen. 16. Atque instantiam perniciem venientis, ut & serus vester dolor futurus, & malignus hostis risurus, vobisque insultaturus sit, vixisse iacentibus, & eadem qua ipse passus.

<sup>o</sup> Ambros. lib. de Parad. cap. 14. Es hic quidem apernis oculos, ut culpam suam videret. Magis enim postquam peccauimus nescio quo modo nostra delicta cognoscimus: & tunc peccatum intelligimus, quod ante-

quam peccaremus non putauimus esse peccatum. <sup>o</sup> Gen. 2. 27. Ambros. ibid. Deus autem omnino videt culpas, & omnia delicta cognoscit. Es homo post commissum apernis oculos, ut culpam suam videret, &c. Hinc oueridetur & conscientia dicitur, qua & peccatum & iudicium cum ipso Deo agnoscimus. Conscius enim cum alio scius est. Non. Marcel. de propr. Serm. cap. 5. Calvin. Instit. lib. 3. cap. 19. Sect. 15. & lib. 4. cap. 10. Sect. 3. <sup>p</sup> Nam semel missum volas irremocabile verbum. Huius. lib. 1. epist. 18. Bernard. lib. 5. de consider. ad Eugen. Transferunt a manu non a mente. Quod factum est infestum esse non potest. Proinde est facere in tempore fuit, sed fecisse in sempiternum manet. Non transibis cum tempore, quod tempora transis. In aeternum ergo necesse est crucies, quod perperam se egisse in aeternum memineris. <sup>q</sup> Isa. 5. 30. Gen. 32. 10. Luc. 15. 21. <sup>r</sup> Job. 5. 23. <sup>s</sup> Ver. 3. Psalm. 139. 7. <sup>t</sup> Zachar. 5. 3. Reuel. 20. 12. <sup>u</sup> Isa. 66. 24. Rom. 2. 15. Bernard. de consider. ad Eugen. lib. 5. Hic est vermis qui non moritur, memoria peccatorum: semel iniectus vel potius innatus per peccatum, bestis firmiter nequaquam deinceps auellendus. Author questionum inter oper. Athenasq. 62. Dicitur verò etiam conscientia aduersarius: Matth. 5. 25. Luc. 12. Nam occulte in corde nostro redarguit, coarctat à malo, Et si finis inobedientes, tandem nos ad Dei tribunal sistit, ubi & genus dabimus cum inuicem peccatorum, tum etiam lenium & minimorum.

<sup>a</sup> *Prou. 1. 16.*

<sup>b</sup> *Romel. 6. 16.*

<sup>c</sup> *Ezech. 11. 19.*

<sup>d</sup> *1. Sam. 25. 37-38.*

<sup>e</sup> *1. Cor. 4. 5.*

<sup>f</sup> *Matth. 10. 26.*

<sup>g</sup> *Prou. 18. 14. Chrysof.*

<sup>h</sup> *in Isai. 6. Hom. 3.*

<sup>i</sup> *Hoc*

<sup>j</sup> *anim tribunal non pe-*

<sup>k</sup> *ccunij corripitur, non*

<sup>l</sup> *adulationibus acqui-*

<sup>m</sup> *scit, eo quod diuinitus est, & a Deo nostris impositum mensibus.*

shall accuse them : their sins irreuocable : their punishment vnardonable : \* themselues inexcusable : whether should they flie, but y to the mountaines and rockes to couer them ? Although therefore now, they sleepe with a stonie \* heart like *Nabal*, hauing their eyes closed vp from the due regard of sinne, <sup>a</sup> yet when their eyes shall be opened, they <sup>b</sup> shall finde no greater torment then a guiltie conscience.

*Question 7. verse 7.*

Wherefore it is said: *they sowed figtree leaues together and made themselues breeches ?*

<sup>a</sup> *Gen. 2. 17.*

<sup>b</sup> *August. de ciuit. Dei*

<sup>c</sup> *lib. 13. cap. 23. Eo ipso*

<sup>d</sup> *die moris in ijs corpo-*

<sup>e</sup> *ralis necessitas facta*

<sup>f</sup> *est, cum qua nos ne-*

<sup>g</sup> *cessitate pati sumus:*

<sup>h</sup> *propter quod Aposto-*

<sup>i</sup> *lus nō ait, corpus qui-*

<sup>j</sup> *dē moris: nō est prop-*

<sup>k</sup> *ter peccatum, sed ait*

<sup>l</sup> *corpus quidem mor-*

<sup>m</sup> *is est. Rom. 8. 10.*

<sup>n</sup> *Gregor. Epist. lib. 6. Epist. 31.*

<sup>o</sup> *Adam si in anima mortuus non est qua die peccauit, quod dici*

<sup>p</sup> *nefas est; falsam sententiam de illo protulit Deus: qui dixit, qua die comederet, moreretur.*

<sup>q</sup> *\* Terent. in Maresion. lib. 2. Vs daret ei locum sponte confitendi delictum, & hoc nomine releuandi. Ideoque*

<sup>r</sup> *nec male dixit ipsius Adam & Euam, vi restitutionis candidatos, vs confessione reuocatos.*

<sup>s</sup> *\* Chrysofom. lib. 1. de prouidentia Deus uero non minus quam antea bene illi facere perstitit. Offendēs per*

<sup>t</sup> *hoc, quod nos estis millies peccemus, ipse tamen salutis nostre prospicere non desistit, ut si quidem con-*

<sup>u</sup> *uersi fuerimus saluemur.*

<sup>v</sup> *\* Rom. 5. 13. 2. Tim. 4. 16. Matth. 25. 42. Gregor. dialog. lib. 4. cap. 43.*

<sup>w</sup> *\* Nus quidem est Gehenna ignis, sed non uno modo omnes crucias peccatores. Vniuscuiusque etenim*

<sup>x</sup> *quantum exigit culpa tanta illie sentitur & poena.*

<sup>y</sup> *\* Rom. 3. 11. 12. &c. Job. 10. 22. Chrysof. Hom. in Gen. 16. Nudati propter peccatum supernae gratiae amictu, & sensibilis suae spoliationis sensum*

<sup>z</sup> *accepimus.*

**B**

Y this it appeareth that the curse due to sinne <sup>a</sup> before denounced, seized vpon them with full power <sup>b</sup> at the verie instant of the sinne committed : so that when afterward the Lord did call them to account, hee <sup>c</sup> did it of fauour, not so much to punish them <sup>d</sup> as to giue them a comfort of their release. For what can more plainelie describe the verie hell it selfe, then this state of man in which he now stood: in <sup>e</sup> guiltines of sinne, <sup>f</sup> nakednes of

goodnes,

goodnes, & losse of Gods fauour, <sup>h</sup> accusing of conscience, <sup>i</sup> shame and confusion, with <sup>k</sup> feare and astonishment of heart: whereunto onlie was absent the feeling of fire torments <sup>l</sup> in soule and bodie, which the Lord deferred, not of any merite, but for his mercie sake. At this time the state of all mankind <sup>m</sup> was most wretched and vncurable, in the sight and iudgement of men and Angels. <sup>n</sup> Now doth the Lord in his secret wisdom, and infinite compassion prouide a remedie, <sup>o</sup> beyond the capacitie of all his creatures: which was, that the Lord Iesus Christ, for his <sup>p</sup> vnspokeable loue to man, should <sup>q</sup> vndertake the paying of our ransome, through satisfying by his obedience <sup>r</sup> the perfection of iustice which God of man required, and by induring in his person (for <sup>t</sup> those that had offended) the rigour of the <sup>u</sup> curse, and <sup>v</sup> punishment: whereby hee might be able euen in iustice, to saue all those <sup>x</sup> that come vnto him, that is, <sup>y</sup> that doe beleue in him, and to <sup>z</sup> giue them power to be the sonnes of God. But consider how the miserie of man did shew it selfe, by the confusion that was in them for their sin, and the helpe that was in them to hide the same. Their conscience <sup>a</sup> bred in them confusion for their fact, and did torment them, but had <sup>b</sup> no power to help them: it droue them to couer, but could not cure their sinne: it moued them to hide the shame, but the cause of shame, and the meanes of hiding it, by seeking fauour and mercie at the Lord, it could not moue them to desire to take away. A-

<sup>h</sup> *Matth. 23. 47.*

<sup>i</sup> *2. Thess. 1. 9.*

<sup>l</sup> *Idem in Mat. Rom. 28*

*Intolerabiliores est gehenna, tamen nihil eius quispiam est sale dicturus, quale est a beate illius gloria honore propelli, exosum esse Christo, & audire de illo, non noui vos.*

<sup>h</sup> *Rom. 2. 15. 16.*  
*Igne: aeternos quos intelligere soles Origenes, conscientiam peccatorum, & poenitentiam internam cordis vrentem. Hieronim. contra Rufin. Apolog. lib. 2.*

<sup>i</sup> *Psalm. 23. 3. & 31. 1.*

<sup>q</sup> *August. in Psal. 68.*

*Confusio est quae mordet conscientiam.*

<sup>k</sup> *Iob. 10. 21. 22.*

<sup>r</sup> *Ierem. cap. 48. 43.*

<sup>t</sup> *Chrysostom. Rom. in*

*Gen. 17. Mox ut in-*

*travit peccatum, in-*

*mutatio simul eos*

*inuasit & erubescen-*

*tia, &c. & magno me-*

*ris dolore confite-*

*runt.*

<sup>u</sup> *Reuel. 20. 14.*

<sup>v</sup> *Because in them*

*there was no means*

*how man in iustice*

*might be deliuered.*

<sup>x</sup> *Deut. 32. 37. 39.*

<sup>y</sup> *1. Tim. 3. 16.*

<sup>z</sup> *1. Pet. 1. 12.*

<sup>a</sup> *Iohn. 3. 16.* <sup>q</sup> *Isai. 52. 3.* <sup>r</sup> *1. Pet. 1. 18.* <sup>t</sup> *Reuel. 5. 9.* <sup>u</sup> *1. Pet. 2. 22.* <sup>v</sup> *1. Iohn. 3. 5.* <sup>x</sup> *Rom. 5. 19.*  
<sup>i</sup> *Isai. 53. 5. 6.* <sup>k</sup> *Galat. 3. 13.* <sup>l</sup> *Luc. 22. 44.* <sup>m</sup> *Heb. 7. 25.* <sup>n</sup> *Iob. 6. 35.* <sup>o</sup> *Iob. 1. 12.* <sup>p</sup> *Conscientia quidem est ante peccatum frænum, & flagrum post: flagellat autem a Deo non ad deum, sine preueniente gratia.* <sup>q</sup> *Hos. 13. 9.* <sup>r</sup> *Ephes. 2. 8.*



\* The Hebrue word *חַיָּה* *gnalah* to ascend or grow vp, doth signifie not only a leafe, but also the bough y groweth of a tree: as you may see *Nehem. 8.15* where this word is three times vsed for small or young boughes: also here it is put in the singular nûber, whereof a leafe was not sufficient: wherfore as the Scripture often vseth *enallage numeri*, so doth it *Synecdoche speciei*, and in that sense may it bee interpreted leaues, which were leaues and twiggies and all. *חַיָּה חַיָּה חַיָּה* *thapar*, to sow or make fit to ones bodie, or such like, as *Iob. 16. vers. 15*. \* The word *חַיָּה* *chagorosh* of *חַיָּה* *cagar*, to compassie about, doth properly signifie girdles, and for the most part is so taken in the Scripture, as *Prou. 3. 1. 24*. *I. Sam. 18. 4. 2. Sam. 18. 11*. *1. King. 2. 5*. *Ezech. 23. 15*. that which the words of the text doth signifie, is that they plaited the small boughes of the figtree about their waste, thereby to couer their priuities: which is as yet the order in some barbarous countries, where through heate they vse no other apparel, as saith *Iosod. lib. 19. cap. 22*. \* *August. de Gen. ad lrs. 11. cap. 31*. Item de peccator meritis, & remiss. lib. 2. c. 22. Item de nuptijs & concup. lib. 1. cap. 5. & alij, rationem reddunt, quia in sua membra oculos iniecerunt, per concupiscentiam. Alij quod per hæc membra peccatum foret transfusum per generationem. At ego (absq. aliorum preiudicio dictum velim) maximam causam depmto misericordiam Dei, qua membris indignissimis lices maxime necessarij aliquam pristinæ dignitatis scintillam permisit, quamquam peccatiratione, maxime tegeantur. Hisce verò quæ nobis maxime videntur inhonestæ, Deus copiosiore honore segumnti decorauit. Hinc verò impij omnia membra turpissima: boni viri honorifica sunt. & Sapientiam primam retinuerunt lices non sanctam, quemadmodum neq. mortui sunt in substantia viuendi sed in qualitate viuendi, ut inquit Gregor. *h. Vers. 21. & Gen. 9. 2*. Nam quod homo per peccatum similitudinem Dei amisit, Cyprian. lib. de bono patientia: Hæc autem similitudo erat in similitudine dominij, Chrysostom. *Hom. 9. in Gen.* necesse est ut auctoritatem in creaturas amiserit. Adam. nec q. potius ulterius sine noua gratia legisime frui.

gaine, their bodies were defiled, they could neither clense them with water, nor sufficientlie couer them with \* branches of the figge tree. They knew these would not serue them, and yet they could not for shame but vse them. They sewed, or (as the *d* Hebrue word doth aptlie signifie) made fit vnto themselues, \* girdles of their loynes, thereby to hide their priuities. But why did they not rather couer their eyes, their eares, their handes, their mouth, which were all the chiefeft instruments of this transgression, *f* except it were to testifie, that not onelie these now couered, but euerie part of them was shamefullie defiled, and that the rest were to be vncouered, rather of necessitie, then any worthinesse. And surelie their wisdom was not *s* so farre perished, but they knew better meanes of couering, then figge leaues: but *h* their authoritie was gone, so that they might not, neither durst vsurpe them. They vnderstood that the trees of the garden could

not hide them, & yet thorough astonishment they hid themselves. But why came they not to confesse their sinne to God? *How can a man come to God,* <sup>1</sup> *except the heauenlie father draw him?* How could they haue hope in God for pardon, knowing his iustice, and their owne offence, and hauing no promise, <sup>2</sup> *whereon to ground their faith?* or how could they albeit the promise had beene giuen, haue of themselves receiued it <sup>3</sup> without the power of the spirit of grace, reuiuing them being dead <sup>4</sup> in sinne? Wherefore as *Adam* was before in the similitude of God, so is he now <sup>5</sup> of the likenes of the diuell, <sup>6</sup> *abounding in sinne, boyling with a tormenting conscience, and nothing outwardlie before his eyes but death.* These are <sup>7</sup> the *chaines of darkenes*, in which the euill *Angels* are imprisoned, and <sup>8</sup> the wicked soules departed. In these *Adam* being wrapped, looked <sup>9</sup> as stedfastly for execution, as an offender condemned looketh for the sword.

*atque nobiscum, ut operemur operatur. Idem cap. 15. Ab eo quod formauit Deus, mutatur Adam, sed in peius per iniquitatem suam; ab eo quod operata est iniquitas, mutatur fidelis, sed in melius per gratiam Dei. Item August. epist. 28. Item de grat. Christi lib. 1. cap. 19. Et alibi. Fulgens. lib. 1. cap. 7. 8. 9. Et. Dei est ut bonum facere velimus, et ut bonum facere valeamus. 10. Iob. 8. 44. Origen. Hom. in Leuit. 4. Si pro misericordia crudelis, et. abiecta imagine Dei, diaboli in se imaginem suscepisti, et bonum deposuisti tibi diuinitus commendatum abnegasti. 11. Gen. 8. 21. Isai. 1. 5. 6. 12. Iude. vers. 6. 13. 1. Pet. 3. 19. 14. Theodoret. quæst. in Gen. 3. 8. Siquidem post sententiam diuinam, per singulos vicia dicam, dies mortem expectabat.*

<sup>1</sup> Iob. 6. 44.

Ambros. de vocat. Gens. lib. 1. cap. 3. Nemo fidas suis viribus, qua cum erant integra, non steterunt.

Bernard. Serm. 1. de Annunc. Si stare non posuit humana natura adhuc integra, quanto minus poterit per seipsam resurgere iam corrupta.

<sup>2</sup> Rom. 4. 3. Et 10. 8.

<sup>3</sup> Iob. 6. 65.

Philip. 2. 13.

Concil. Arausican. 2. cap. 9. Diuini est muneris, cum et recte cogitamus, et pudes nostros a falsitate et iniustitia tenemus. Quoties enim bona agimus, Deus in nobis

## Question 8. verse 8.

How it is said: *they heard the voice of the Lord God walking*: and of the answere of *Adam* being examined, vntill the fourteenth verse?

<sup>a</sup> Psal. 119. vers. 176.

<sup>b</sup> Matth. 18. 12.

<sup>c</sup> Aliqui contendunt, hoc Dei iudicium immediate post commissum initum esse.

Calvinus postera in aurora, Plures ad vespertiam eius diei. Non est, ut opinor, horum diuersa animi sententia, nam unusquisque summa cum commententia actum pro tempore statuit. De caetero inane est mouere lites.

<sup>d</sup> Chrysost. de Pron. lib. 1. Ita ferè & medicus, si vulnus negligat ac deferat, purulentum amplius reddat: sin vero id contraxerit, ingruat depurare perisistat, ulterius progredi saniem ac morbi virus vetat.

<sup>e</sup> Psal. 147. 3. <sup>f</sup> Rabb. Ionah & Rabb. Solom. in Comment. & alij. <sup>g</sup> Pagnin. in translat. priore. Tremel. Vocem lehome Dei itantem reddidit. <sup>h</sup> Exod. 19. 19. <sup>i</sup> Iustin. Martyr. dialog. cum Trifson. Hieron. in Tradit. Hebra. Item in Psal. 81. Audiuit vocem Dei ambulantis, quia ipse cum Deo non stetit. August. de Gen. ad lit. lib. 11. cap. 34. & de Trin. lib. 2. cap. 10. Quomodo enim possit ad literam intelligi, talis Dei ambulatio & collectio, nisi in specie humana non video. Neque enim dici potest, vocem solam factam, ubi deambulasse dictus est Deus (si modo ita interpretandus est locus, quod aliqui negant) aut eum qui deambulabat, in loco non fuisse visibilem.

<sup>k</sup> The word קול kol, doth often signifie a sound or noise, strepitus: as 2. King. 6. 32. Ezech. 1. 24. where this word is siue times vsed in one verse for sound. <sup>l</sup> 1. King. 3. 27.

<sup>m</sup> Act. 17. 28. Coloss. 1. 17.

**W**Hen man through sinne <sup>a</sup> had lost himselfe, the Lord like a <sup>b</sup> carefull Pastour, goeth <sup>c</sup> speedilie after him to seek him, and like a <sup>d</sup> good Phisition bringeth with him medicine to heale his <sup>e</sup> sicknes. *They heard the voice of the Lord God walking*, saith the text: which some <sup>f</sup> interpret: they walking heard the voice of the Lord God: some <sup>g</sup> other: they heard the walking voice of God, that is, according to the Hebrue phrase, <sup>h</sup> waxing more and more loude & terrible. But of the <sup>i</sup> most interpreters, and as I take it, most consonant vnto the scope of Scripture, it is taken for the voice of the Lord God walking, that is to say, <sup>k</sup> the sound of his feet; meaning thereby no doubt, that the Lord did manifest a token of his presence. That the Lord did walke in the garden, who is <sup>l</sup> not contained in any place, but himselfe containeth <sup>m</sup> time and place, and

all

all things; is spoken either according to the present sense of *Adam*, or rather, ° that the Sonne of God, who afterward was clothed with our flesh, appeared vnto them, as before he ¶ did, not by the substance of the deitie which is inuisible, but by the ministerie of some creature, as it pleased him. Neither can it rightlie be gathered by the words of Scripture, that this his comming was in more terrible maner, then was accustomed, whereby *Adam* had any farther cause of feare, but that which arose of his owne default. But such is mans corrupted nature, that whether the Lord doe come in mercie or in iudgment, his presence can not be indured, no not euen of righteous and holy men. But here the Lord doth come to iudgement, notwithstanding he maketh man therein partaker of his endles mercie. The forme of this iudgement is described: partlie, that the righteousnes of God \* might be maintained against the slanders of the wicked: partlie also ¶ that it might be as a patterne vnto men, who are authorized \* of God to iudge their brethren. And againe

<sup>1</sup> Bernard, de considerat. ad Engen. lib. 5. In quo omnia, non quasi in loco, sed quasi in virtute, &c. Sui autem sublimi & incomprehensibili modo, sicut omnia in ipso, sic ipse in omnibus est. Deus non est in loco inclusus, sed ipse continet locum: per omnia est & in omnibus. <sup>2</sup> Chrysostom. Hom. in Gen. 17. Voluit illos hac tali modo sentire, ut in magno mentis angore constituerentur, id quod factum est.

° Iustin. Mart. Dialog. cum Triff. Quod autem Iesus fueris, qui Moysi & Abraham & alijs sanctis patriarchis apparuit, &c. Tertul. aduer. Praxeam. Ipse enim & ad humana semper colloquia descendis, ab

*Adam* usque ad Patriarchas. August. epist. 3. Nonis Deus venire, non recedendo ubi eras, nonis abire, non deserendo quod venerat: intratur hoc mens humana; & quia non capit, fortasse non credit. ¶ Gen. 1. 29. & 2. 15. 22. ¶ Ioh. 1. 18. 1. Tim. 6. 16. ¶ August. de Gen. ad lit. lib. 11. cap. 339. Nunc tamen quod audierunt, &c. Non nisi per creaturam visibiliter factum est, ne substantia inuisibilis eorum sensibus, locali & temporali motu apparuisse credatur. Idem. de Trin. lib. 2. cap. 10. Et ille videtur loqui ad primum hominem, qui dixit fiat lux: (scilicet Trinitas quo modo per verbum fecisse commemoratur) & potest esse transitio occulta à persona ad personam. Idem. de ciuitat. Dei. lib. 16. c. 29. Et idem apparuit non per id quod est, sed per creaturam, qua sibi subdita est. Idem. in epist. 102. In specie qua voluit, sicut & quibus voluit. ¶ As that he came with tempest or whirlwind, as some doe vnderstand, by the word (רוח, ruach,) winde or coole of the day. ¶ Math. 17. 5. ¶ Math. 17. 6. Heb. 12. 21. ¶ Ierem. 2. 5. Eorum scilicet, qui Deum ex hoc iudicio Adanimo petulanter seueritatis arguunt. Iuliani scilicet. & nostri temporis nonnulli: de quibus verè dicitur: Humiliter irrepunt, blande capiunt, molliter ligant, latenter occidunt. Leo. Serm. 5. de Iuinio. 10. mens. ¶ Chrysostom. Hom. in Gen. 17. Et quasi mansuetus iudex & misericors, in tribumali terrore & horrore pleno, sedes & examinatus diligenter. Per hoc nos docens, ne quem fratrum nostrorum condemnemus, nisi causa apud diligenter cognita. ¶ Deut. 16. 18. & 17. 15. 27. Psalm. 82. 1. 6.

\* Compare *Math.* as an  
25.32.33.34.41.  
*Rev.* 20.12.  
\* *Lam.* 2.13.

\* *Vers.* 9.

<sup>d</sup> *Contra Pelagianos & Papistas, in doctrina liberi arbitrij, Concil. Tridens. Sess. 6. cap. 5. & Can. 4. Bellarm. Tom. 3. part. 3. lib. 3. cap. 5. Concil. 2. Auranfican. cap. 25. Provisum donum est Dei, diligere Deum.*

*Ambros. de vocatio. Gens. lib. 1. cap. 6. Et ut brevissime pateat qualis sit humana natura sine gratia, dicas Apostolus Iudas quid agat vel ignorantia imperitorum vel doctrina sapientium. Hi autem (inquit) que-*

*cunq; quidem ignorant, blasphemant: quecunque autem naturaliter ut muta animalia normi in his corrumpuntur. August. lib. de natura & gratia, cap. 32. Prævenis misericordia ut sanctumur, quia & subsequitur ut etiam sanati vegetemur. ibid. cap. 33. Caveat homo, nedum quod Dei est deputatum, amittat quod Dei est & redeat ad sumum. <sup>1</sup> Ioh. 6. 44. <sup>2</sup> Hof. 4. 16. <sup>3</sup> Rom. 11. 6. <sup>4</sup> Ephes. 2. 8. 9. Concil. Arausican. 2. can. 12. Tales nos amat Deus, quales futuri sumus ipsius dono, non quales sumus nostro merito. August. epist. 105. Quia universa ista massa meritis damnata est, consummeliam debuius reddi iustitia, honorem donat indebitum gratia, non meriti prerogativa, non fassi necessitate, non temeritate fortuna, sed altitudine divitiarum sapientie & scientie Dei. <sup>5</sup> Philip. 1. 6. Fulgent. lib. de Prædest. cap. 8. Primum inchoant in homine voluntatem bonam, deinde eandem voluntatem adiuvant inchoatam. <sup>6</sup> *Vers.* 8. *Luc.* 23. 30. <sup>7</sup> Looke question 16. <sup>8</sup> *Ierem.* 23. 21. Bernard, in Psalm. qui habitas. *Serv.* 6. Deus est in omni loco, omnia uniuersaliter continens, omniaque disponens, sed longe tamen aliter atque aliter. Apud homines est præstans & dissimulans, apud electos operans & seruans, apud superos pascens & cubans, apud inferos arguens & dampnans.*

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the darkenes cannot hide. But the Lord preuent-  
 ing him in mercie, doth cause him to appeare,  
 who otherwise, as he had made him selfe thorough  
 sinne ° the slaue of Sathan, had iustlie so continu-  
 ed, forasmuch as of his owne accord he yeelded  
 him obedience, and would not, or could not will to  
 be released. And yet this second mercie was not e-  
 nough for Adam, hee abuseth it as he did the for-  
 mer. And seeing hee cannot hide him selfe being  
 drawen perforce out of his couert, he is so far voide  
 of grace, that he seeketh what hee can to hide his  
 finnes, keeping them ⁊ thereby (somuch as in him  
 was) from being pardoned. And so desirous is hee,  
 that ⁊ they should not come to light, that he addeth  
 therein ⁊ as the Scripture saith, *drunkennes to thirst*,  
 and couereth them with blasphemies and lies, and  
 by charging the Lord him selfe to be the authour of  
 them. The Lord first calleth him: *where art thou?*  
 that is, in what state ⁊ art thou? how is it that thou  
 fliest my present? Here had Adam iust occasion to  
 haue answered; Lord I haue sinned; Lord I craue  
 thy mercie. But saith Adam: *I heard thy voice, &c.*  
 that is, thou art euerie way so terrible vnto me, that  
 euen thy voice will not suffer mee to be free from  
 feare, no not in this garden which thou hast giuen  
 me, to be my dwelling place. And as thou art glori-  
 ous vnto me and fearefull, so I am naked, and there-  
 fore ashamed to appeare: wherefore this is the cause  
 of my not appearance; my nakednes wherein thou  
 hast created mee, and thy Maiestie which is greater  
 then such a creature can indure. What falshood and  
 lies, and diuellish hypocrisie doth rest herein, the

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Lord

⁊ Psalm. 139. 12.

⁊ Chrysostom. Hom. in  
 Gen. 17. Verum dili-  
 genter attendite, vi-  
 debitis quantum in-  
 ierit inter misericor-  
 diam Dei, & homi-  
 num inter se austeri-  
 tatem. Longa nimis est,  
 & sifferit, & interro-  
 gat, & responsum ac-  
 cipit, & quasi amicus  
 amico loquitur, & ex-  
 postulas cum eo, &c.  
 id quod homines face-  
 re nunquam ferrent  
 inter se, licet eandem  
 naturam sortiti sint.  
 Rom. 6. 16.

Ephes. 2. 2.

⁊ Rom. 6. 16.]

Ioh. 6. 44.

⁊ Prou. 28. 13.

⁊ Ioh. 3. 19.

⁊ Deut. 29. 19.

⁊ Tertul. in Marcion.

lib. 2. Queris Deus,

nec incertus admissi,

nec ignorans loci.

Chrysostom. Hom. in

Gen. 17. Significat,

quasi ita diceres ad il-

lum: quid factum est?

in alio statu reliqui-

te, in alio nunc inue-

nio. Vnde tibi hoc ac-

cidit? Quis te in tan-

tam induxit alterati-

onem?

Lord himfelfe vncovereth; whereas hee answered: *Who told thee that thou wast naked? &c.* That is to say, thou wast naked before, and hadst no shame of nakednes, also my glorie was the same it is: how cometh it now that thou art ashamed of thy nakednes? this can be of no other cause, then of thy selfe: *hast thou eaten of the tree? &c.* Of shame and guiltines of conscience the onely cause is sinne. Wherefore tell me plainelie: *hast thou eaten of the tree whereof I commaunded thee thou shouldest not eate?* Here againe was *Adam* compelled to shew, if any relique of grace remained in him, to haue plainelie confessed his fault and craued mercy: but herein appeared no more shew of grace or goodnes remayning in him, then shall be of the<sup>a</sup> reprobate at the latter iudgement: he confesseth the fact, but not the fault.

<sup>a</sup> Luc. 13. 26.

Matth. 25. 11. 44.

<sup>a</sup> Concil. Arausican. 2.

can. 2. Si quis soli A-

de premaricationem

suam, non & eius pro-

pagini asseris nocuis-

se, aut certe mortem

santum corporis que

pœna peccati est, non

autem & peccatum,

quod mors est anima,

per unum hominem

in omne genus homi-

num transisse se sta-

bit: iniustitiam Deo

dabit, contradicens A-

postolo; per unum ho-

minem, &c. Rom. 5.

<sup>7</sup> Psalm. 81. 15.

Huiusmodi est Sata-

ne denominatio.

<sup>a</sup> Vers. 1. 4. 5.

<sup>a</sup> Job. 8. 4. 4.

*This woman which thou gauest to be with me, &c.* This woman is in the fault that gaue it mee to eate, yea thou thy selfe diddest giue this woman to be with me, by whom I was prouoked to offend; wherefore in that I eate the fruite, marke in iustice, who is in fault thereof. A notable confession, and worthie pardon. Such <sup>a</sup> is the nature of all men, vnlesse they be guided by the spirit of grace, which is not of themselues; for euen the woman immediatly doth shew the same corruption. Here may you see the verie image of Sathans wickednesse and subtiltie. Hatred <sup>7</sup> against God, as though he were the cause of mans offences; <sup>a</sup> blasphemies in accusing him of blame; hatred <sup>a</sup> against man; in so much that *Adam* spared not now his owne flesh: hypocrisie and lies, whereof this confession was fully fraught. God

gaue

gaue vnto him the woman <sup>b</sup> for a stay (as *Adam* <sup>b</sup> knew right well) and not a stumbling block: and she gaue him of the tree; shee <sup>c</sup> could not compell him, but perswade him to receiue it; <sup>d</sup> his part it was to rule her as the head, and not to follow her as the heeles. Thus wee see that there remaineth in man <sup>e</sup> wisdome to do euill, but to goodnes there is none vnderstanding. Secondlie, that the wicked are peruerse <sup>f</sup> euen from the wombe. Thirdlie, that Hypocrites are grieved and ashamed <sup>g</sup> of the punishment, not of the fault of sinne. Fourthlie, that man being dead in sinne, his <sup>h</sup> throat is as an open sepulchre, all his members <sup>i</sup> are weapons of vnrighteousnes, and can no otherwise be conuerted <sup>k</sup> then as dead men are raised from the graue, not by the power of anie creature, but <sup>l</sup> of the Lord.

<sup>b</sup> Gen. 2. 18. Et eo nomine ingrati sunt erga Deum Sophiae tam Ethnicis quam pontificis, qui nuptijs quibusdam inserdunt.

<sup>c</sup> Chrysostom. Hom. in Gen. 17. Nusquam necessitas, nusquam violentia, sed voluntas & electio; dedit solum, non coegit aut vim fecit.

Bernard. Sermone de Dupl. Baptism. Serpens o Eua deceptis te, deceptis profecto non impulsis aut coegis. Mulier tibi o Adam de ligno dedit; sed offerendo vique, non

violentiam inferendo: neque enim potestate illius, sed tua factum est voluntate, ut eius voci plus obedires quam diuine. <sup>a</sup> Chrysost. Hom. in Gen. 17. Nam licet mulier cibum dederis, sufficiebas tamen mandatum meum, & timor supplicij ad fugam esca incutiendam. Num ignorabas? Num nesciebas? Ideo curam vestri generis pradixi, ne in hac incideretis. Ut mulier tibi ad transgressionem mandati ministrans, tu propterea insons non eris. Caput enim es mulieris, & propter te producta est. Tu autem ordinem peruertisti; oportebat reliquum corpus capiti obsequi; sed diuerso modo res euenit, corporique reliquo caput obsecutum est, & quae suscipi erant, in infimum locum deuenerunt. <sup>e</sup> Ierem. 4. 22. <sup>f</sup> Psalm. 58. 3. <sup>g</sup> 1. Sam. 15. 24. <sup>h</sup> 1. King. 20. 43. & 21. 27. <sup>i</sup> Psalm. 59. To send forth stinkes of blasphemies and slaunders. <sup>j</sup> Matth. 15. 19. 10. <sup>k</sup> Rom. 6. 13. <sup>l</sup> Ioh. 5. 21. 25. <sup>m</sup> Reuel. 20. 5. 6. <sup>n</sup> Ioh. 6. 63. & 15. 5.

## Question 9. verse 14. 15.

How the punishment of the Serpent is to be vnderstood, and what this meaneth: *he shall breake thy head, and thou shalt bruse his heele?*

**N**ow that the Lord by due examination hath found out the offenders; and the fault, and the originall thereof, hee proceedeth to pronounce the sentence of desert. And because the Serpent is found to be the first in sinning, the Lord iustlie also maketh him the first in punishment. In whom must be considered, that as before<sup>a</sup> we shewed the serpent was the instrument, and Sathan the authour and chiefe worker in the temptation: so the Lord doth declare his vengeance on either of them, according to desert; in so much that the Serpent, who did not of his owne accord offend, but was compelled to be an instrument by Sathan; the Lord doth in great displeasure for the loue of man condemne, <sup>b</sup> as one that in anger, breaketh the sword, wherewith his son or friend was wounded. Wherefore as these two were ioyned together in the trespasse, and yet did seuerallie offend; so it must be vnderstood that the Lord in punishing them together, doth notwithstanding giue either of them according to their nature, seuerall punishment. That which belongeth to the brutish creature, is according to the words and letter to be vnderstood; that which belongeth vnto Sathan, being

<sup>a</sup> Quest. 1.

<sup>b</sup> Chrysostom. Hom. in Gen. 17. Nā scius clementissimus pater, puniens eum qui filium suum occiderit. Et gladiū & ensē quibus filius suus occisus destruit. & in multa frusta frangit: eodem modo & Deus agit. Quippe serpens quasi gladius quidam diabolico seruus malicia.

being a spirit, is figuratiue & spirituallie to be perceived. Wherein I finde diuersitie among interpreters, according to the <sup>c</sup> diuers measures of their knowledge; some taking this to be pronounced of the Serpent onelie, and that which belongeth vnto Sathan, to be vnderstood: some, that this belongeth vnto Sathan onely, vnder the figure of the Serpent: some againe, that it is to be vnderstood of both, in diuers senses and meanings of the same words: and some also, that they are both punished, but in diuers words; as that the former part belongeth to the Serpent, the latter part belongeth vnto Sathan. And surely for mine own part I rest in this; that the same may be wholie vnderstood of the Serpent, according to the letter of the text; and wholie also of the diuell, in the spiritual meaning of the Lord: but yet, that the former part belongeth more properlie to the Serpent, the latter part thereof to Sathan. The Lord did not aske the Serpent, as hee did the woman: *why hast thou done thus?* because if wee consider it of the Serpent, as of the brutish creature, hee was destitute of reason <sup>d</sup> and without the sense of sin, neither to speake of sinning properlie, <sup>e</sup> could he sinne, although he were the instrument thereof. If wee consider it of Sathan (whom the iustice of God doth <sup>f</sup> chiefly leuell at in punishing) he being the authour, was without excuse; neither could hee in iustice in any wise be pardoned, either of his first or latter offence. For therefore is the sinne of <sup>g</sup> Sathan, & of the Angels <sup>h</sup> that fell together with him, desperate, and without recovery of pardon: be-

<sup>c</sup> 1. Cor. 12. 4.  
<sup>d</sup> 2. Pet. 3. 15.  
<sup>e</sup> Hieron. epist. ad August. 30. inter ep. August. Quisque in suo sensu abundat, iuxta Apostolum Rom. 14. alius quidem sic, alius autem sic.  
<sup>f</sup> Calvin. in Gen. 3. Quia nec in bestia sensus erat peccati, et diabolo nullam spem venie residua facturus erat.  
<sup>g</sup> August. de Adulter. coniug. lib. 1. cap. 16. Peccare autem propriè non est nisi eius, qui utitur rationali voluntatis arbitrio, quod in omnibus mortalibus animantibus, non nisi homini est diuinitus attributum.  
<sup>h</sup> Ambros. lib. de fuga Seculi, cap. 7. Etenim quia malum Deus non fecit, sed nequitia diaboli infernit, vindictam Deus diffusit, ut ab ipsis quos deceperat diabolus vinceretur, &c. nam Christi gratia que te resoluisti, illum adstrinxit: manet enim maledictio directa in serpentem propter tuam deceptionem.

<sup>i</sup> Qui primarius fuit

apostata, <sup>h</sup> Job. 4. 18. 2. Pet. 2. 4. Jude. v. 6. <sup>i</sup> Cyprian. exposit. Symb. sect. 39. Artic. Credo sancti. Eccles. &c. Conciliū vanitatis est, quæquā (sic Origē.) diaboli debita absoluerit damnatione peccatorū.



<sup>k</sup> *August. Tract. in Joh. Evang. 110. Cum vero nouerimus bonorum omnium creatore reparadis angelis malū nihil gratis contulisse, cur non potius intelligimus, quod tanto damniabilior eorū iudicata sit culpa, quanto erat natura sublimior? tanto enim minus quā nos peccare debuērūt, quanto meliores nobis fuerunt. Idem sine author de mirabil. Sac. Scrip. lib. 1. cap. 2. Angelus in summo honoris sui ordine cōstitutus, immutationem ad excellentiorem statum non habuit, nisi per contemplationē sui creatoris confirmatus, in eo statu permaneret ubi conditus fuit: & ideoit prolapsum, iterum reuocari minime potuit, quod de sublimissimo sui ordinis statu prorsus. Homo autem in terra positus, meliorem & spirituales vitam aliquādo recepturus, &c. clementia igitur con-*

*ditoris est non ad primū ordinem sed ad summam beatitudinem reuocatus. 1 Heb. 6. 4. 5. 6. & 10. 26. 11 Heb. 10. 27. August. de mirab. lib. 1. cap. 2. Ad cumulum diabolici peccati illud accedis, quod statim postquam peccasti, foueam desperationis incurris. 2 August. quest. mixt. 1. Nemo fidelium dubitet diabolum apost. sue auctorem non habere: Vide & de lib. Arbit. 3. cap. 28. 3 Vers. 14. 4 Vers. 17. Rom. 8. 2. 22. 5 The woman and her seed. 6 Chrysost. Hom. in Gen. 17. Sicut diabolus qui per se operatus est, & calo deorsum impulsus est, &c. ita similiter impero, ut & in aliam formationis figuram habeat, & super terram repas. Basil. Hom. de Paradis. Serpens tunc non horribiliter in terram prorepens, ac veluti inundans; sed alius super pedes gradiens. Ad. m. gaue him his name in Hebrue not of his creeping, but of his subtiltie, vñ nashash. [Gen. 2. 25. & 3. 7.]*

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cause that being created in the <sup>k</sup> highest perfection that a creature can containe: there was, nor could be any more excellent estate of any creature, whereunto they might in mercy be restored, then that which they had alreadie despised and reiected. Secondlie, they sinned <sup>l</sup> against the spirit they had receiued, and <sup>m</sup> thereby fell into perpetuall desperation, of the pardon of their fault. Thirdly, they sinned without prouokement, <sup>n</sup> and therefore the iustice of God would not permit, that they should haue help to rise againe. The Serpent therefore, as he was the instrument, the Lord doth staine the nature of his first creation; with horrible & <sup>o</sup> perpetuall disgrace. *Thou art cursed* (saith he) *about all cattel:* that is to say, although al cattel through *Adams* fault <sup>p</sup> are partakers with him in his punishment, yet thou which hast deserued by thy own default, shalt (as reason is) indure a greater misery then any other. He sheweth wherein: in his going, in his meate, in hatred vnto <sup>q</sup> man. The going of Serpents may seeme <sup>r</sup> to haue bin before more comelie, either by the vprightnes of their bodies, or other meanes; or els it may be taken that the <sup>t</sup> comelines which he had before, was turned (as *Adams* nakednesse) into shame; so that same which before was nature, is now made miserie and chaunged into punishment. The hearbes of the field were

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the d  
cessit  
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wont <sup>a</sup> to be his meate, now is he condemned to eat <sup>a</sup> Gen. 1. 30.  
the dust, that is to say, to penurie and extreame <sup>a</sup> Chrysostom. Hom. in  
necessitie. For although the Serpents <sup>a</sup> doe feede oft-  
times on other creatures, as frogges, fishes, birdes,  
flies, blood and <sup>a</sup> milke of beasts; yet the Lord hath  
made their nature so <sup>a</sup> odious to all creatures, that  
they dare scarflie of any be espied, whereby  
thorough penurie and famine they are compelled  
to eate the dust, and therefore as besieged with so  
manie enemies, they take delight to hidethemselues  
within the ground. And although they were be-  
fore created, as seruants vnto man; yet are they now  
against mans estate so fierce and cruell, that if at anie  
time <sup>a</sup> they finde him sleeping, or in case that they  
are sure to preuaile against him, they spare not the  
hurt of theirowne bodies to doe him violence.  
And but for the feare they stand in, of the nature of  
man, <sup>b</sup> which God for the loue of man; hath put  
within them; they would surelie maintaine more o-  
pen warre. Wherefore they are not without cause  
in hatred vnto man, both in respect of the <sup>c</sup> permissi-  
on of the Lord, as also in regard of the hurt that is in  
them, especially to women, who as they are more  
weake, are also more iustlie fearefull of them. If any  
shall demaund how all this may be vnderstood of  
Sathan. Consider that albeit he was before <sup>d</sup> accur-  
sed, by his fall; yet as he doth increase his sinne, so he  
doth increase his curse. He is cursed also aboue <sup>e</sup>  
uey creature most worthily, because he is the foun-

dit, Dioscor. lib. 6. Plin. lib. 8. <sup>a</sup> Certū ex cōmuni experientia. <sup>b</sup> Gen. 9. 1. <sup>c</sup> Aug. quæst. in Exod. 8.  
Ad iustitiam pertinet ut animal hominibus nexum perimatur. <sup>d</sup> Ambros. de Paradiso cap. 17. Non  
tam propter corporis figuram, quam quod propter terrenas cogitationes, de illa cœlesti beatitudine so-  
lapsus. <sup>e</sup> August. de Gen. cont. Manich. 2. 17. Quia pecora non amiserunt beatitudinem aliquam cœ-  
lestem quam nunquam habuerunt, sed in natura sua quam acceperunt degunt vitam.

<sup>1</sup> 2. Pet. 2. 4.

<sup>2</sup> Cyprian. in Symbol. Concilium vanisatis est, diabolum debita absoluerit damnatione penatum.

<sup>3</sup> August. de Gen. cont. Manich. lib. 2. cap. 17. Pœna eius est ut in potestate habeat eos, qui Dei præcepta contemnunt, & inde maior ei pœna est, quia de hac tam infelici potestate letatur.

<sup>4</sup> Idem de Gen. ad lit. lib. 11. cap. 36. de duplici sensu verborum. Hoc ergo verè est dictum: serpenti: tam cetera verba Dei sunt, quæ libero letetur intellectu relinquitur, utrum propriè an figuratè accipi debeat, &c.

<sup>5</sup> Act. 13. 10.

<sup>6</sup> 1. Ioh. 3. 8. 10.

<sup>7</sup> Psal. 15. 4. & 139.

vers. 21. 22.

<sup>8</sup> Amos. 5. 10.

<sup>9</sup> Act. 13. 10.

<sup>10</sup> Apoc. 12. 17.

<sup>11</sup> Ephes. 6. 13.

<sup>12</sup> 1. Pet. 5. 9.

<sup>13</sup> 1. Ioh. 3. 8.

<sup>14</sup> 1. Iai. 27. 1.

<sup>15</sup> Rom. 16. 20.

<sup>16</sup> Matth. 25. 41.

<sup>17</sup> Genes. 20. 10.

<sup>18</sup> Iren. lib. 3. cap. 34.

& 39. primum hominem fuisse saluatum cons. Tatianum probat. <sup>19</sup> Prou. 16. 4. <sup>20</sup> Psal. 76. 10. Fulgent. lib. 1. cap. 27. Bene quippe malis interitus a Deo redditur, quamuis sit malus interitus is, qui mortuus est desertus, & postmodum iuste torquebuntur, &c. nam & hoc tempore, quo discedentes malos deseruit Deus; non operatur in is quod ei displicet, sed operatur per eos quod ei placet. Postmodum is reddaturus, quod ab eius iniuria merentur. Recipient enim, non pro eo quod Deus bene usus est eorum operibus malis: sed pro eo quod ipsi male abusi sunt Dei operibus bonis.

taine of the curse vpon the creatures. *His going is vpon his belly*; that is, as it were creeping on the earth; which <sup>1</sup> signifieth that he is plunged in the lowest degree of miserie, and perdition. And also *dust shall be his meat all the dayes of his life*: that is, <sup>2</sup> he shall neuer be deliuered by any grace, from that fearefull malice, mischiefe, rebellion, and wickednes, wherein he taketh now <sup>3</sup> delight. Also the Lord putteth *enmity &c.* (wherin he beginneth to restore the woman & her seed) *betweene the woman and her seed, and Sathan and his seed*; that is to say, betweene the godly children of the womā restored, & him, <sup>4</sup> his Angels and seruants here on earth, who doe continuallie make deadlie <sup>5</sup> strife, so that the true seed of the woman <sup>6</sup> are commanded, with al their might, to fight against him. The effect wherof which foloweth, belongeth properly to sathan: *he shal* (וְהָרַג יֵשׁוּפְחָא רוֹשׁ) *breake or crush thy head*: that is, <sup>7</sup> dissolue thy malice, <sup>8</sup> subdue thy power, and finallie <sup>9</sup> destroy thee with the second death: *and thou shalt bruse his heele*: that is, thou shalt not exceed or goe beyond his heele in offending of his bodie: so y thou shalt receiue much more hurt by thy malitiousnes, then thou shalt cause to Adam; for he by his <sup>10</sup> posteritie shall be restored, but the same his seed shall vterlie confound thy pride and furie. Thus all the enemies of God doe worke their owne confusion, and the <sup>11</sup> glorie of God against their willes. And so wise and good is the Lord our God <sup>12</sup> that hee can vsee-

uerie

uerie crooked instrument, and make euerie worke thereof to serue vnto his glorie, and the <sup>f</sup> saluation <sup>Rom.8.28.</sup> of his Church.

Question 10. verse 15.

What seed of the woman it is, that breaketh the Serpents head?



He word <sup>m</sup> Zerubb translated seed, <sup>a</sup> doth sometime <sup>b</sup> in the singular number, signifye a multitude or manie children, and sometime <sup>c</sup> it is taken but for one singular person, a mans sonne or childe, the fruite of his bodie. In the former sense it is said: *I will put enmitie betweene thy seed and her seed:* that is, betweene euerie one of thy seed, and euerie one (indefinitely <sup>d</sup> taken) of the womans seed. In the latter exposition it is said: *he, or it,* or that same seed, that is, one singular person of that seed, *shall breake thy head.* What one is he? euen <sup>e</sup> Iesus the Sonne of the <sup>f</sup> liuing God, who tooke vnto his God-head <sup>g</sup> the womans seed, and was borne of *Marie* the virgin, <sup>h</sup> that in the person of man, hee might ouercome the enimie of man, & recouer againe by righteousnes, that which man had lost by sinne. Whose heele was brused <sup>i</sup> when his bodie was crucified: whose heele is brused, <sup>k</sup> when his members by Sathan are afflicted. So

<sup>a</sup> Nomen est collectivum

Linacer Gramas, lib. 1

Quod singulari numero

multitudinem significat.

<sup>b</sup> Gen. 49. 6.

<sup>c</sup> Job. 5. 25.

<sup>d</sup> Gen. 4. 25.

<sup>e</sup> Lewis. 22. 13.

<sup>f</sup> Quidam enim in-

uenti sunt, quibus ser-

pentes terrestres ter-

rori non sunt, quem-

admodum Tiberius Ca-

sar serpentem manu

sua cibauit, & in oble-

flamentis habuit. Sue-

ton, lib. 3. cap. 72.

<sup>g</sup> Isai. 11. 1. 2.

<sup>h</sup> Matth. 1. 21.

<sup>i</sup> Matth. 16. 16.

<sup>k</sup> Heb. 2. 14. 16.

<sup>l</sup> Athanas. in Symbol.

Non conuenit sine diui-

nitatis in carnem, sed

assumptione humani-

tatis in Deum.

<sup>a</sup> Iren. lib. 3. cap. 20. Si homo non viciisset inimicum hominis non iuste victus esset inimicus: Rursus nisi Deus donasset salutem, non firmiter haberemus eam, & nisi homo coniunctus fuisset Deo nostro, non potuisset particeps fieri incorruptibilis a se. <sup>b</sup> Leo de pass. Dom. Serm. 1. Pro fusus utraque natura unus Christus, nec verbum illi ab homine disunctum, nec homo est dissociatus a verbo. Non est sordidat humilitas, quia nec imminuta maiestas: nihil nouis natura inuolabili, quod passibili oportebat inferri. <sup>c</sup> Act. 9. 4.





rearme by a new name <sup>a</sup> *Scripturarios*, and I would  
to God, they did practise no greater mischiefs. Al-  
though (God be praised) the wisest of the, begin to  
mislike <sup>b</sup> their own Idolatrie in this point, & to giue  
testimonie to the truth. For euē *Andradins* <sup>c</sup> saith, he  
doubteth not, but it should be read *he*, not *she* shall  
breake: and *Montanus* translateth it: not *she*, but it,  
that is the seed. Notwithstanding, it is a wonder to  
behold, how fast they sticke in their own pollution.  
They count it <sup>d</sup> a curious matter to contend as it  
were for a letter in the Scripture. Surelie the diffe-  
rence in the letter is not great; but the difference  
that commeth of the letter <sup>e</sup> is great, and the <sup>f</sup> hurt  
is very great that ariseth thereof: and God hath said,  
*you shall* <sup>g</sup> *put nothing to my words*, and therefore man  
may not presume to adde a letter. Againe, they de-  
fend it by <sup>h</sup> antiquitie, and by Saint *Hierome*, who  
they <sup>i</sup> say, did so translate it. The whole antiquitie  
that can be found, ariseth but from <sup>k</sup> Iewish errors:  
and those Fathers which followed the same, <sup>l</sup> swar-  
ued not, as these doe, in the point of faith, but onely  
did obfcure it. And as for *Hierome*, who can belecue,  
(seeing <sup>m</sup> his owne voice doth testifie of him also o-  
therwise) that so great a <sup>n</sup> Doctor could erre of ig-

<sup>a</sup> *Albert. Pighius.*  
<sup>b</sup> *Bonavent. in 3. sent.*  
<sup>c</sup> *diff. 15. q. 2. Cauendum est ( inquis ) ne dum excellētia Marię maris ampliatur, filij gloria minuat.*  
<sup>d</sup> *Alens. quæst. 92.*  
<sup>e</sup> *Caietan. in Comment. in Gen. 3.*

<sup>f</sup> *Andrad. defens. Trident. fid. lib. 4. Quod quāuis Deipare virgini multi pie & religiose accommodāt, tamen cum & in vestrissimis quibusdā Latinis exemplaribus reperitur, Ihesu, & cum Hebræis id voluminibus conspiciat, ita esse legendum non dubito.*

<sup>g</sup> *Coloniensis nota: curiosis & nostri temporis Hebraisatores, &c.*  
<sup>h</sup> *Extreme idolatrie to place the Virgin in any step of the office of mediation.*

<sup>i</sup> *Gregor. Epist. lib. 6. ep. 30. Alia sunt friuola valde innoxia, atque alia vehemens nociva.*

<sup>j</sup> *Dens. 12. 32. Pron 30. 6.* <sup>k</sup> *Ioseph. Antiq. lib. 1. c. 3. In quo nihil expresse reperitur; Ambrosij, Augustini, Bede, Bernardi, Rabboni & alior.* <sup>l</sup> *Reliqua omnia preter Psalmos, & quosdam Apocryphos libros, ex versione Hieronymi ex Hebræo habemus in editione vulgata, testatur Bellarm. tom. 1. cent. 1. lib. 2. cap. 9.* <sup>m</sup> *According to which Theodotion and his fellowes would haue corrupted the facred Scriptures by their false translation, and haue darkened the doctrine of the Messiah.* <sup>n</sup> *For they vnderstood it of the woman Heua, so farre forth as she was to beare that seed: but it is one thing to be the mother of the Mediatour, and another to be the Mediatrix, or to haue ought to doe in the office of the mediation. In that sense, not onely Marię, but Marię mother, and al the progenitors of Christ may equally be said to tread & Serpents head: yea al the faithfull, as they are mēbers of his bodie, do tread vpon his head, Rom. 16. 20.* <sup>o</sup> *Hieron. tradit. Hebræ. sheweth most plainly how it was commonly read in his time, and how it should be read (he) as aforesaid.* <sup>p</sup> *Quē vulgo ecclesię doctores sicut ipse ecclesię magistrū Origenē saluauit.*

° *Alfonſus de Caſtro. lib. 1. cap. 4.* Non enim credo aliquem eſſe adeo impudentem Papa aſſertorem, ut ei ſcribuerit hoc velis, ut nec errare, aut in interpretatione ſacrarum litterarum hallucinari poſſis: nam cum conſes plures eorum adeo illiteratos eſſe, ut gra- maticam penitus ignorent, qui ſis ut ſacras literas interpreta- ri poſſent?

¶ *Hieron. Epiſt. ad Auguſt. Tres Simul. &c.* Ego in paruo ſurgitolo cum monacho, id eſt cum compeccato- ribus meis, de mag- nis ſtatueri nō audeo. Idem ad Auguſt. epiſt. Crebras ad me, &c. non convenis, ut ab a- doleſcētia uſq; ad hāc

etatem in Monaste- riolo cum ſanctis ſtatuſſet labore deſudans, aliquid contra Episcopum communionis meae ſcribere audeam. ¶ *Quem diu poſt obitum in numerum Cardinalium aſſuerunt, Titulo Sancti Laurentij: eun- dem ſamen ſimplicem preſbyterum fuiſſe teſtatur Bellarmius. Tom. 1. contr. 3. lib. 1. c. 27.* ¶ *Auguſt. de ciuit. Dei, lib. 18. cap. 43.* Quamuis non deſueris temporibus noſtris Preſbyter Hieronymus, homo do- ctiſſimus, & omnium trium linguarum peritus. Es Hieron. de ſeſe teſtatur Epiſt. ad Ruſticum, & ad Lucinium. ¶ *Idem Hieron. aduerſ. Ruſſ. apolog. 3.* ¶ *Auguſt. de Baptiſmo, contr. Donatiſt. lib. 2. cap. 5.* In nullo autem aliter ſapere, quam ſe res habet, angelica perfectio eſt. Humanum eſt errare. Senec. lib. 4. de clām. 3. ¶ *Sacroſanctum, Oecumenicum, generale concilium Trident. Habet in Titulo. Sed Mundi vrbis inſtar, cuius porte magnifica, ciuitas modica. Parturim montes.* ¶ *Melchior Canus, lib. 5. c. 4.* Concilium generale confirmatum auctoritate Romani pontificis, certam fidem facit Catholicorum dog- matum: Es quodcumq; dogma poſuerit, nobis illud pro Catholica veritate habendum eſt. Idem lib. 12. cap. 6. Item Ep. 3. Synodalis. Synodi Baſilienſis. ¶ *Ex Episcopis, 255. in ſeſſione Pauli. 3. preſidentibus Cardinalibus & Legatis. De Monte, Aretin; ſanctae Crucis; & ſanctae Mariae in Coſmedin. Reginaldo Polo Anglo. in Catal. ſeſſ. 4.* ¶ *Concil. Trident. ſeſſ. 4.* Statuit ac declarat Sacroſancta Synodus, ut hac ipſa verſus & vulgata editio, quae longo tot ſeculorum uſu in eccleſia ipſa probata eſt, in publicis lectio- nibus, diſputationibus, predicationibus, & expoſitionibus, pro authentica habeatur, & ut eam nemo

norance, or commit ſuch a fault, as a boy of the firſt weekes teaching in Grammar, is able to amend. For albeir it be confeſſed by ° witnes approued of them ſelues, that it is of certaintie, that manie Popes of Rome, haue bin ſo vnlettered, as that they haue bin vtterlie ignorant of Grammar: yet *Hierome* wee know, being ¶ but a poore ¶ miniſter of the Goſpel, was ¶ excellently ſkilfull in the Hebrue, Greeke, and Latine tongues, and in other knowledge ¶ greatlie learned. Neither was his conſcience ſo defiled, that in the foundation of mans ſaluation, hee would haue corrupted the truth of God. But be it that *Hierome* had ſo tranſlated it. *Hierome* might erre ¶ be- cauſe he was a man. Yea, but that ¶ vniuerſal Occu- menicall Tridentine Councell ¶ could not erre, in which the ¶ whole bodie of the Church of Rome exalted ¶ this tranſlation (without exception of a- ny corruption) aboute the originall text it ſelfe; bin- ding all men vnder paine of the curſe, in their pub- like readings, diſputations, ſermons, and expoſiti- ons, to uſe it onlie as authentically; and that no man

Episcopum communionis meae ſcribere au- deam. ¶ *Quem diu poſt obitum in numerum Cardinalium aſſuerunt, Titulo Sancti Laurentij: eun- dem ſamen ſimplicem preſbyterum fuiſſe teſtatur Bellarmius. Tom. 1. contr. 3. lib. 1. c. 27.* ¶ *Auguſt. de ciuit. Dei, lib. 18. cap. 43.* Quamuis non deſueris temporibus noſtris Preſbyter Hieronymus, homo do- ctiſſimus, & omnium trium linguarum peritus. Es Hieron. de ſeſe teſtatur Epiſt. ad Ruſticum, & ad Lucinium. ¶ *Idem Hieron. aduerſ. Ruſſ. apolog. 3.* ¶ *Auguſt. de Baptiſmo, contr. Donatiſt. lib. 2. cap. 5.* In nullo autem aliter ſapere, quam ſe res habet, angelica perfectio eſt. Humanum eſt errare. Senec. lib. 4. de clām. 3. ¶ *Sacroſanctum, Oecumenicum, generale concilium Trident. Habet in Titulo. Sed Mundi vrbis inſtar, cuius porte magnifica, ciuitas modica. Parturim montes.* ¶ *Melchior Canus, lib. 5. c. 4.* Concilium generale confirmatum auctoritate Romani pontificis, certam fidem facit Catholicorum dog- matum: Es quodcumq; dogma poſuerit, nobis illud pro Catholica veritate habendum eſt. Idem lib. 12. cap. 6. Item Ep. 3. Synodalis. Synodi Baſilienſis. ¶ *Ex Episcopis, 255. in ſeſſione Pauli. 3. preſidentibus Cardinalibus & Legatis. De Monte, Aretin; ſanctae Crucis; & ſanctae Mariae in Coſmedin. Reginaldo Polo Anglo. in Catal. ſeſſ. 4.* ¶ *Concil. Trident. ſeſſ. 4.* Statuit ac declarat Sacroſancta Synodus, ut hac ipſa verſus & vulgata editio, quae longo tot ſeculorum uſu in eccleſia ipſa probata eſt, in publicis lectio- nibus, diſputationibus, predicationibus, & expoſitionibus, pro authentica habeatur, & ut eam nemo

preſume

presume or dare reiect it, vnder any colour or pre-  
tence. Wherby it is manifest, that they do not onlie  
not acknowledge this for an error and reforme it,  
but they allow it, confirme it, bind men vnto it, <sup>a</sup> ex-  
pound it of the virgin *Mary*, and giue her the ho-  
nour of the same. Wherefore also they <sup>b</sup> pray vnto  
her, they call her the <sup>c</sup> tree of life, the breaker of  
<sup>d</sup> the Serpents head, the <sup>e</sup> gate of heauen, the  
<sup>f</sup> Queene of heauen, the throne & of grace, the  
<sup>h</sup> mediatrix betweene God and man, the <sup>i</sup> foun-  
taine of mercie, the <sup>k</sup> helper of God and man (for  
it is not good, say <sup>l</sup> they, that man, that is, Christ  
should be in the worke of mediation himselfe a-  
lone) the <sup>m</sup> repaire of the weake, the <sup>n</sup> giuer of  
sight to the blind, the <sup>o</sup> aduocate of al sinners: teach-  
ing that <sup>p</sup> to her, the father hath deliuered vp the  
throne of mercie, reseruing the throne of iustice to  
himselfe. Thus doe they worship <sup>q</sup> the creature, for sa-  
king the creatour who is blessed for euer. Thus is the  
darkenes of <sup>r</sup> ignorance and Idolatrie powred vp-

<sup>a</sup> *Author operis de vi-  
ro perfecto, inter ope-  
ra Hieronymi: sed no-  
tus est liber, uti mo-  
nuis Erasmus. Aquin-  
nas, Andrad. & vul-  
gus Papistarum.*  
<sup>b</sup> *Anselmus in sine o-  
peris. Precatio cuius  
est titulus: imoca-  
tio marie virginie  
Marie, simul & filij  
eius. Sancta, & inter  
sanctos singulariter  
sancta, &c.*  
<sup>c</sup> The whole booke  
of Psalms turned  
into blasphemous  
prayers to the Vir-  
gin, by Bonaventura:  
Blessed is the man  
y loueth thy name,  
O Virgine Marie, &c.  
<sup>d</sup> *Spirituale elucida-  
tio Papistarum in Gen. 2. 9.*  
<sup>e</sup> *Antiphona de Domina nostra, secund. vsum eccles. Hildenshem. Hec  
est mulier virtutis, que contriuit caput serpentis, &c. Sancta, sancta, sancta Maria.*  
<sup>f</sup> *Anon. Episc.  
Florent. var. 2. tit. 2. Summa. Ideo Maria celi vocatur porta, quia quicquid vngam gratia de calis ex-  
iit in mundum, hoc per Mariam exiit: & quicquid intravit, intrauit per eam.*  
<sup>g</sup> *In Indulgent. Six-  
ti. Ave sanctissima mater Dei, Regina cali, porta Paradisi, Domina mundi, &c.*  
<sup>h</sup> *Anon. Florent.  
in 4. Hebr. accedamus ad Thronum Gratiae. Maria est thronus Christi, in qua acquiescit.*  
<sup>i</sup> *Anselm.  
orat. de quinq. doloribus Marie. Mediatrix Dei & hominum: & fons misericordiae, &c. se rogo dul-  
cissima mater, &c.*  
<sup>k</sup> *Ibid. oras. 2. Ad quinq. literas nominis Marie. Auxi-  
liatrix Dei & hominum, & pacis aeternae condimentum Maria, &c.*  
<sup>l</sup> *Bernardinus in Mariali: Maria  
fuit adiutrix nostre redemptionis, & est auxiliatrix nostre iustificacionis.*  
<sup>m</sup> *Anon. Florentin. in as-  
sump. Maria. Fingis Mariam talia respondisse Seraphim volens eam apud se deinere, de Christo se-  
dente ad dexteram Dei. Non est bonum hominem esse solum, & data sum (inquit) ei in adiutorium,  
in redemptionem per compassionem, in glorificationem per intercessionem.*  
<sup>n</sup> *Anselm. in oras. 3. de li-  
teris Marie. Reparatrix debiliu, &c.*  
<sup>o</sup> *Idem in orat. 4. Illuminatrix eorum, se flagis, &c.*  
<sup>p</sup> *Idem orat. 5. Aducatrix omnium peccatorum, finis, nostra miseria Maria, se deprecatur.*  
<sup>q</sup> *Gabr.  
Biel. super canon. Quemadmodum Assuerus Effera dimidium regni est pollicitus; sic celestis pater  
cum habeat iustitiam & misericordiam, iustitia sibi retenta, misericordiam exercendam virgini ma-  
ris concessit.*  
<sup>r</sup> *Rom. 1. 15. & Reuel. 9. 2. & 16. 10.*

<sup>r</sup> Sicut perspicuum est  
ex magna eorum &  
præposita deuotione.

<sup>r</sup> Bellarm. tom. 1. con-  
trou. 7. lib. 2. cap. 2.  
Implexis distinctioni-  
bus & subterfugijs:  
quasi Maria pro me-  
diatore, Imagines  
Christi, Mariæ, san-  
ctorum, possent coli  
pro ipsis, per accidenti,  
per aliud, improprie,  
sine manifesta idola.

*My glorie, saith God, <sup>a</sup> I will not giue to any other.*  
Sed ita colunt lebonam cum idolis suis; etiam filij eorum & nepotes eorum, ut fecerunt maio-  
res eorum sic faciunt vsq; in diem hunc. 2. King. 17. 41. <sup>a</sup> Act. 4. 16. Rom. 1. 18. <sup>a</sup> Psal. 28. 9.  
<sup>r</sup> Psal. 97. 7. <sup>a</sup> Iob. 10. 16. <sup>a</sup> Isai. 42. 8.

on the seat of the beast: and that which the Fathers  
among them maintained of <sup>r</sup> ignorance, the same  
doe their children <sup>r</sup> defend by subtiltie, and are  
worse then their fathers, because <sup>u</sup> more obstinate  
against the truth. But what shall we say? Lord <sup>a</sup> ad-  
uance thy kingdome and saue thine elect. And of  
them: *confounded be all they that worship <sup>r</sup> carued ima-  
ges,* and confounded be they that worship the virgin  
Marie or anie creature in the place of Christ. Call  
them <sup>z</sup> home O Lord, or let them quicklie perish.

### Question 11. verse 16.

What is the meaning of that the Lord  
saith: *I will increase thy sorrowes?*

<sup>a</sup> Chrysostom. Hom. in  
Gen. 17. Attende hic  
oro ordinem cõtextus,  
refertum Dei erga ho-  
mines beneuolentia,  
nam interrogas à vi-  
ro incepis, deinde ad  
mulierem transijte. Et  
postquam ipsa dixit,  
quis sibi auctor fue-  
ris, ut ventum est ad  
serpentem, non iam il-  
lum dignatur ut ex eo  
responsum audiat, sed  
penam intonat.

<sup>b</sup> Matth. 25. 44.

Luc. 13. 16. <sup>a</sup> Hab. 2. 3. Lament. 3. 22. 23. <sup>d</sup> Dent. 32. 43. Salutaris senectus vincis inanem spe-  
ciem clementia. Cic. epist. ad Brut. 2. <sup>c</sup> Rom. 11. 21. 22. <sup>f</sup> Psal. 130. 7. Dan. 9. 7.

**I**Orasmuch as the woman followed the Ser-  
pent in offending, <sup>a</sup> she is now compelled  
to be next vnto him in punishment. Her  
excuse could not defend her from being faultie, no  
more <sup>b</sup> shall theirs which at the latter iudgement,  
shall excuse themselues: yet the Lord so setteth out  
his endles goodnes toward them, by tempering his  
iustice with <sup>c</sup> his mercie, <sup>d</sup> and his mercie with se-  
ueritie: as that in punishing, he teacheth men to  
stand in dread <sup>e</sup> of his iustice, and in shewing mercy  
<sup>f</sup> not to despaire for their sinnes: and because he al-  
so turneth the bitternes of punishment vnto the

health

health of man, and <sup>s</sup> maketh it a way for vs to come  
to him, man also should loue him for <sup>h</sup> his iustice, &  
feare him for his <sup>i</sup> mercy, which none can skil of, but  
those of his own familie. The sentence of the curse  
is of <sup>k</sup> much more force then the lawes of Persia,  
and cannot be altered. But yet the Lord is <sup>l</sup> infinit-  
lie more wise then the Persian <sup>m</sup> king, and knoweth  
how to help, and hinder not the course of iustice.  
For albeit it were in iustice necessarie, that the sen-  
tence of iustice should proceed against offenders,  
and that man hauing offended against his God,  
should therefore indure a punishment answerable  
to his offence; which punishment was such by his  
desert of sinne, as hee could neuer satisfie by indu-  
ring any torment, but he must be held in it for euer:  
yet now doth the Lord ordaine a remedie, where-  
by his pronounced sentence being vnreuoked (for-  
asmuch as in iustice it might not be called backe)  
both man might suffer, and man by suffering might  
be saued from destruction. Mankind now is <sup>n</sup> fal-  
len into the daunger of the curse, & therefore it can-  
not be but hee must die the death. Hee dieth there-  
fore <sup>o</sup> in soule and bodie: but is <sup>p</sup> quickned againe,  
by him that raiseth vp the dead. And that this might  
<sup>q</sup> rightlie be performed, because it was impossible,  
but that <sup>r</sup> man of himselfe should be holden in  
death for euer, the second person in Trinitie <sup>s</sup> did  
take vnto him the womans seed, and being <sup>t</sup> perfect  
man, died also <sup>u</sup> as a man. But it being <sup>x</sup> not possi-  
ble, that he should be holden in death, hee rayseth  
<sup>y</sup> vp himselfe to life: who by giuing himselfe to be  
<sup>z</sup> accursed, for vs that were accursed, and to be <sup>a</sup> pu-  
nished for vs that had deserued punishment, and ha-  
uing

<sup>s</sup> Hose. 5. 15.

<sup>h</sup> Psal. 119. 167.

<sup>i</sup> Gen. 39. 9.

August. in Psal. 32.

concio. 1. Quando in-

cipis quis amare iusti-

tiam nisi quando mal-

les furia non esse, et si

gehenna non essent in

quas fures mitteretur?

<sup>k</sup> Dan. 6. 15.

<sup>l</sup> Isai. 45. 23.

<sup>m</sup> Luc. 16. 17.

<sup>n</sup> Isai. 55. 9.

<sup>o</sup> Hester 8. 11. 12. 13.

<sup>p</sup> Galat. 3. 10.

<sup>q</sup> Rom. 5. 12.

<sup>r</sup> 2. Cor. 5. 14.

<sup>s</sup> Coloss. 2. 13.

<sup>t</sup> Ephes. 2. 1.

<sup>u</sup> 2. Cor. 1. 9.

<sup>v</sup> Heb. 2. 14.

<sup>w</sup> Iren. lib. 3. cap. 10.

<sup>x</sup> Psal. 49. 14.

<sup>y</sup> Heb. 2. 16.

<sup>z</sup> Rom. 9. 5.

<sup>a</sup> Heb. 4. 15.

<sup>b</sup> In his whole hu-

manitie.

<sup>c</sup> Act. 2. 14.

<sup>d</sup> John 10. 18.

<sup>e</sup> Galat. 3. 13.

August. de ciuit. Dei.

lib. 10. c. 24. Ideo pa-

uit moriendo peccata

soluere, quia & mor-

tuus est & nō pro suo

peccato.

<sup>f</sup> Isai. 53. 5.



b 1. Pet. 2. 22.

1. Iohn 3. 5.

Leuit. 18. 5.

c Iob. 1. 12.

d 1. Tim. 3. 16.

1. Pet. 1. 12.

e Vers. 15.

Reuel. 5. 3. 5.

f Isai. 11. 1.

g Matth. 1. 21.

h Reuel. 5. 5.

i Ephes. 4. 4.

k 1. Pet. 5. 8.

l Hose. 13. 14.

m Auguft. Enchirid.

ad Laur. cap. 31. Cum

autem Deus irascitur,

non eius significatur

perturbatio, qualis est

in animo irascentis ho-

minis: sed ex huma-

nis motibus transla-

to vocabulo, vindicta

eius, quæ non nisi iusta

est, iræ nomen accepit.

n Chrysostom Hom. in

Gen. 17. Congrua &amp;

clementi correptione

virum &amp; mulierem

castigas, quæ admoni-

tio potius sit quàm pu-

nitio.

o Ambros. de Parad.

cap. 14. Quid te duxe-

runt peccata tua, ut

fugas Deum tuum,

quem ante quærebant

dereliquisti vitam æ-

ternam, &amp; accumula-

tus es morti, conspul-

sus errori.

p Exec. 16. 6.

q Psal. 103. 4. 8.

r Dent. 7. vers. 8.

s Isai. 43. 25.

t Iob. 23. 24.

u Iob. 4. 10.

v Act. 20. 28.

w Jerem. 23. 6.

x Isai. 7. 14.

y Marc. 5. 6.

z Chrysost. Hom. in Gen. 17.

At quia non visa es ut oportet tanta prosperi-

tate, sed affluentia bonorum ed te ingratitudinis adduxit: propterea tibi fratrum impono, ut ne am-

plius lasciuas, ad vitiiis &amp; geminis te condemnans.

uing fulfilled the law of <sup>b</sup> righteousness, *which who so doth shall liue therein*, that mankind in him fulfilling it, might liue in him, who is the life it selfe: it could not be in the iustice of the Lord, but he shuld giue life to them, and deliuer them from wrath to come, <sup>c</sup> *as manie as receiue him, and beleue in his name.*

This is the <sup>d</sup> mysterie of godlines which the Angels desire to behold. This was that seed of the woman <sup>e</sup> promised, who is able to tread downe the Serpents head. Thus doth that <sup>f</sup> roote of *Iesse*, & Iesus the sonne of Marie, saue his people from their sinnes. Thus doth the victorious lion of the tribe of

<sup>h</sup> *Iuda*, conquere and <sup>i</sup> triumph vpon that <sup>k</sup> woluih lion Sathan, <sup>l</sup> hell and death. Whereby you may perceiue, that this punishment which here is laid on all mankind, proceedeth not <sup>m</sup> from anie furie of anger in the Lord (like as men vse to punish in the heate of their affections, and doe measure the Lord by their own infirmities) but is <sup>n</sup> a declaration how farre the Lord would haue the curse which they wholie had deserued, in part to be extended on them. As if the Lord had said: you haue both brought <sup>o</sup> destruction to your selues by sinne.

It <sup>p</sup> pitieth me of this your miserie. For my owne <sup>q</sup> sake I will deliuer you, and <sup>r</sup> receiue a ransome of my selfe: you shall liue againe, and be perfectly restored. *Iehoua* <sup>s</sup> himselfe shall take vpon him <sup>t</sup> your seed and nature. Onlie <sup>u</sup> beleue, feare not. But yet that you <sup>x</sup> may the better know my iustice, and be <sup>y</sup> humbled for your sinnes; and because you haue

so far weakned my graces in you, as that your <sup>a</sup> nature cannot beare a better condition, till the same againe shall be renewed: therefore thou woman shalt haue sorrowes in conceptions and children, and thou *Adam* shalt eat thy bread in sorrow, and shalt returne to dust. In this sentence which here the Lord directeth against the woman, it is to be obserued, that <sup>a</sup> onlie such punishments are declared, which properlie belong vnto the sex of woman kind, but those miseries which are common vnto man and woman are farther expressed in *Adams* punishment. A threefold affliction is laid vpon the woman: increase of conceptions, sorrowes in conceptions, and subiection in lust and domination. She was fruitfull by <sup>b</sup> creation; but now her conceptions are increased: so that in the verie point of blessednes, shee becommeth subiect vnto miserie. Increase of conceptions, are a <sup>c</sup> blessing, saue when the same is smitten <sup>d</sup> with a curse by God; as when she <sup>e</sup> conceiueth a reprobate and wicked person, or bringeth <sup>f</sup> forth children to the murtherer: wherefore now that her conceptions are increased, <sup>g</sup> beyond the Church of God, such ouer fruitfulness is <sup>h</sup> wretchednes. Againe her conceptions are inclosed with sorrowes, and sorrowes is she made partaker of, not onelie in conceptions, but both in <sup>i</sup> barrennes, and in bearing of children; in child-births, in bringing forth <sup>k</sup> vntimelie, dead, deformed; in this coniunction doth ioine sorrowes and conceptions in another sense, and hath his proper force. I know also that oftimes in Scripture, the latter clause is an exposition of the former: so some doe take sorrowes of conceptions, to be nothing else but sorrowes in bringing forth children. For my part I vnderstand, by the first word sorrowes, generallie sorrowes which belong to women; by the latter as it is said particularly, sorrowes in bringing forth: I desire the godly reader to iudge charitably. <sup>l</sup> *Eccles.* 2. 15. 19. *Ierem.* 16. 2. 3. <sup>m</sup> *1. Sam.* 1. 6. 7. <sup>n</sup> *2. King.* 4. 14. <sup>o</sup> *Exod.* 23. 26. *Deut.* 28. 57.

X

nursing

<sup>a</sup> *Chrysostom. lib. 1. de*  
*provident. ad Stagir.*  
*Si in eodē honore per-*  
*stissens, 1. Deū ma-*  
*lenaliumq; iniustum;*  
<sup>2.</sup> *seductorem, benefi-*  
*cum esse, amicum pu-*  
*erum esse; 3. peccare im-*  
*mortaliter et absq; ul-*  
*lo sine persequerent.*  
<sup>b</sup> *Chrysost. de lapsu pri-*  
*mi hominis H. 2. Mul-*  
*lier feritur sententia*  
*duplici, altera propria*  
*altera comuni: pro-*  
*pria qua filios parere*  
*in dolore praecepta est;*  
*communi, qua cū vi-*  
*ro mori addicta est.*  
<sup>c</sup> *Gen.* 1. 28.  
<sup>d</sup> *Psal.* 127. 3. *Et* 128. 3.  
<sup>e</sup> *Deut.* 28. 18.  
<sup>f</sup> *Pro.* 17. 21. *as Cain.*  
<sup>g</sup> *Hose.* 9. 13.  
<sup>h</sup> *Luc.* 23. 29.  
<sup>i</sup> *Galat.* 4. 29. *Matth.*  
*26. 24.* the most in-  
terpreters do reade  
it: sorrowes of con-  
ceptions, taking the  
word (*heronim*) con-  
ceptions in the Ge-  
nitric case, and the  
particle (*vau*) idle:  
but because (as *Hie-*  
*rome* saith) in the  
Scripture not one  
title is void of mea-  
ning, I take it that

<sup>m</sup> *Aff. 18. 24.*

<sup>n</sup> *Luther, in Gen. 3. Si non peccasset Eua, non solum sine dolore peperisset, sed etiam ipsa cum viro coniunctio tam honesta fuit, quam honestū est hominē cum uxore in mensa edere aut colloqui. Educatio esset facilis: & plena voluptatis: & sicut elegans puella, sine molestia, imo cum magna voluptate, & superbia quadam pulchram coronam ex floribus contextam in capite gestas: sic sine omni molestia in utero gestasset foetum. Commune Theologorum iudiciū. Auguſt. de ciuit. Dei, lib. 14. cap. 26. Neque enim quia experientia probari non potest, ideo credendum non est, &c. Idem de grat. Christi, lib. 2. cap. 2.*

<sup>o</sup> Their owne experience is as a thousand witnesses.

<sup>p</sup> *Chrysostom. Hom. in Gen. 17. Sepē cum foetu nato commori eas contingit, & neq; hoc ceteras terret, neque persuadet ut rem fugiant, &c. propter hoc dicebat: multiplicans multiplicabo tristitia*

*mas & gemitum tuum.*

<sup>q</sup> *Ioh. 16. 20. Bernard. Hom. 3. super missus est. Dura necessitas & grane*

*impugnū super omnes filias Eua: & si parium cruciantur, & si non parium maledicuntur.*

nursing and education and tenderneſſe ouer them, the paines whereof experience doth teach to women, better then *Chrysostomes* <sup>m</sup> or *Apollon* eloquence. Child-bearing by vertue of creation, did bring neither <sup>n</sup> paine nor griefe to women: forasmuch as we know, that paine is of punishment, and punishment is the reward of sin. Wherefore, that paine and sorrow which commeth vnto women in bearing of children, they must acknowledge to proceed from sinne, and themselves to be the cause and authour of the same. Thirdlie, she is punished in subiection: *thy desire shall be subiect, &c.* that is, thy desire to increaſe and multiplie, which was giuen as a blessing before the fall, shal no lesse continue with sorrowes, then before it did in pleasure. *Shall be vnto thy husband:* so it is read in the Hebrue text. The paines and daunger of bearing children, although they <sup>o</sup> are so great, that it often causeth women to despaire of life, and sometime through strength of payne doth vanquish life it selfe, yet it cannot compell them <sup>p</sup> to abhorre it, that indure it, neither doth it terrifie the rest; for by the former blessing of creation, there is a law of nature, both in man and woman, of desire of children; by vertue whereof it is, that the woman deliuered (as saith our Sauour) <sup>q</sup> *remembreth no more the anguish.* And such now is made the <sup>r</sup> hard condition of the daughters of *Eua*: If they bring forth children, they are in torment; if they bring not forth, they are despised. Lastlie, it is added, *and he shall rule ouer thee:* that is, thou shalt be more inferiour vnto him, then

before

before thou wast, and his dominion ouer thee, shall be more grieuous. Before it was commodious and delightfull for you both, but hereafter it will be more troublesome & bitter. In which estate thou shalt be in subiection to thy husband; and seeing thou couldst not rule, thou shalt learne to obey. Rule thy children, goods and familie, as second after him, but to him be thou obedient, as to the Lord. These punishments are generallie allotted to the sex of women, but yet indefinitely to all; so that the Lord doth often reserue from them, or from some part of them, whom hee will in mercie, which nothing hindreth the fulfilling of the pronounced sentence. Herein therefore wee must acknowledge the iustice, wisdom, and speciall prouidence of God. How meete was it, that the conceptions of the womā should be increased, that God might manifest his iustice and long suffering, on the vessels of his wrath? How necessarie for the preferuation of the world, to continue the desire of the woman to her husband, least shee should because of paine, abstaine from procreation, or as did the *Amazones* and other wicked women, for sorrowes of child-birth, and subiection vnto men, abhorre the vse of mariage, and as instruments of sathā, commit their husbands to death. And how equal, that the woman, who by vsurping authoritie

*Coloss. 3. 18. Calu. in Gen. 3. vers. 16. Prius quidem subiecta marito fuerat, sed eras liberalis & minime dura subiectio, nunc vero inferuitutē conijcitur.*

*Chrysostom. Hom. in Gen. 17. Es quis nesciuit imperare, discere bene regi.*

*August. de Gen. ad lit. lib. 11. c. 37. Ista seruitus est conditionis potius quam dilectionis; & eam ueruis mulieris non naturā, sed culpa. Prior illa fuit, de cuius simili Apostolus (Galat. 5.) per charitatem seruitem inuicem: sed nequaquam dicere, inuicem dominamini.*

*1. Tim. 5. 14. Ephes. 5. 22. Clem. Alexandr. Pedagog. lib. 2. Neque dominā esse, neque viri ancillam. Idem lib. 3. c. 11. Honestum quidem est, ut viri uxoribus suis fidem habentes, ipsi domus custodiam per-*

*mittant, ut quae ipsi ad id opitulatrices date sunt. 7 Rom 9. 22. August. de Gen. ad lit. lib. 3. cap. 21. Idem de ciuit. Dei. lib. 14. cap. 23. Possit dici, quod ante peccatum, solo pia charitatis affectu, nulla corruptionis concupiscentia filij nascerentur, &c. donec terra immortalibus hominibus impleteretur, ac si infans in isto & sancto populo, qualem post resurrectionem futurum credimus, nascendi etiam modus fieret. Idem Retract. lib. 1. cap. 13. Vsq; ad certum sanctorum numerum, quem praedestinauit Deus. 2 Herodot. in Melpom. Strabo Geograph. lib. 11. Oros. lib. 1. cap. 15. August. quest. mixt. 115. 2 Eschelfrida a Queene of the Saxo-Britains in England, and Valasica a Queene of Boheme, caused many women of their cuntry to kill their husbands. In like sort the daughters of Danau.*

<sup>m</sup> *Act. 18. 24.*

<sup>n</sup> *Luther, in Gen. 3. Sin non peccasset Heua, non solum sine dolore peperisset, sed etiam ipsa cum viro coniunctio tam honesta fuit, quam honestū est hodie, cum uxore in mensa edere aut colloqui. Educatio esset facilis & plena voluptatis: & sicut elegans puella, sine molestia, iūo cum magna voluptate, & superbia quadam, pulchram coronam ex floribus contextam in capite gestas: sic sine omni molestia in utero gestasset scitum. Commune Theologorum iudiciū. Angust. de ciuit. Dei, lib. 14. cap. 26. Neque enim quis experientia probari non potest, ideo credendum non est, &c. Idem de grat. Christi, lib. 2. cap. 2.*

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<sup>a</sup> *Perf. 17. Chrysof.*  
*Hom. in Gen. 17.*

<sup>c</sup> *ἡ ἀπαρχὴ τοῦ ἀναγε-  
 ννηθέντος ὑμῶν ἱσθῶ.*  
*Homer. Iliad. β.*

<sup>d</sup> *Hesl. 1. 22.*

<sup>e</sup> *1. King. 11. 4.*

<sup>f</sup> *1. King. 21. 23.*

<sup>g</sup> *Mark 6. 24. 26.*

*Ioseph. Antiq. lib. 17.*  
*cap. 15.*

<sup>h</sup> *Cornel. Tacit. lib. 1.*

*Linia the wife of*  
*Augustus rooted out*  
*the posteritie and*  
*kinred of her hus-*  
*band, to prefer her*  
*owne. Linia gravis in*  
*Remp. mater, gravis*  
*domus Caesarum No-*  
*uerca, &c.*

<sup>i</sup> *Agrippina the wife*  
*of Claudius imp. con-*  
*trived her husbands*  
*death by poyson, to*  
*obtaine the Empire*  
*for her sonne. Sues.*  
*in Vita Claud. c. 44.*  
*Plin. lib. 32. cap. 22.*  
*Per blanditiarum il-*  
*lecebras pectus in*  
*amore.*

<sup>k</sup> *Malum culpæ pro-*  
*gignit malum pæne.*

<sup>l</sup> *Gen. 25. 23.*

<sup>m</sup> *1. Pet. 2. 18. & 3. 5. 6.*

<sup>n</sup> *1. Pet. 2. 13.*

<sup>o</sup> *Ephes. 5. 21.*

<sup>p</sup> *Tit. 2. 4. 5.*

<sup>q</sup> *1. Tim. 3. 11.*

<sup>r</sup> *Tit. 2. 5.*

<sup>s</sup> *Prou. 14. 1.*

<sup>t</sup> *Coloss. 3. 15.*

*Ami-*  
*able: such as deserue to be beloued. <sup>u</sup> *Prou. 31. 16. &c.* <sup>v</sup> *Prou. 5. 19.* <sup>w</sup> *Psal. 69. 26.* <sup>x</sup> *Rom. 12. 18.*  
*Gregor. in Pastoral. part 3. admon. 28. <sup>y</sup> *1. Pet. 3. 7.* <sup>z</sup> *Ephes. 5. 28.* <sup>a</sup> *1. Tim. 3. 12.* <sup>b</sup> *1. Pet. 3. 1. 7.***

*commanded,*

ouer the man had caused him to sinne; should now be made a subiect vnto him, whom <sup>b</sup> shee had unhappilie ruled, and should lose her libertie that would not rightlie vse it. Also how <sup>c</sup> conuenient for our infirmitie it is, that <sup>d</sup> the man should be chiefe in his owne house, and should gouerne and rule the wife: examples of the contrarie, in <sup>e</sup> *Salomon*, <sup>f</sup> *Ahab*, <sup>g</sup> *Herode*, <sup>h</sup> *Augustus*, <sup>i</sup> and others, beside daylie experience, doth plainly proue. By this place of Scripture, women are to know that the fountaine of their sorrowes are <sup>k</sup> their sinnes. Secondlie, that in daunger of childbirth, <sup>l</sup> they haue accessse by prayer vnto the Lord: forasmuch as it is of him onely to increase, or moderate their paine. Thirddie, in ruling, not to passe the bounds of obedience vnto their husbands: although it be to <sup>m</sup> cruell and vnciuill husbands, for the <sup>n</sup> Lords sake, and in <sup>o</sup> the Lord: and seeing in libertie shee ouerthrew his happines, when she should haue beene his help, now in miserie (for amends sake) the woman should indeuour by <sup>p</sup> faithfulness, <sup>q</sup> obedience and loue, to be vnto the man a <sup>r</sup> wife, <sup>s</sup> pleasant, <sup>t</sup> carefull and comfortable help. So <sup>u</sup> men likewise are taught, not to adde vnto the <sup>v</sup> sorrowes of them whom God hath smitten, but in wisdome as the instruments of God, to relieue and comfort them; the husband, by bearing with (so farre as he may <sup>w</sup> in godliness) the infirmities of his wife, <sup>x</sup> and honouring her, as the weaker vessell: gouerning and louing her, as <sup>y</sup> the soule, if it were not corrupted, would doe the bodie: but yet gouerning, seeing <sup>b</sup> God hath so

commaunded, and hath so greatlie punished neglect of gouernment. And seeing this is <sup>e</sup> his ordinance, that disposeth all in wisdom: those women that will not be subiect to their husbands (obeying the voice of God) <sup>d</sup> shall for reward, be subiect to the diuels and hellish torments: the men also that will not gouerne, are iustlie depriued of obedience, and shall giue account of their negligence, to him that gaue them power. But those that by crueltie and iniurie, prophane this ordinance, what will they answer, when the Lord <sup>e</sup> standeth vp to iudgment:

<sup>e</sup> Ephes. 5. 33. Hieron. Comment. in epiſt. ad Tit. cap. 2. Et cum caput mulieris sit viri caput autē viri Christi, quacunque vxor nō subiicitur viro suo, hoc est capiti suo: eiusdem criminis rea est, cuius & vir, si non subiicitur Christo capiti suo.

<sup>d</sup> Psal. 9. 17. Bernard. Serm. 10. Ibi clamabit pilosus ad pilosum, v-

nus ad alium, demon ad demonem: percutē, dilacerā, interficē, velociter spolia. Infer prius, & abutentibus impone leuesibus. \* Iob. 31. 13. 14. Coloss. 4. 1.

Question 12. verse 17.

Wherefore the Lord *curſed the earth*, and not man, when man had sinned?



*Adam* who was the last in sinne, is punished the last. His sinne at the length for all his hiding places and excuses <sup>a</sup> doth finde him out. Whereby we learne that not a-

nie one of the wicked generation <sup>b</sup> shall in the end escape Gods iudgement. The Lord also doth lay against him, his sinne before his punishment, shewing thereby <sup>c</sup> that sinne is the cause of all his misery: declaring also <sup>d</sup> that none should be punished eyther without, or aboue desert, which is for <sup>e</sup> iudges

<sup>a</sup> Numb. 32. 33.

<sup>b</sup> Prov. 16. 9.

<sup>c</sup> Ierem. 5. 25.

<sup>d</sup> Hose. 14. 2.

<sup>e</sup> Exod. 23. 7.

Deut. 17. 6.

<sup>c</sup> Chrysostom. Hom. in

Gen. 17. Quo vitem

nos docet, ut quando

& nos reos condem-

namus, non tam crudeli-

liter illis loquamur, neque serena in illos vitamur semita, sed longanimiter, & misericorditer agamus, ut poſtea noſtra ipſorum membra condemnaturi, ſuppliciumq; miſericordia temperantes. Non enim frustra, tanta verborum humilitate, noſtra ruditati congrua vitatur diuina ſcriptura, ſed verbis craſſis amulari nos debere Dei miſericordiam docet.

and Magistrates, a notable example of doing iustice. The crime alleged is, *because thou haste obeyed, &c.* Not for that thou hast obeyed, but because thou hast obeyed and hast eaten; and because thou hast eaten of the tree, whereof I commaunded thee, thou shouldest not eat of it; the fault therefore is, not that Adam loued his wife, and heard her voice; but that hee loued her <sup>f</sup> so much, that he obeyed her more then God; and the same had testified by a manifest breach of Gods commaundement, wherein was ioyned vnthankfulness, incredulitie, pride, couetousnes, rebellion, and manie other sinnes, of which wee haue alreadie spoken. Wherefore although wee <sup>s</sup> ought to hearken vnto counsaile, yet <sup>h</sup> wee must beware of wicked counsaile. Men <sup>i</sup> ought to loue their wiues, and be <sup>k</sup> subiect to superiours, or els they <sup>l</sup> despise the ordinance of God: but must withall take heede, that they honour not <sup>m</sup> anie creature <sup>n</sup> with the Lord, to loue it <sup>o</sup> as the Lord, or to obey it <sup>p</sup> more then God. *Cursed is the earth, &c.* It is meruaile that the earth should be accursed which had not sinned, for of <sup>q</sup> right it ought to be without the curse, that is without the crime. But because the earth was made <sup>r</sup> for the vse of man, therefore <sup>t</sup> iustlie also is the same for mans offences, made subiect to the curse; and the earth being accursed, man thereby as it were, is cursed in his goods. The earth is accursed <sup>u</sup> not as the Serpent (who was an actor in this

<sup>f</sup> Bernard. Parni Sermon. 5. 27. Peccauit autem nimis diligendo uxorem; non quia eius voluntatem fecit, sed quia eam voluntati praeiulit diuinae.

<sup>s</sup> Pro. 19. 20. & 24. 6

<sup>h</sup> Pro. 1. 10.

Chrysostom. Hom. in Gen. 17. Audiant viri, audiant mulieres, & illi quidem ne ferant mala consulentes: ha autem ut ne talia consulant. Nam si hic culpa in mulierem reiecta nullam veniam affectus est, qualem tu poteris habere, &c.

<sup>i</sup> Ephes. 5. 33.

<sup>k</sup> 1. Pet. 2. 13.

<sup>l</sup> Rom. 13. 1. 2.

<sup>m</sup> 1. Sam. 2. 29.

<sup>n</sup> Isai. 44. 6. & 42. 8.

<sup>o</sup> Philip. 3. 19.

<sup>p</sup> Coloss. 3. 5.

<sup>q</sup> Act. 4. 19.

<sup>r</sup> Hilari. in Psal. 66.

Terra elementum extra crimen est: caret ergo maledictione quod carebat & crimine. <sup>s</sup> Psal. 115. 6. Isai. 45. 18. <sup>t</sup> Chrysost. Hom. in Gen. 17. Et merito, nam quia propter hominem producta est, ut ille possit frui his quae ex ea nascerentur: ideo iterum propter hominem peccantem, maledictum ei ingeritur: quia maledictum terra emenit, hominis securitati & felicitati obest. <sup>u</sup> Ambros. de Paradiso cap. 15. Nec terra in se maledicta est, sed maledicta inquit in operibus tuis: & maledicta non in universum, sed ut spinas & tribulos generet, nisi fuerit humana studio operationis exorsita.

fearfull

fearefull tragedie) that the punishment <sup>u</sup> thereof should be vnto it selfe: but the earth being smitten, the hurt thereof <sup>\*</sup> is his, who by sin <sup>y</sup> did subdue it vnto vanitie. But yet that we might see, that God so extremely hateth sinne, who hath nor onelie commaunded to abstaine from euill, but from <sup>z</sup> the verie shew of euill, & to <sup>a</sup> hate euen the garment spotted by the flesh; hee spareth not the earth from punishment, in which there was so foule a crime committed. The whole <sup>b</sup> earth is accursed, <sup>c</sup> and therefore subiect to deuouring fire, with <sup>d</sup> all the creatures that were made for the vse of man, and that for *Adams* sake: that is, for <sup>e</sup> his transgression sake: that a <sup>f</sup> new heauen and earth may be prepared, wherein none iniquitie shall be committed. Wherefore although it be not said, cursed art thou *Adam*, but cursed is the earth for thee, yet that which was inflicted on the earth, was *Adams* punishment. And much more doth it declare the greatnes of his sin, when as the earth, the aire, the water, the <sup>g</sup> heauen, all earthlie liuing creatures and things without life, (for so large is the name of earth to be vnderstood) are punished with man, that is to say, haue their naturall blessing and goodnes of creation weakened; then if man had borne the punishment alone. But how is it that no other, but temporall and earthlie punishments are imposed <sup>h</sup> vpon *Adam* and his wife, for sinne? Shall wee iudge no other to be due to sinners, but such as they receiue in this life pre-

sent. <sup>g</sup> *quasi in moleſtijs, hoc est laboribus, edit omnis homo in Adam mortuus, proinde & omnes portiones eius. Quid igitur de terra Iudee? qua bona, & fundens mel & lac dicitur? Vid. Responſum quæſt. 13.*  
<sup>e</sup> 2. Pet. 3. 7. <sup>a</sup> Rom. 8. 22. <sup>Aug</sup> lib. 83. quæſt. 9. 67. <sup>c</sup> Hieron. lib. 7. Tradit. Hebra. in Gen. Theodo-  
 ſio; maledicta Adama in transgreſſione ſua. <sup>f</sup> 1. Pet. 3. 13. Reuel. 21. 1. <sup>g</sup> 2. Pet. 3. 7. 10. <sup>h</sup> Vpon  
 abe creature. Secondly, paine and sorow. Thirdly, temporarie death.

<sup>a</sup> *August. de Gen. contr. Manich. lib. 1. cap. 13. Ergo dicendū est, quod per peccatum hominis terra maledicta sit, ut spinas pareret: non ut ipsa penas sentiret, qua sine sensu est, sed ut peccati humani crimen semper hominum ante oculos poneret, quo admonerentur aliquando auerti a peccatis, & ad Dei præcepta conuerſi.*

<sup>a</sup> *Caluin. in Gen. 3. vers. 17. Adde quod proprie loquendo, non de terra ipsa, sed de solo homine tota vindicta exigitur. Ceterum Dominus iram suam diluuij inſar inundare voluit in omnes mundi partes, & quocunq; afficeret homo, in eius oculos incurreret peccati atrocitas, &c. unde nunc in elementis omnibus cernimus nos quodāmodo maledictos.*

<sup>1</sup> Rom. 8. 20.

<sup>2</sup> 1. Thess. 5. 22.

<sup>a</sup> Iud. 23.

<sup>1</sup> Sai. 30. 22.

<sup>b</sup> *Origen. contr. Celsum. lib. 7. Ad totam terram pertinet, ex*



<sup>1</sup> Rom. 6. 23.

Galat. 3. 18.

Renel. 21. 8.

<sup>k</sup> By the losse of righteousnesse and felicitie which before they had.

<sup>1</sup> Iren. lib. 3. cap. 37.

Intellectus vero tras-

gressionis fecit peni-

tentiam Penitentibus

autem largitur benig-

nitatem suam Deus.

Qua quidem peni-

tentia licet sancta non

fuit, preparatio fuit

ad sancta, quam Deus

max fuerat largi-

urus.

<sup>m</sup> August. de cin. Dei

lib. 13. cap. 23. Prop-

terea nihil dixisse, de

mors secunda creden-

dum est, quia oculis

esse voluit, propter

dispensationem reser-

uamenti noui, &c. Porro

mors secunda non vni-

communis est omni-

bus,

<sup>n</sup> Ephes. 2. 8.

Heb. 7. 25.

<sup>o</sup> Eccles. 10. 13.

<sup>p</sup> Scotus in Sent. 4.

distinct. 16. q. 2.

Gabr. Biel, Sens. 3. distinct. 19. conc. 5.

Bellarmin. tom. 1. controu. 6. lib. 1. cap. 11.

Item tom. 2. controu. 4. lib. 1. cap. 5.

Et est vulgata fides Papistarum.

<sup>q</sup> Heb. 9. 12. 14. 1. Tim. 2. 6.

Heb. 7. 25.

<sup>r</sup> Math. 1. 21. Ephes. 1. 7.

Tertul. lib. de Baptismo. Exempto reatu, eximimur & pena.

Hieron. in Psalm. 31. Quod tegitur non videtur

quod non videtur, non imputatur, quod non imputatur

non punietur. August. de verbis Dom. Sermon. 37. Suscipiendo penam & non suscipiendo culpam, &

culpam deleuit & penam, scilicet Christus.

<sup>s</sup> Heb. 12. 7. <sup>t</sup> Deut. 8. 16.

<sup>u</sup> Calu. Instit. lib. 3. c. 4.

sect. 31. Iudicium est vel vindicta vel castigationis; iudicio vindicta Deus inimicos suos viciat;

iudicio castigationis, non ita sauis ut irascatur, nec vindicat ut perdat, vel fulminet ad interitum. Vnde non est supplicium propriè aut vindicta, sed correctio & admonitio.

<sup>x</sup> Deut. 32. 39. Iob. 5. 18.

Mat. 19. 17. Chrysost. lib. 1. de Prudent. Multis Deus malis hominem eiecit in Paradiso liberauit, &c.

ita fere & medicus, si vultus negligat prouidentiam amplius reddidit, Idem ad Pop. Antioch. Hom. 7.

sent: It is most vndoubted, that <sup>i</sup> vnto sinne belongeth eternal death of soule and bodie, which also in a sort they <sup>k</sup> found within them; but the Lord came rather to deliuer them from the danger of the same: and being alreadie <sup>l</sup> reconciled vnto Adam by his son the womans seed, hee spareth to repeate <sup>m</sup> the paines of hell, whereof Adam by <sup>n</sup> faith in Christ was free. But here it may againe be asked, if God were reconciled vnto Adam, why doth hee yet punish him for offending? It is <sup>o</sup> wicked madnesse which some doe <sup>p</sup> answere, he forgau the sin, but not the punishment; forasmuch as Christ hath paid our <sup>q</sup> rancome, deliuering vs both from <sup>r</sup> sinne and punishment. Wherefore this punishment is laide on Adam, not in any sort as a satisfaction vnto iustice, but as a <sup>t</sup> father doth correct his sonne, so doth the Lord chastise his children, that <sup>u</sup> he may doe them good in the latter end. Euen so, as many as are partakers of the same faith in Iesus Christ, are freed from it, so farre as it is a punishment, and haue it as <sup>v</sup> a warning to bring them home to God: but the wicked to whom the fault is vnremitted, they haue it as a punishment temporall, and forerunner of that which is eternall.

And in this regard the Lord is often <sup>x</sup> compared to a Phisition, because he cureth the soules of men, <sup>y</sup> sometime

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tie of their sicknes. The soule of man being surfei-  
ted with pride, it was necessary that the Lord should  
giue a potion of humilitie, whereby man being dai-  
lie emptied of <sup>b</sup> his old corruptions, might with  
hunger and thirst, <sup>c</sup> gaspe for the death of Christ,  
which is the fruit of life. The death of the soule  
which is most daungerous, <sup>d</sup> the wicked do despise;  
so they may haue their pleasures in the flesh: whe-  
fore God cutteth short their lust by temporarie  
death, to the end they might be moued to hate the  
pleasures, which they shall enioy: <sup>e</sup> but for a season,  
being afterward <sup>f</sup> the causes of euerlasting paine:  
And because the <sup>g</sup> feare of death is forgotten in a  
pleasant life, the Lord <sup>h</sup> by the troubles of this life;  
and <sup>i</sup> the vncertaine time of death, would prouoke  
vs to be displeased with the life we haue, and conti-  
nuallie to looke for death that is to come: to the end  
that (hee hauing <sup>k</sup> prolonged life a time for our a-  
mendment) we might not through the corruption  
of our nature fall away, but might be vrged by ca-  
lamitie, not to forsake the boundes of modestie. So  
that Adam and his children <sup>l</sup> being no way able to  
vse aright the felicity they had receiued, God chan-  
geth their condition to calamitie, that their dulnes  
might be spurred vp thereby, to labor to attaine, by  
Christ, y former happines which theselues had lost.

<sup>1</sup> Psal. 147. 3.  
<sup>2</sup> Job. 33. 24. 25.  
<sup>3</sup> 2. Sam. 7. 14.  
<sup>4</sup> Psal. 60. 3.  
<sup>5</sup> Ephes. 4. 22.  
<sup>6</sup> Psal. 42. 2. & 63. 1.  
<sup>7</sup> Math. 5. 6.  
<sup>8</sup> Psal. 22. 13.  
<sup>9</sup> 2. Pet. 2. 13.  
<sup>10</sup> Sic uel to nescit, Sic  
to pulchro. Enixus &  
<sup>11</sup> Heb. 11. 25.  
<sup>12</sup> Luc. 12. 20.  
<sup>13</sup> Luc. 16. 25. Clem. A-  
lexandr. in Protrept.  
Primus homo in Pa-  
radiso erat, iudebat sa-  
luis, quoniam erat  
Dei puer; quando au-  
tem subiecit se volup-  
tati, &c. illestinus est  
puer cupiditatibus;  
uir effectus per im-  
bedientiam; & cum  
patrem non audiuisset,  
Deum affectu igno-  
minia: & homo in-  
uentus est alligatus  
peccatis.  
Hieron. Epist. ad Fa-  
biolam de 42. mansu-  
Israel, Voluptas atque  
luxuria amari tudine  
terminantur. Quare,  
speme voluptates, no-  
cet emptia dolore vo-  
luptas. Horat. epist. 2.  
& Luc. 21. 34.  
<sup>14</sup> Amos 4. 6. 7. &c.  
Ambros. lib. de bono  
mortis. Quid est enim

quo hec uita delectat, plena arminarum & solitudinum; in quo innumera calamitates, & multa mo-  
lestia, & multa lachryme. <sup>15</sup> Mat. 24. 43. Hieron. ad Cyprian. Epist. Qui se recordatur quosdam mori-  
turi, contentis presentia. <sup>16</sup> Nam morie in morte prorogatus, ut uita in uera uita uiueremus: eter-  
nam penam diffudit, uiam concessit mortis similitudinem, unde renouat ad uita Christi, per Christum & in  
Christo, Deo fruamur in aeternum. <sup>17</sup> Amissa sanctitate ex necessario amittitur felicitas.

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<sup>1</sup> Rom. 6. 23.

Galat. 3. 18.

Renel. 21. 8.

<sup>k</sup> By the losse of righteousness and felicitie which before they had.

<sup>1</sup> Iren. lib. 3. cap. 37.

Intellectus vero transgressionis fecit penitentiam Penitentibus autem largitur beniguitatem suam Deus.

Qua quidem penitentia licet sancta non fuit, preparatio fuit ad sanctam, quam Deus max fuerat, largitur.

<sup>m</sup> August. de cin. Dei lib. 13. cap. 23. Propterea nihil dixisse, de morte secunda credendum est, quia occultum esse voluit, propter dispensationem testamenti noui, &c. Porro mors secunda non usque communis est omnibus.

<sup>n</sup> Ephes. 2. 8.

Heb. 7. 25.

<sup>o</sup> Eccles. 10. 13.

<sup>p</sup> Scotus in Sent. 4.

distinct. 16. q. 2. Gabr. Biel, Sent. 3. distinct. 19. conc. 5. Bellarm. som. 1. controu. 6. lib. 1. cap. 11. Item tom. 2. controu. 4. lib. 1. cap. 5. Es est vulgata fides Papistarum. <sup>q</sup> Heb. 9. 12. 14. 1. Tim. 2. 6. Heb. 7. 25. <sup>r</sup> Math. 1. 21. Ephes. 1. 7. Tertul. lib. de Baptismo. Exempto reatu, eximimur & pœna. Hieron. in Psalm. 31. Quod tegitur non videtur quod non videtur, non imputatur, quod non imputatur non puniuntur. August. de verbis Dom. Sermon. 37. Suscipiendo pœnam & non suscipiendo culpam, & culpam deleuit & pœnam, scilicet Christus. <sup>s</sup> Heb. 12. 7. <sup>t</sup> Deut. 8. 16. <sup>u</sup> Catu. Infirm. lib. 3. c. 4. sect. 2. 1. Inducium est vel vindicta vel castigationis; iudicio vindicta Deus inimicos suos ulciscitur: iudicio castigationis, non ita sauis ut irascatur, nec vindicat ut perdat, vel fulmines ad interitum. Unde non est supplicium propriè aus vindicta, sed correctio & admonitio. <sup>v</sup> Deut. 32. 39. Iob. 5. 18. Mat. 19. 12. Chrysost. lib. 1. de Pronidens. Multis Deus malis hominem eiecit Paradiso liberauit, &c. ita ferè & medicus, si vulnus negligat perulensum amplius reddit, Idem ad Pop. Antioch. Hom. 7.

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sent: It is most vndoubted, that <sup>i</sup> vnto sinne belongeth eternal death of soule and bodie, which also in a sort they <sup>k</sup> found within them; but the Lord came rather to deliuer them from the danger of the same: and being alreadie <sup>l</sup> reconciled vnto Adam by his son the womans seed, hee spareth to repeate <sup>m</sup> the paines of hell, whereof Adam by <sup>n</sup> faith in Christ was free. But here it may againe be asked, if God were reconciled vnto Adam, why doth hee yet punish him for offending? It is <sup>o</sup> wicked madnesse which some doe <sup>p</sup> answere, he forgauē the sin, but not the punishment; forasmuch as Christ hath paid our <sup>q</sup> rancome, deliuering vs both from <sup>r</sup> sinne and punishment. Wherefore this punishment is laide on Adam, not in any sort as a satisfaction vnto iustice, but as a <sup>s</sup> father doth correct his sonne, so doth the Lord chastise his children, that <sup>t</sup> he may doe them good in the latter end. Euen so, as many as are partakers of the same faith in Iesus Christ, are freed from it, so farre as it is a punishment, and haue it as <sup>u</sup> a warning to bring them home to God: but the wicked to whom the fault is vnremitted, they haue it as a punishment temporall, and forerunner of that which is eternall. And in this regard the Lord is often <sup>v</sup> compared to a Phisition, because he cureth the soules of men,

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which is the fruit of life. The death of the soule  
which is most daungerous, <sup>d</sup> the wicked do despise;  
so they may haue their pleasures in the flesh: where-  
fore God cutteth short their lust by temporarie  
death, to the end they might be moued to hate the  
pleasures, which they shall enioy. <sup>e</sup> but for a season,  
being afterward <sup>f</sup> the causes of euerlasting paine:  
And because the <sup>g</sup> feare of death is forgotten in a  
pleasant life, the Lord <sup>h</sup> by the troubles of this life;  
and <sup>i</sup> the vncertaine time of death, would prouoke  
vs to be displeased with the life we haue, and conti-  
nuallie to looke for death that is to come: to the end  
that (hee hauing <sup>k</sup> prolonged life a time for our a-  
mendment) we might not through the corruption  
of our nature fall away, but might be vrged by ca-  
lamitie, not to forsake the boundes of modestie. So  
that Adam and his children <sup>l</sup> being no way able to  
vse aright the felicity they had receiued, God chan-  
geth their condition to calamitie, that their dulnes  
might be spurred vp thereby, to labor to attaine, by  
Christ, y former happines which theselues had lost.

<sup>1</sup> Psal. 147. 3.  
<sup>2</sup> Job. 33. 24. 25.  
<sup>3</sup> 2 Sam. 7. 14.  
<sup>4</sup> Psal. 60. 3.  
<sup>5</sup> Ephes. 4. 22.  
<sup>6</sup> Psal. 42. 2. & 63. 1.  
<sup>7</sup> Math. 5. 6.  
<sup>8</sup> 1 Sai. 22. 13.  
<sup>9</sup> 2 Pet. 2. 13.  
<sup>10</sup> Sic mel. to noceat, Sic  
to pulcor. Enimq.  
<sup>11</sup> Heb. 11. 25.  
<sup>12</sup> Luc. 12. 20.  
<sup>13</sup> Luc. 16. 25. Clem. A-  
lexandr. in Protrept.  
Primus homo in Pa-  
radiso erat; ludebat so-  
lutus, quoniam erat  
Dei puer; quando au-  
tem subiecit se volup-  
tati, &c. illeclus est  
puer cupiditatibus;  
vir effectus per ino-  
bedientiam; & cum  
patrem non audiuisset,  
Deum affectu igno-  
minia: & homo in-  
uentus est alligatus  
peccatis.  
Hieron. Epist. ad Fa-  
biolum de 42. manifeste  
Israel Voluptas atque  
luxuria amantitudine  
terminantur. Quare,  
speme voluptates, no-  
cet emptia dolore vo-  
luptas Horat. epist. 2.  
<sup>14</sup> Luc. 21. 34.  
<sup>15</sup> Amos 4. 6. 7. &c.  
Ambros. lib. de bono  
mortis. Quid est enim

quo hec vita delectat plena armarum & sollicitudinum; in quo innumera calamitates, & multa mo-  
lestia, & multa lachryma. <sup>1</sup> Mat. 24. 43. Hieron. ad Cyprian. Epist. Qui se recordatur quosdam mori-  
turi, contentis presentia. <sup>2</sup> Nam morie in morte prorogauit, ut vita in vera vita viveremus: eter-  
nam penam diffudit, vitam concessit mortis similitudine, unde renouati ad vitam Christi, per Christum & in  
Christo, Deo simulamus in aeternum. <sup>3</sup> Amissa sanctitate ex necessitate amittitur felicitas.

Y

Question.

## Question 13. verse 18.

Wherein consisteth the punishment of Adam? in sorrow shalt thou eate thereof, &c.



Three things are contained in the punishment: the curse of the earth: the miserie of mans life; and the end thereof by death. The Lord herein expoundeth in what meaning hee did accurse the earth: namelie that man should eat thereof in sorrow: as if the Lord had said: by my <sup>a</sup> only blessing the earth hath hitherto abounded, with al manner of store, to beautifie the felicitie of man: now for your sinne sake, <sup>b</sup> I withdraw my blessing, not <sup>c</sup> wholie, but so as thou shalt eate thy bread in sorrow, and behold the reward of sinne in euey creature, that for thy <sup>d</sup> sake is subiect to corruption. The blessing of the Lord it is, that <sup>e</sup> maketh rich, and crowneth <sup>f</sup> the earth with plentifulnes: so his curse doth turne a land that <sup>g</sup> is fruitfull into salines, for the wickednes of them that dwell therein. The force of this curse it was, that depriued the earth of her former fruitfulness, <sup>h</sup> in which, by creation it was indued to bring forth of his owne accord without the help of man, both corne and fruitfull trees, and hearbes in wonderful abundance, for the vse of man and beast. But now as wee see in steed of wheate, it bringeth forth weedes: in steed of fruit, it bringeth thornes and thistles. It is rightlie supposed there were

thornes

<sup>a</sup> Gen. 1. ver. 11. Basil. Hexam. 5. Vox enim tunc & primam illud preceptum, velut lex quadam nature facta est, & permansit in ipsa terra, generandi & fructificandi vim consequentem ipsi exhibens.

Ambros. Hexam. lib. 3. cap. 2. Non ergo Sol aut Luna fecunditatis auctores sunt, sed Deus pater per Dominum Iesum omnibus libertatem fertilitatis impertit.

<sup>b</sup> 1. Sam. 2. 30.

<sup>c</sup> Ezech. 16. 59. Non secundum peccata vestra.

<sup>d</sup> Rom. 8. 20. Calu. in Gen. 3. Vt quocumq; aspiceret homo, in eius oculis occurreret peccati atrocitas.

<sup>e</sup> Prov. 10. 22. Den. 8. 18. <sup>f</sup> Gen. 1. 11. Psal. 65. 9. 10. 11. <sup>g</sup> Psal. 107. 34. Gen. 19. 25. <sup>h</sup> Gen. 1. 24. August. de Gen. cont. Manich. lib. 1. cap. 13. Ante peccatum ergo non est scriptum, quod terra aliud prouiderit nisi herbam pabuli, & ligna fructuosa. Chrysost. Hom. in Gen. 5. Videre potuisses, subito terram qua antea in fœcis & in cuncta erat, decoro suo & ornatum cum celo cernere.



thornes<sup>i</sup> before, and thistles, and venemous herbes, and Serpents; but they were not<sup>k</sup> noisome, nor had power to hurt: they were for the full perfection of the creature, <sup>l</sup> not as sores and blemishes therein: they were rare and scarce, as seruing<sup>m</sup> but to shew the wisdome of God in the diuersitie of his works, and more fruitfull plants were then more plentiful. But when the curse was powred forth for sinne, thornes and thistles and such like fruits of barrennes increased euerie where, and choked them of better fruit, which of themselues were readie to decay. Yet as<sup>n</sup> some places of the earth, before the curse were more fruitfull then the rest (as the Lords garden exceeded all the earth) so the Lord<sup>o</sup> doth continue the same in mercie; not vtterlie depriuing the earth of blessednesse: the which, as experience teacheth, doth decay; and as mens sins increase, so doth the earths vnfruitfulness. The second punishment is deriued from the first. *In sorrow shalt thou eat thereof.* &c. that is, the curse of the earth shall be thy miserie, to whom the aboundance thereof was giuen. Thou<sup>p</sup> shalt now seeke thy liuing thereout in scarcitie, that<sup>q</sup> thereby thou maiest be bridled from waxing proude. To these shall be added as companions, <sup>r</sup> cares in riches, dishonour<sup>s</sup> in pouertie, *ut* <sup>t</sup> *viret, nec aqua suffocaret, si non fuisset peccatum; nihilominus ignis esset calidus, & aqua humida, ut recte Albertus. Aquin. Sum. part. 1. quest. 72. Spine & tribuli oriebantur in terra, sed non in hominis penam nisi post peccatum.* <sup>u</sup> Basil. Hexam. 5. Dixit Deus germinet, &c. & statim cum his quæ alimenta præbent, simul prolata sunt venenata, cum frumento cicuta, &c. <sup>v</sup> Ambros. Hexam. lib. 3. cap. 9. Singula autem eorum quæ generantur in terris, speculem quandam rationem habens, quæ pro virili portione complexus vniuersæ plenitudinem creaturæ: nam cicuta sturni vescuntur, vcratam cothurnici alimentum est. <sup>w</sup> Sicut ipsa Paradysus Gen. 2. 9. cum tamen nullus terrarum sinus suis sterilius, nec arbor sine fructu, vel ad alimentum vel ad odorem. <sup>x</sup> Tertul. lib. 2. in Marcion. Beda Hexam. 3. Lyra in Gen. 3. & alij. <sup>y</sup> Gen. 13. 10. <sup>z</sup> Tertul. in Marcion. lib. 2. Consilium exercenda continentia intellige. <sup>aa</sup> Deut. 17. 20. Dan. 4. 27. Chrysost. Hom. in Gen. 17. Cum tristitia vivere te facia, ut hoc tibi fructum sit, ne quid supra dignitatem de te sentias. <sup>ab</sup> Eccles. 5. 10. <sup>ac</sup> Prov. 14. 20.

<sup>i</sup> August. de Gen. ad lit. lib. 3. cap. 18. Nec tamen facile dicendum est, tum capisse ista oriri ex terra. Fortassis enim, quoniam in ipsis quos generibus seminum multe reperiuntur utilitates, poterant habere locum suum sine ulla pena hominis.

Damasien. lib. 2. Orisodox. c. 17. Eduxit mundi opifice mandata plantarum & herbarum genera: Hæ quidem plantæ, fructifera &c. ad esum accommodata; hæ odorifera & floride; hæ ad morborum (qui nunc sunt) curationem.

<sup>u</sup> Ps. 131. 11. 9. Beda Hexam. 3. Ante peccatum hominis, terra nihil noxium protulit, non herbam venenatam nec arborem sterilem, Scilicet, Herbae quæ nunc sunt, venenatae non fuerant, & arbores nunc steriles creabantur frugiferae, simili modo nec ignis

<sup>1</sup> Iob. 5. 14. Hoc ipsum Pandora pixidem exiitisse credo, quam ab Epimethæo reclusam, morbos & humanas omnes miseras profudisse fabulantur Ethnici: Pausan. in Asiæ. Horat. Epod. 3.

<sup>2</sup> Eccles. 1. 14.

<sup>3</sup> Iob. 1. 21.

<sup>4</sup> Eccles. 1. 8. & 2. 23.

<sup>5</sup> Chrysost. Hom. in

Gen. 17. Ex quo tem-

pore audierunt, terra

et ei in terram abibit,

& sententiam acce-

perunt mortis; ex illo

tempore fuerunt per-

inde, ac si quis illos di-

cat mortuos fuisse. Si-

cui enim in humanis

iudicijs condemnati,

licet iterum in carce-

rem conijciuntur, pro

mortuis & defunctis

habentur. &c.

<sup>6</sup> Tertul. lib. de Resur-

rect. Origo recedens,

non substantia reuo-

catur.

<sup>7</sup> Gen. 2. 7.

<sup>8</sup> Gen. 5. 3.

<sup>9</sup> 1. Cor. 15. 49.

<sup>10</sup> Rom. 6. 12. & 7. 23.

August. de ciuit. Dei,

lib. 14. cap. 15. Iusta

damatio subsequuta

est, ut homo qui custo-

diendo mandata su-

auit fuerat etiam carne spiritalis, fieret (cum peccasset) etiam mente carnalis; & qui mortuus est

spiritu volens, corpore esset mortuus inuitus. <sup>11</sup> Leo Sermon. 5. de nativ. Dom. Adam cupidus honoris

angelici, nature sue perdidit dignitatem: Christus infirmitatis nostre suscipiens conditionem, prop-

ter quos ad inferna descendit, eos sem in cælestibus collocauit. <sup>12</sup> Rom. 5. 12. 1. Cor. 15. 22. August. En-

chirid. cap. 26. Hinc post peccatum exul effectus, stirpem quoque suam, quam peccando in se tanquam in

radice viscerat, pena mortis & damnationis obstrinxit.

diseases: of bodie, vexation of minde, losse in wealth, painefulnes of life, foulds, drouth, vnseasonable weather, thunder, stormes, and all other distresses, which shall be caused by those visible creatures which were created for thy behoofe. Till thou returne to the earth, &c. that is, thou shalt haue forrowes all thy life, and last of all shalt be resolved into dust. Because thou art but dust, &c. his original is rehearsed, his substance is not recalled. Notwithstanding the Lord saith not, thou art of the dust, but thou art dust; and as before he said, the Lord made man dust of the ground, shewing that the whole matter whereof man was formed, was but dust; so now the Lord saith againe, thou art but dust: which is as if the Lord had said. Thou wast raised out of dust to such excellent perfection, as to beare in an earthlie bodie a heauenly image: now through thy default, the matter remaining, the forme is perished; the earthlie image is left, the heauenlie is lost; and that little, which remaineth by the mercie of the Lord of that same heauenlie, thou hast made subiect to the earthlie image, that is to say, to flesh & blood. For this cause it is not meet that thou shouldest euer continue in this corruption, but either be renewed vnto the glorie thou hast lost, or els be partaker of such paines, as the defiling of so rich a treasure doth deserue. Wherein we must obserue, that the punishment imposed vpon Adam, belongeth vnto all

mankind:

mankind: for in as much as he had receiued & the image of God, and other gifts for all posteritie, to be common vnto other which should proceed of him; it could not be, but the losse thereof was common, and the want & hurt thereof should be to all. Secondlie, we are admonished to <sup>b</sup> beware of sinne, seeing all men doe vndergoe the punishment thereof, either in chastisement <sup>i</sup> as doe the Saints; or as the <sup>k</sup> wicked, of reuenge. Thirdlie, that we grudge not <sup>l</sup> at the prosperitie of wicked men, whom sometime the Lord <sup>m</sup> deferreth to punish in this life, because they belong not vnto him: neither to <sup>n</sup> condemne the righteous, if God increase their wealth, seeing God hath set it downe as a punishment, not a commaundement, *In the sweat of thy face thou shalt eat bread*, which in mercie he may take away from whom he will. Fourthlie, that <sup>o</sup> we do not accuse the truth of God, because all men doe not labour for liuing in pouerty. For as we are said to labour, when our hands and feet doe labour: so <sup>p</sup> mankind may be said to labour, when most part thereof doth labour, and none is free from <sup>q</sup> labour, care, sorrow, sickenes, death. Fifthlie, that wee forsake not the fellowship of Gods children for <sup>r</sup> worldlie punishments, for whose sake <sup>t</sup> chieflie, they are allotted to the world: forasmuch as they are <sup>u</sup> wholie taken away from them, from being punishments, and re-

*tra Pelagian. Nec mihi Abraham & ceteros, quos in veteri testamento diuites legimus exemplo proponas, qui diuites ingressi sunt regna calorum, cum ipsis diuitijs ad bona videntes opera, diuites esse deseruunt: imo cum non sibi, sed alijs diuites fuerint; & dispensatores magis Dei, quam diuites appellandi sunt. \* Rom. 3. 3. 4. 5. 2. Pet. 2. 12. \* Eph. 4. 25. \* Job. 5. 7. Eccl. 1. 14. \* Mat. 10. 28. 33. Psal. 73. 13. \* Heb. 12. 6. 7. & c. \* Heb. 12. 10. & c. August. de Peccat. meritis & remiss. lib. 2. c. 33. Deum eas ad certamen fidei finis manere, ut per illas erudiantur & exerceantur proficientes in agone iustitiae. Cum tamen constet propter peccatum quod admiserant, illos a Deo primos homines (intencitatas penas) audisse atque mernisse.*

<sup>a</sup> Eccles. 7. 31.  
<sup>b</sup> Rom. 12. 16. *Cesarinus Dialog. 3. Sciendam quod imago quidem Dei est, quae in tota humanitate perfectionem habuit: iniqua enim quod fecerit Deus hominem, non Adamam, secundum imaginem. In Hebraeo quidem est Adam; at qui hoc nomen saepe ponitur pro hominibus: si de Adamo, intelligendum tanquam de radice & massa totius generis humani.*  
<sup>c</sup> Psalm. 34. 12. 13.  
<sup>d</sup> Whisaker. contr. 1. quesi. 2. cap. 14. arg. 6  
<sup>e</sup> Historiam Aduersarij Davidis vtilem esse ecclesiae consendimus, nam primis hinc discimus, neminem impune peccaturum esse, sed quengquam si peccet, penam peccati subiturum, vel castigationis ut David subiit, vel vltionis ut alij.  
<sup>f</sup> Psalm. 118. 18.  
<sup>g</sup> Deut. 32. 41.  
<sup>h</sup> Psalm. 137. 18. & 71. 3.  
<sup>i</sup> Job. 21. 7. 17.  
<sup>j</sup> 1. Pet. 4. 10. Job. 1.  
<sup>k</sup> Hieron. Dialog. 1. con-

<sup>a</sup> Hofs. 5. 15. Cain, in  
Gen. 3.

<sup>2</sup> Matt. 6. 33. Author  
oper. imperf. in Mat.  
Hom. 16. Tu ergo qua-  
re iustitiam, & non  
deerit tibi panis.

<sup>3</sup> 1. Cor. 10. 13.

Heb. 13. 5.

<sup>4</sup> Rom. 5. 12. August.

de Peccat. mer. & re-

miss. lib. 1. cap. 2. Pro-

inde si non peccasset

Adam, non eras ex-

poliandus corpore sed

supernefficiendus immortalitate.

Idem de ciuit. Dei, lib. 13. cap. 15.

Leo de nat.

Dom. Serm. 4. Quam nature sua

speciosissimam dignitatem, si per obseruantiam legis data

perfecte excoleres; ipsam illam terreni corporis qualitatem ad celestem gloriam mens incorrupta per-

duceres, Contra Pelagianos, Scotum & Simplicium argum. 22.

<sup>5</sup> 1. Cor. 15. 21.

maine but exercisef for the godlie <sup>a</sup> whereby to  
prouoke them to repentance, and to beware of sin.  
Sixtlie, seeing the earth is cursed for our sinnes, let  
vs <sup>2</sup> seeke the righteousnes of God; wee shall not  
want conuenient food. He that is faithfull hath pro-  
mised to all his children: <sup>3</sup> *I will not leaue thee, nor  
forsake thee.* Seauenthlie, we are to vnderstand that  
death commeth <sup>4</sup> not by creation, but by sinne; and  
therefore as by sinne it entred, so by the righteouf-  
nes of Christ, it shall <sup>5</sup> be taken away.

### Question 14. verse 20.

Wherefore Adam called the name of his wife  
Heua: as it seemeth immediatly after the  
punishment laid vpon him?

<sup>a</sup> Onkelos paraphrasi.  
Chald. Quod sis paries  
omnium hominum.

Rabb. Levi ineptè al-

legorizat; fuisse ma-

trēm omnium viuēti-

um dictam, etiam

brutorum matrem ap-

pellatam, ob mentis

rudicitatem & stupo-

rem, & quod terre-

stris saperet non celestia.

<sup>b</sup> Alia enim iuxta totū & partes sunt aeterna, scilicet permanentia vs ce-

lestia: alia iuxta tota se aeterna sunt; iuxta partes autem, generationi & corruptioni sunt obnoxia.

Sicut quatuor elementa & genus hominum. Philopon. in Arist. de generat & corr. lib. 1.

<sup>c</sup> Hieron.

Trad. Hebrae. in Gen. Chana enim transfertur; in vitam: quare vita fuit appellata. Es est

Chana, d. חַנָּה; caiah, iod in vau mutata, necum

חַי, caiah, confunderetur, quod est anima,

**B**Ecause, as faith the Scripture, *shee was the mo-*  
*ther of* <sup>a</sup> *all liuing*: wherein there may be ga-  
thered a double reason. The one of thank-  
fulnesse to God, for the sparing of his earthlie life;  
wherein although himselfe was mortall, yet by po-  
steritie, in respect of humane kind, <sup>b</sup> he should euer  
be continued in life: therefore her name was *Cha-*  
*ua*, <sup>c</sup> that is in English, life or liuing. The second of

faith;

faith; <sup>d</sup> because he imbraced the promise of the womans seed. For seeing wee finde no monuments in Scripture of *Adam* and his wife, after the promise bestowed on them, but <sup>e</sup> as of godlie and vertuous Patriarkes, we may be bold to vnderstand this action as a fruite of grace, <sup>f</sup> not of corruption. His meaning therefore was to commend the bountie of the Lord, & for a monument of mercie shewed on him, in sparing his life, he calleth her by the name of life: and that most worthilie in respect of faith. Hitherto, she might rather haue bin called *death* then *life*, because by transgressing, she had beene the cause of death; yet now the goodnesse of the Lord <sup>g</sup> had made, of the meane by which sinne had entrance, the meane by which againe it is <sup>h</sup> expelled: And for as much as the seed was promised to breake the Serpents head, he beleeued he should be restored vnto life, by the same seed, which should also giue <sup>i</sup> life to the world. Herein also the man beginneth in godlie sort <sup>k</sup> to practise that authoritie which God had giuen him ouer his wife, in calling her as it were <sup>l</sup> by his own name, which is a token among men, of their preheminance: and the woman in receiuing it declareth her obedience. Which godlie example the more ancient it is, the more worthie to be followed both of man and wife, & especiaillie to be obserued in this degenerate and declining age, in which the duties of marriage societie, are seldome and but slenderlie regarded.

<sup>d</sup> *Irena. lib. 3. cap. 39.*  
*Mentiumur ergo omnes qui Adæ salutem contradiunt, semper seipso excludentes à vita, eò quod non credunt inuentam orem qua perierat: Si autem illa non est inuenta, adhuc possidetur in perditione omnis hominis generatio: vendax ergo is qui hanc cecitatem induxit Tatiannu.*

<sup>e</sup> *Gen. 4. 8. & 25. 26.*

<sup>f</sup> *Respondetur Caluino in hunc locum.*

<sup>g</sup> *Chrysost. in Isai. 6. Hom. 4. Sed aij. Paradiso me expulis? Verum eadem in calos induxit.*

<sup>h</sup> *Ioh. 1. 29. &*

*1. Ioh. 2. 2.*

<sup>i</sup> *1. Tim. 1. 15.*

<sup>k</sup> *Chrysostom. Hom. in Gen. 14. Nominis impositio monstrat manifeste dominium.*

<sup>l</sup> *Isa. 4. 1. For in the same sense might Adam be called the father of all living: but the Lord, who only had ouer him authority, gaue him a most significant name of the matter of his originall:*

*Ezech. Gen. 5. 2.*

Question.



## Question 15. verse 21.

How it is said, that *the Lord God clothed the man and his wife?*

<sup>a</sup> Origin. in Gen. Referente Mechodio apud Epiph. Hares. 64. Item Epist. Epiphani. ad Ioh. Hierosol. Gregor. Nissen.

<sup>b</sup> Epiphani. Hares. 64. Sic enim tunc voluit Deus, & incredula, pellicea natura tunicas, absque animalibus, absq. arte aliqua humana, & multiformi cultu, & simul ut voluit fecit Adam & Eua, quemadmodum ab initio simul voluit, & mundus & omnia facta sunt. Obiectio.

Asunt, qui non possunt hoc in animum intrare. Resp. Qui vero salutis doctrinam suscipere volunt, hinc totum argumentum comprobationem significat. Obiect. An sex diebus omnia omnium genera creati, pelliceas tunicas non creauit. Resp.

Neque has tunicas pelliceas incepis nunc creare, qui pelles & bestias creauit ante. Iussit. Mart. in Quest. orthodox 9. Neque enim Deum aut leonem aut coriarium egisse debemus existimare, sicut obijciunt. Epiphani. epist. ad Ioh. Hierosol. Cesarius dialog. 3. <sup>c</sup> Heb. 1. 14. <sup>e</sup> Chrysost. Hom. in Gen. 18. Et verbum fecit, accipe, pro eo quod est, imperauit ut essent: iussit enim tunicas pelliceas vestiri in perpetuam memoriam, quod inobedientes fuerint Domino. Caluin. in Gen. 3. Crassa Minerva exponit Moses dominum hanc Ada & eius uxori industriam dedisse, ut sibi vestes ex pellibus conficerent. <sup>f</sup> 1. King. 6. 2. & 4.

**O** let passe their <sup>a</sup> opinion, who expound it as an allegorie, and not a historie, that our first Parents were clothed by the Lord: whether we vnderstand it, that the Lord God did by <sup>b</sup> willing or commaunding it, make them garments without art or help of creatures, as hee did create the world; or that hee did it <sup>c</sup> by his Angels, who are ministring <sup>d</sup> spirits, for their sakes who are heires of saluation; or whether by <sup>e</sup> giuing authoritie & libertie to Adam, to make vse of the creatures for his clothing (as Salomon is said to build <sup>f</sup> the temple, when hee caused his workemen to build the same) it nothing differeth from the rule of faith or godlinesse: neither is it meete that men should moue contētions for opinions that are but fixed in their own conceit. There are of this our age, which will demaunde, more curious then wise, where these skins were had so sodainelie, which made Adam elothing: when notwithstanding no such preposterous haste is signified in scripture, as they themselves conceiue without a cause: yea they will be so madde as to demaund, where Adam had a third

to sew his figge leaues. And this they doe in mirth  
and s<sup>e</sup> pastime among their consorts. Such I fore-  
warne in the name of the Lord, that they cease<sup>h</sup> to  
dallie with the Scripture, least while they play with  
it, as the<sup>i</sup> Philistims did with *Sampson*, the sentence  
thereof do<sup>k</sup> sal vpon their heads, the waight where-  
of<sup>l</sup> doe grinde them vnto powder. Others I admo-  
nish to be<sup>m</sup> contented with the truth reuealed, and  
that which is secret<sup>n</sup> to commend to God. For it is  
not the way to increase in knowledge, ° to be curi-  
ous in matters of vncertaintie, such questions are  
p<sup>r</sup> vnprofitable, ingēder strife, & do foster Atheisme,  
and contempt of the word of God. And the god-  
lie I exhort<sup>q</sup> to search the Scriptures, where they  
shall be easilie answered of such doubtfulnes, wher-  
of they shall in christian sobrietie, desire to vnder-  
stand the certaintie. Hee is well able to make a gar-  
ment, that made the world; and to<sup>r</sup> make a skin (if  
necessity required) without a beast, that made beasts  
and skins of nothing. So much is it more easie with  
the Lord to worke, then for vs to know the manner  
how he worketh. So likewise of their former gar-  
ments, they needed no such instruments, as fooles  
imagine, to doe any thing the Scripture<sup>t</sup> doth re-  
port; but those that wickedlie make necessitie of  
Scripture, of their owne opinions, no meruaile if  
the Lord doe leaue them to wrestle with their fol-  
ly, and to be intangled in the nets themselues haue  
made. In a word therefore the Scripture doth re-  

*My selfe hath bin  
an eye and an eare  
witness.  
1/ai. 28. 22.  
2/Per. 3. 3.  
1/Iudg. 16. 25.  
k/Deut. 27. 26.  
l/Luc. 20. 18.  
m/Deut. 29. 19.  
n/Irena. lib. 2. cap. 47.  
Quadam quidem ab-  
solumus secundum  
gratiam Dei, &c. i.  
Some things, viz.  
things reuealed, let  
vs labour perfectlie  
to vnderstand, ac-  
cording to the grace  
of God reuealing  
them: somethings,  
viz. things vnre-  
uealed, let vs bee  
content to com-  
mend to God.  
° August. de Gen. ad  
lit. lib. 8. cap. 5. Meli-  
us est dubitare de oc-  
cultis, quam ligare  
de incertis.  
p 1. Tim. 3. 4. 5. Hie-  
ron. in 1. Tim. 6. Qua  
generans lites & blas-  
phemias in deum pug-  
nando sermonibus.  
q Ioh. 5. 39.  
Chrysostom. Hom. in  
Gen. 18. Quamuis  
sermonu humilitatem  
attemperat diuina  
Scriptura? Ergo omnia ista intelligamus, sicut par est de Deo intelligi: ° Iustin. Mart. Quas. Or-  
thodox. 48. For the strictnes of the signification is this: they sewed or made fit a  
figeate or bough, and made themselues girdles: the meaning whereof is, they com-  
passed their body with the small bough (for so the word ער<sup>gnale</sup> doth also signifie) or  
boughes of the figtree: and thereby couered their priuities.*

<sup>a</sup> Nam omnia nobis  
usilia continet diuina  
scriptura, Chrysost.

cord the chiefe authour, and the matter of the garments: and leaueth out the meanes, <sup>a</sup> because it is impertinent.

Question 16. verse 22.

What meaneth this that the Lord saith: *behold the man is become like one of vs:* and of the Cherubims that kept the way of the tree of life?

<sup>a</sup> Cyprian, lib. de Bonopatientia. Similitudo diuina, quam peccato Adam perdidit.

<sup>b</sup> Ambros. lib. de Helia & ieiunio. cap. 4. Quia voluisti esse quod non eras, desisti esse quod eras: & dum supra se esse affectus, infra se esse capisti: ecce amictus tuus, ecce dignum te indumentum.

<sup>c</sup> Chrysostom. Hom. in Gen. 18. Ecce factus es quod expectasti; imo quod non expectasti, sed qualem te fieri dignum erat. Gravis hoc verbum exprobratio, ut transgressorem pungeret valeat: vult enim hic per verba in memoriam redigere, quo modo decepsi fuerimus a diabolo per serpentem. <sup>d</sup> The voyce of the trinitie, Cyril. lib. 1. in Iulian. or of one person vnto the other, as the father vnto the sonne and holy spirit, or the holy spirit vnto the father and the sonne. Concil. Syrmien. in Socrat. lib. 2. cap. 25. <sup>e</sup> August. de Gen. ad lit. lib. 11. cap. 39. Verba hec sunt Dei, non tam huic insultantis, quam ceteros ne ita superbians deterrensus. Quid aliud intelligendum, nisi exemplum timoris incutiendi esse propositum, quod non solum fueris factus qualis fieri voluit, sed nec illud quod factus fueras conseruauit. <sup>f</sup> Irene. lib. 3. cap. 37. Intellectus vero transgressionis fecit penitentiam, &c. Dominus autem qui est misericors, unicas pellicias pro folijs ficulneis induebat eos.



**A**dams hauing lost <sup>a</sup> the garment of righteousness, and the glorie of creation, and <sup>b</sup> receiued in steed thereof, these skinnes to hide his filthines: *behold* saith the Lord, <sup>c</sup> what a change hath *Adam* made, how well is hee <sup>d</sup> *become like one of vs?* behold what his pride & disobedience hath brought vnto him: Let this be <sup>e</sup> an example to him and his posteritie, of daring to reiect the word of God. Thus doth the Lord in wonderfull great mercie <sup>f</sup> cloth the carcasfe, and arme the mind of *Adam* with humilitie & hatred of his sinne, and afterward doth send him forth of Paradise. The Lord addeth a reason of the same his ca-

sting

sting out: *least hee should take also of the tree of life, and eat and liue for euer.* What? was the Lord in doubt, least he should liue for euer, whom he himselfe had condemned vnto death? or could he not haue kept the tree, either by commaundement, or by his Angels, as afterward he did the garden, or haue taken away the tree; but that this was left the onlie way to saue it, to expell *Adam* out of *Paradise*? yea doubtles the Lord was able otherwise to haue restrained him: but this is the meaning of the Lord. Seeing *Adam* hath eaten of the tree, whereof hee was commaunded not to eat, it is iustice that hee should be depriued of the tree, whereof he had libertie to eat: and seeing by eating the forbidden fruite, hee hath procured death, no reason that he should eat of that fruit, which was ordeined to preferue his life. Wherefore *Adam* being made vnable to vse aright, the <sup>a</sup> benefits and pleasures of the garden; the Lord deprieth him of that hee could not rule, <sup>b</sup> in no lesse mercie and goodnes, then he gaue it at the first. *Adam* by sinne was subiect vnto death: hee could not therefore haue continued in life, although hee had eaten all the <sup>c</sup> fruite, and the tree it selfe. But least *Adam* should <sup>d</sup> put confidence in outward things, or <sup>e</sup> least in miserie he should prolong his life, or least

<sup>a</sup> *Chrysost. de prouident. lib. 1. Quo scelerum progressa non esset audacia nostra, si nos assuere diuinijs & oratio consueuisset Deus?*  
<sup>b</sup> *Chrysost. ibid. Omnia igitur hac clementie signa non minus quam priora.*  
<sup>c</sup> *Epiphani. Heres. 64. Igitur potuisset viuere corpus in aeternum, & immortale esse, nisi prohibitus fuisset gustare uitam. Caluinus & alij contra statunt. Certum quidem est (inquit, in Gen. cap. 3.) non potuisse hominem, etiamsi totam arborem vorasset, uita frui Deo inuito, &c. Quid igitur statuendum? Nempe arborem uitam quidem retinuisse corpora humana: conseruandi in aeternum; sicut restantur praeter Epiphanium, Augustinum, Chrysostomum, Bedam, Damascen, Zanchium, & scriptores plerique nobiles; non potuisse autem fieri ut corpus morti additum uinificaretur quouis fructu. Potuit igitur ex secundo principio, scilicet creatione & natura; sed non potuit ex primo principio, id est iustitia & decreto Dei quo peccatores morentur. <sup>d</sup> Tertul. in Marcion. lib. 2. Benignissime, &c. <sup>e</sup> Irene. lib. 3. cap. 37. Non inuidens ei lignum uitae, quemadmodum quidam dicunt, sed miseram eius, ut non perseveraret semper transgressor. Epiphani. Heres. 64. Prohibitus est autem (fructus) ut peccatum coactissimum corpore moretetur, corpus uero peccato perditore resurgeret.*

Z 2

through:

<sup>a</sup> Galat. 5. 13.

<sup>a</sup> Chrysost. Hom. in Gen. 18. Ita ut magis providentia quam indignationis fueris illa electio.

<sup>o</sup> August. de Gen. ad lit. lib. 11. cap. 4. Hoc per celestes utique potestates, etiam in Paradiso visibili factum esse credendum est, ut per angelicum ministerium esset illic ignea quedam custodia.

<sup>p</sup> Chrysostom. Hom. in Gen. 18. Misericordie etiam fuit, quod & contra Paradisum illum habitare faciebat, ut iugem dolorem haberet, quotidie cogitans unde exciderat, & inde iustior & caustior esset in ceteris: neque immodica vivendi cupiditate concupisceret, neque foris existens de ligno comedere presumeret. Ideo precepit Cherubim, &c.

<sup>q</sup> Hieron. Tradit. Hebraea, in Gen. Cherubim

& flammmeum gladium. Alij. gladium cui erat splendor. Targh. וַיִּהְיֶה שֵׁן חֶרֶב, *vaiab shenan charebah*, aciem gladij. Aben Ezra. gladium ancipitem. Septuagint. ἐπεκράει, quod in omni parte versaretur & ageretur, angelis ipsi tenentibus, sicut Num. 22. 23. Iosu. 5. 13. 1. Chron. 21. 16. & forte, vibrantibus. <sup>r</sup> Aquin. Summ. Secund. Secun. quest. 165. art. 2. <sup>s</sup> Sirabus Hist. eccles. Lyran. in Gen. 3. <sup>t</sup> Rupert. in Gen. 3. Sciendum est quod tam animabus quam corporibus, ignis ille molestissimus est, & inaccessibleis cunctis mortalibus: Morsui autem, id est mortuorum fidelium animabus, a tempore dominice passionis exuperabilis est, & corporibus quocumque illorum in resurrectione erit peruius. Porro ante eandem domini nostri passionem, nulli omnino filiorum Ade peruius fuit, donec fusus de corpore eius sanguis cum aqua, ignem illum exuperavit. <sup>u</sup> The Hebrues say, the Angels were called מַכְרִיבִים, *cherubim*, of the word, כֶּרֶב, *cherabiah*, y is, in the Chaldee tongue, like a boy; because they did commonly appear in such shape, and were so protraited in the Tabernacle & temple. Rab. David,

with



withall <sup>a</sup> affirme, that they were to defend the garden, not onelie from Adam, but from Sathan also, least he by taking of the fruit of the tree of life, in offering it to men, should of them procure to be worshipped and adored. Which ridiculous conceit could neuer passe from men, which were not drowned in superstition, and choked with idle speculations, the same hauing no countenance or colour in the text. *Theodore* <sup>1</sup> also a graue and godlie Father, supposeth that they were apparitions onely of Angels, and fire and sword: but it is of the <sup>2</sup> most part vnderstood, that they were Angels indeede, and liuing creatures, vnto whom God had added a visible shape, as the Scripture <sup>a</sup> speaketh of, which were continued <sup>b</sup> a certaine time, not to affray the diuell, but to keepe from man the way of the tree of life. Obserue from hence ver. 21. Apparell <sup>c</sup> is a badge or cognisance of our transgression, wherefore to be proud thereof, or to abuse it vainely, is to <sup>d</sup> glorie in our shame. Secondlie, ver. 22. Affliction and penurie are oftentimes more profitable vnto Gods <sup>e</sup> children, then prosperitie. Thirdlie, ver. 23. The Lord doth often vse the ministry of Angels <sup>f</sup> for the preservation of the faithfull, and the punishments of the wicked. Fourthly, ver. 22. 23. 24. Those that haue no part <sup>h</sup> in Christ, the tree of life, receiuing his merits by a liuelie faith, <sup>i</sup> shall haue no part in the Paradiſe of God, and of the ioyes of the life to come.

as they vsuallie appeared, and a fiery sword shaking. <sup>b</sup> Vntil the death of Adam: *Epiphanius*. *Heref.* 64. Other think, euen vntill the flood, & that vntil that time paradise was known vnto men, & the way into it kept by Cherubims. *Chrysost.* Such like flame is vntil this time seene in the country of Babylon (where this Garden was) as *Plinie* reporteth, li. 2. c. 106. Which it may be, is as the brand or foot print of this lampe, & the place of Paradiſe; but y<sup>e</sup> there is the very Paradiſe, or y<sup>e</sup> Angels are there keepers, I would not say by any means. <sup>c</sup> *Ver.* 11. 1. *Cor.* 12. 24. 25. <sup>d</sup> *Phil.* 3. 9. <sup>e</sup> *Psa.* 119. 71. <sup>f</sup> *Heb.* 1. 14. *Gen.* 9. 12. 1. *Kim.* 6. 17. <sup>g</sup> 2. *Kim.* 19. 35. <sup>h</sup> *Pro.* 3. 18. *Rev.* 22. 2. <sup>i</sup> *Iob.* 3. 36.

<sup>a</sup> *Perer. Tom. 1. lib. 8. cap. vlt. Voluit enim Deus ingressum Paradisi occludere, iam contra diabolum quā contra homines, ne eum in locum penetrans (diabolus) decerneret fructus arboris vite, cuius promissione & donatione, mortales proroganda vite avidissimos falleret, et ad sui cultū et obsequiū abduceret.*

<sup>1</sup> *Theod. quest. in Gen. 40. Nō igitur gladius ille flammens naturaliter igneus erat sed visus talis: neq. Cherubim erant animalia sed rationalia videbantur.*

<sup>2</sup> *Chrysostom. Hom. in Gen. 18. Præcepit enim vs flammens gladius ille versatilis, & virtutes ille Cherubim custodirent viam quā illuc inducis. Hieron. Trad. Heb. in Gen. Illo eiecto, ante fores Paradisi Cherubim & flammæ gladiū posueris ad custodiendam Paradisi vestibulum, nequis posset intrare.*

*Aug. de Gen. ad lit. li. 11. c. 40. Hoc per calasies utique potestates.*

<sup>a</sup> *Namely of Cherubims as they vsuallie appeared, and a fiery sword shaking.*

<sup>b</sup> *Vntil the death of Adam: Epiphanius.*



## CHAP. III.

Question 1. verse 4.5.

For what cause *had the Lord respect to Abel,*  
*and to his offering, and not to Caine and his*  
*offering?*



<sup>a</sup> Euseb. eccles. Histor.  
 lib. 1. cap. 2. 3. Chrono-  
 logiam ecclesiasti-  
 cam ab Adamo inci-  
 pit, eiusq; lapsu & re-  
 stitutions per promif-  
 sum semen. Confestim  
 cum primus homo, cum  
 in felici statu esset,  
 exiuit de diuino man-  
 dato sollicitus, in mor-  
 zalem hanc & fragile  
 vitam decidit, &c.

<sup>b</sup> Epiphani. in Anco-  
 rat. Item in Epist. ad  
 Ioh. Hierosol. Ausus  
 est dicere (scil. Origene-  
 nes) perdidisse imagi-  
 nem dei Adam: cum  
 hoc in nullo penitus  
 loco scriptura significet.

<sup>c</sup> Chapt. 5. quest. 1. <sup>d</sup> Gen. 1. 28.

IN this Chapter the Spirit of  
 God beginneth to describe how  
<sup>a</sup> the Lord did gouerne the  
 world, but especially his church  
 after the fall of man. Wherein  
 first of all hee sheweth that the  
<sup>b</sup> image and blessing of God,  
 first bestowed on man, was not so vtterlie perished  
 by sinne, but in some smal measure it was preserued  
 by the Lord: of the which blessing it is (for of the  
 other we shall speake of <sup>c</sup> afterward) that they were  
 fruitfull in generation according to the <sup>d</sup> voice of  
 God. But is it not sufficient to haue said, *and Heua*  
*conceiued and bare Caine?* why is it added by the ho-  
 ly Ghost: *the man knew Heua his wife?* Surelie it was  
 thought meet in the wisdome of God to describe  
 in a holie manner the whole condition of genera-

tion,

tion, that we might know that the same is not sim-  
 plie euill, but a meanes <sup>e</sup> which God himselfe had  
 sanctified before the fall of man, for the increase of  
 mankind, albeit it be now polluted, as al other <sup>e</sup> acti-  
 ons are, which proceed from our corruption. It is  
 not true which <sup>h</sup> the *Rabbins* teach, that *Adam* knew  
 his wife by copulation before the fall: neither is it  
 true, because hee did not, <sup>i</sup> that therefore it was  
 not lawfull, or that he had offended in doing there-  
 of. Furthermore herein is signified, how *Adam*  
 and his wife proceeded in faith. First in that the wo-  
 man hauing borne a sonne, acknowledgeth it, as a  
 gift from God, to whom <sup>k</sup> in the naming of the  
 same her sonne, she giueth thanks: neither yet doth  
 she forget to bewaile her sin and miserie <sup>l</sup> which by  
 the name of her second sonne shee seemeth to pro-  
 fesse. Secondlie, in that they did nurture their chil-  
 dren and bring them vp in true religion, <sup>m</sup> as godlie  
 Parents ought to doe. The which is plainelie pro-  
 ued, in that *Caine* and *Abel* <sup>n</sup> being come to yeares,  
 did offer sacrifice, which was to signifie the ac-  
 knowledgement  
<sup>e</sup> *Ierem.* 29. 6.  
<sup>Heb.</sup> 13. 4.  
<sup>Chrysostom.</sup> in *Isai.* 6.  
<sup>Rom.</sup> 4. Si habuisti  
 filium propheta, habuisti  
 & uxorem, ut intelli-  
 gas non malas esse nup-  
 tias, sed malam esse scar-  
 rationem.  
<sup>Fulgens.</sup> epist. 1. cap. 2.  
 & 3. Neq. ex com-  
 mixtione maris et foe-  
 mine, sed ex immode-  
 ratione libidinis culpa  
 trahit coitus coniuga-  
 lis. Quod proculdubio  
 non appellares Apo-  
 stolus debitum (1. Cor.  
 7. ) nisi legitimè sciret  
 esse reddendum: nec  
 inberet reddendū mu-  
 tuae consensionis offi-  
 cium, si esset iniqua  
 repositio exactio.  
<sup>Gen.</sup> 1. 28. <sup>August.</sup>  
 de ciuit. Dei, lib. 14.  
 cap. 13. Quisquis au-  
 tem dicit non fuisse  
 coitum neque gene-  
 raturos, nisi peccassent, quid dicit, nisi propter numerositatem sanctorum, necessarium fuisse hominis  
 peccatum? ille quidem nuptia diligendam prolem gignerent, pudendam libidinem non haberent; &  
 si libido non fuisset, ad nutum voluntatis haec seruirent, sicut cetera membra. Quisquis autem ad has li-  
 teras impudicus accedit, culpam refugiat non naturam; facta denset suae turpitudinis, non verba no-  
 stra a necessariis. <sup>Job.</sup> 14. 4. & 9. 3. <sup>h</sup> Rabbi Salom. In cōment. reddit per plusquam perfectum tem-  
 pus cognouerit, autumant enim eam ipse quam alij Rabb. Adamum vixisse ante peccatum virginis: an-  
 nos, & Euam gravidam fuisse factam in Paradiso. Quod si factum esset, certe Cain absq. peccato origi-  
 nali conceptus, sine Libe paternae nasceretur, quod dictū absurdum & impium est. <sup>1</sup> Hieron. contra Iu-  
 uen. lib. 1. Nuptiae replent terram, virginitas Paradisum. Es ideo (inquit) non vidit Deus opus su-  
 um bonum secundi diei, nobis intelligentiam derelinqunt, non esse bonum duplicem numerum, qui  
 ab vniōe diuidit, & praefigurat fœdera nuptiarū. Sunt haec reuera sanum & si-pula in edificio Domus  
 Dei, nullo nixa fundamento. <sup>k</sup> *Vers.* 1. Cain of קַיִן kana, to get or possesse. <sup>l</sup> *Habel* of הֶבֶל hebel,  
 vanitie: in the first, magnifying the Lord: in the second, humbling her selfe. Such is the com-  
 mon dutie of Gods children, to acknowledge the Lord the author of goodness, and them-  
 selues the cause of euill. For by sinne all the creature is subiect vnto vanitie. <sup>m</sup> *Gen.* 18. 19.  
*Exod.* 13. 14. *Ephes.* 6. 4. <sup>n</sup> In the Hebrue word for word (מֵימָר מֵימָר miket iomim) in the end of  
 daies: i. after many daies, namely when they were come to yeeres.

° *Origen. Hom. i. in Levit. Posuit manum super caput vituli: hoc est, peccata imposuit.* i. Hec put his hand vpon the head of the calfe, the meaning whereof is, he put his finnes.

° *Epiphani. Hæres. 42. Cuius sacrificij, & paschatis, & doctrine pedagogus fuit lex, deducens per figuram & insinuans in sacrificium & vitam Christi, qui uno sacrificio omnia que ante fuerant complens & perfecit.*

° *1. Ioh. 3. 12.*

° *Heb. 11. 4.*

° *1. Chron. 29. 17.*

° *2. Cor. 8. 12.*

° *Chrysostom. Hom. in Gen. 18. Obserua quo modo pientissima Abels mens significatur, & quod non tantum de ouibus obtulerit, sed de primogenitiis, hoc est de pretiosissimis, & maxime eximijis. Deinde & ex illis ipsi primogenitiis optima quæq. De Cain nihil tale adnotatum est. Sed quid obtulit? de frugibus terre sacrificium, quasi diceret: qualiacumq. obtulerant, nulla ad delictum adhibita opera vel diligentia.*

° *Isai. 58. 2. 3. Mark. 12. 41. 42. \* Inde. 11. 1. Ioh. 3. 12. \* To Abel, and to his offering. 7 Ioh. 15. 5. \* Heb. 11. 4. Ephes. 2. 20. & 5. 30. Ambros. de Cain & Abel. lib. 1. cap. 7. Sacrificium autem & celebrare & gratia, &c.*

knowledge<sup>ment</sup> ° of their sin, and that ° they looked for the seed of the woman promised, to be slain in the evening of the world, thereby to appease the wrath of God for mans offences. And it is more euident, that they were inioyned this worship, by their father, for that *Cain* did bring his offering, who of himselfe neither had care of religion, nor anie feeling of comfort by it, in his heart. But forasmuch as *Caine* did sacrifice with *Abel*, what reason why he was not accepted with *Abel*? The Scripture seemeth to insinuate a double reason of the same. The first is, that *Abel* offered with a chearefull heart ° and willing minde in faith : to which purpose is expressed, that *he brought* (not of his sheepe, but) *of the first fruits, & of the fat and best of them*; but *Caines* oblation was *of the fruite of the ground*, ° as it seemeth without choice or difference, and if otherwise (as the works of hypocrites ° are often as faire in outward shew, as of the righteous) yet the same ° was performed of a wicked minde. And as this cause was in the offerers, so the second cause was in the Lord, whose wisdom was able to make difference of the persons. Of the which it is said *he accepted*, not *Abels* offering, but *Abel & his offering*; so likewise he refused not alone the offering of *Cain*, but *to Cain & his offering he had no regard*. So that now if any one should aske of me; why the Lord had respect to *Abels* offering, I wold answer with the text, ° because he respected *Abels* person; & why did he respect *Abels* person? he respected him as a ° member of his son, because ° he offered in faith. If it were again asked wherein his

faith

faith was seene: It was inwardlie seene of him  
that seeth the heart, and outwardlie was manifest  
in the manner of the sacrifice. By which place of  
Scripture are ouerthrowne two pestilent errors,  
which at this day doe cumber the Church of God:  
one, of them which teach <sup>b</sup> that a wicked man or  
infidell may doe a good or righteous worke, and ac-  
ceptable to God; when as the person that doth the  
worke is wicked, and not through faith of him ac-  
cepted. The second, which teacheth that the works  
of the righteous <sup>c</sup> doe of condignitie or of their  
owne worthines, deserue the fauour of God, and  
eternall life. For surelie if the <sup>d</sup> sacrifices of the wic-  
ked are abominable, then are all their works no lesse  
then finnes. And if *Caine*, the first man by birth of

<sup>a</sup> 1. Sam. 16. 7.

<sup>b</sup> Psal. 7. 10.

<sup>c</sup> Concil. Trident. sess. 6.  
cap. 16. can. de iusti-  
fic. 7. Si quis dixerit,  
opera omnia que ante  
iustificacionem sunt,  
quacumq; ratione sa-  
cta sunt, vere esse pec-  
cata, vel odium Dei  
mereri, aut quanto  
vehementius quam ni-  
tuitur se disponere ad  
gratiam, tanto enim  
gravius peccare, ana-  
thema sit.

<sup>d</sup> Andrad. defens. Tri-  
dent. Synod. lib. 4. Sy-  
nodi explicat senten-

tiam. Ab impijs (inquit) in quibus nec persona Deo est reconciliata, nec natura renouatio per spi-  
ritum inchoata, imo qui iussit de qua Paulus disputat experies sunt, multa opera emanare, que  
omni peccati turpitudine & culpa careant: & quod in huiusmodi desideretur, non tam iustitie, quam  
diuine cognitionis defectui adscribendum est. Bellarm. tom. 3. contr. 3. part. 1. lib. 5. cap. 9. Id pri-  
mum probare volumus, non esse videlicet peccata omnia opera qua fiunt sine fide. <sup>e</sup> Concil. Trident.  
sess. 6. 1. ap. 6 canon de iustificat. 32. Si quis dixerit hominis iustificati bona opera ita esse dona Dei,  
ut non sint bona ipsius iustificati merita, aut ipsum iustificati bonis operibus, que ab eo per Dei gratia  
& Iesu Christi meritum, cuius membrum viuus est, fiunt, non verè mereri augmentum gratie, vitam  
eternam, & ipsius viua aterna, si tamen in gratia decesserit, consecutionem, asque etiam glorie aug-  
mentum, anathema sit. Et addis canon. 33. Si quis dixerit, per hanc doctrinam, aliqua ex parte gloria  
Dei, vel meritis Iesu Christi Domini nostri derogari, anathema sit. <sup>f</sup> Pron. 15. 8. & 21. 27. August.  
in Iulian. Pelag. lib. 4. cap. 3. Sed absit ut sit in aliquo vera virtus, nisi fueris iustus. Absit etiam ut  
sit iustus verè, nisi viuas ex fide: iustus enim ex fide viuut, & fides ex auditu, auditus autem per ver-  
bum Christi. Ego nec Fabritius, Fabius, Regulus, &c. operati sunt aliquam veram iustitiam. Nam  
si iusti, tenuerunt etiam regnum Dei; aut Deus ipse, quod absit, eris iniustus, si ad eius regnum ve-  
rius non admittitur iustus: si verò tenuerunt & salui fuerunt, pro his Christus verè gratis  
mortuus est. At qui fide non habens Christi, profecto nec iusti sunt, nec Deo placent, cum sine fide pla-  
cere impossibile est. Et in hominibus Deus operatus est in occulto iudicio, tamen iusto, ut alij fami, alij  
ante intelligentes, alij lenes, alij iracundi, alij spadones, alij libidinosi, quod diuino muneri tribuen-  
dum, licet ipsi hoc nesciant. Sed non erat in ijs (scilicet eorum abstinentia vel intelligentia) vera ius-  
titia, quia non abstinent sed finibus pensantur officia. <sup>g</sup> August. de ciuit. Dei, lib. 19. cap. 25. Quam-  
libet enim videatur animus corpori, & ratio viri laudabiliter imperare; si tum Deo animus & ratio  
ipsa non ferunt, sicut sibi seruendum ipse Deus precepit, nullo modo corpori viri, rectè imperat.  
Proinde virtutes quas sibi habere videntur, per quas imperat corpori & viri, ad quodlibet adipsi-  
centium vel tenendum, nisi ad Deum resulerint, etiam ipsa virtus finis potius quam virtutes.



<sup>i</sup> Ex diametro aduer-  
satur doctrina Papi-  
stiarum, placere Deo  
missas, preces, opera,  
propter opus operantiū.  
<sup>8</sup> Lapsus igitur fuit  
Iustini Mart. & Cle-  
mentis, existimare  
quosdam infideles esse  
saluos. Iustin. Mart.  
Apolog. 2. Quicunq;  
secundū verbum, Chri-  
stiani sunt, quamuis  
ad dei & nullius mi-  
nistris cultores habiti  
sunt, quales inter Gra-  
cos fuere Socrates &  
Heraclitus & ij. simi-  
les. At quidem Socra-  
tes Esculapio gallum  
dicauit postremis ver-  
bis. Plato in Phaedon.  
Et scriptura docet, ne-  
que scortatores neque  
idololatra regni Dei  
hereditatem posside-  
bunt. 1 Cor. 6.  
Clem. Alex. Strom. 1.  
Ijs qui a philosophia  
iustificati, &c. at  
scriptura, nō a philo-  
sophia iustificari ho-  
mines, sed a sola fide  
testatur. Habac. 2. 4.  
Rom. 1. 17. & 3. 28.  
Deniq; huic opinioni  
oppōnit sese Augusti-  
nus infinitū in locū, et  
patrum consensus ex  
verbo Dei.  
<sup>h</sup> Vers. 7.

all the world, who brought his sacrifice, in <sup>o</sup> time  
before *Abel*, and offered it vnto the Lord, and yet  
neither his worke, nor hee himselve was any thing  
accepted, <sup>i</sup> because he was not iustified by faith; it  
is manifest, that the workes of all the wicked, which  
<sup>8</sup> either know not Christ, or receiue him not by  
faith, are not accepted of the Lord; and there-  
fore are no better then sinnes, because <sup>h</sup> they are not  
of him accepted. Secondlie, if the worthines of *A-  
bels* offering did cause the same to be accepted, or  
the worthines of his faith, whereby it was accepted,  
<sup>i</sup> then had *Abel* to reioyce in the merite of his work,  
or of his faith, but not with God. But seeing the  
Scripture teacheth, <sup>k</sup> that the worthines of *Abels* of-  
fering was through faith, and that faith it selfe <sup>l</sup> is  
not a merit, but a meanes for man to obtaine by the  
mercy of God, the merit of Iesus Christ; it followeth  
that *Abel* being iustified by faith in Iesus Christ, his  
worke was respected not for the desert thereof, but  
for the merit of Iesus Christ, which God had giuen  
him by imputation as to a member of his son, and  
*Abel* himselve had receiued by promise & beleue  
by his faith. It may farther be demanded, how it was  
known that the Lord accepted the offering of *Abel*,  
and not of *Cain*. Doubtles, <sup>m</sup> either by voice, or <sup>n</sup> by  
fire from heauen, or by successe and <sup>o</sup> euent therof,  
or by <sup>p</sup> such like meanes, which because <sup>y</sup> Scripture  
isto where expresth, we must with silence reuerēce,  
but not determine. Obserue these doctrines: ¶ all

<sup>i</sup> Rom. 4. 2. 3. 4. <sup>k</sup> Heb. 11. 4. <sup>l</sup> Iob. 6. 35. 51. Ephes. 2. 8. 9. <sup>m</sup> Sicut & prophetū. <sup>n</sup> Quemadmo-  
dam Salomoni. & reddit Theodoros; inflāmanis super. &c. <sup>o</sup> Calu. in Gen. 3. <sup>p</sup> Ventilatione aut dis-  
spatione fumi, ut quibsdam videtur, siue alio modo. <sup>q</sup> Gen. 10. 40. 1. Sam. 14. 4. Clem. Alexandr.  
pædagog. lib. 2. cap. 6. Multas utilitates pudici sermonis docet. Fulgens. epist. 1. cap. 3. Huius potestatis  
inculpabilis est vsus, si inflata terminum transgredi libidinosus non permittatur excessus.

these

workes of nature are honest in themselues, and are to be couered with honest names, as doth the Scripture. Secondlie, those that by filthie speaking vncouer their shame, & corrupt their manners, and haue not learned the language of Canaan. Thirdlie, that the godlie from the beginning of the world, were saued by the same faith in Iesus Christ which we professe. Fourthlie, that the sacrifice of men doth not make holy the sacrificer, but contrarie that the sacrificer doth pollute the sacrifice: onely faith in Christ doth sanctifie them both: So that the offerer must be accepted before his sacrifice, otherwise his offering can be no other then abominable.

<sup>1</sup> Ephes. 5. 4.  
<sup>2</sup> Coloss. 3. 5.  
<sup>3</sup> 1. Cor. 15. 23.  
<sup>4</sup> Isai. 19. 18.  
<sup>5</sup> Hebr. 13. 7. 8. Hkron. Comment. in epist. ad Galat. cap. 1. Admonere debemus, sanctos qui antiquitus fuerunt, ex fide Christi iustificatos.  
August. epist. 89. Vide quemadmodum commendat unum & vnum (Rom. 5. 15. 16. 17. 18.) id est Adam & Christum, illum ad condemnationem, hunc

ad iustificationem, cum tanto post Adam venerit Christus in carne: ut sciamus etiam antiquos iustos quicunque esse potuerunt, non nisi per eandem fidem liberatos per quam liberamur & nos, fidem scilicet incarnationis Christi, quae illis praeuocabatur, sicut à nobis facta annūciatur. Idem epist. 157. & confess. lib. 10. cap. 44. <sup>1</sup> Hagg. 2. 13. 14. 15. Isai. 1. 15. Iren. lib. 4. cap. 34. Igitur non sacrificia sanctificant hominem, non enim indiges sacrificio Deus, sed conscientia eius qui offert sanctificat sacrificium pura existens; & prestat acceptare Deum quasi ab amico. <sup>2</sup> Heb. 11. 6. Rom. 14. 23. Heb. 9. 14. Ambros. de Cain & Abel, lib. 2. cap. 2. Hinc ergo cognoscimus, quod ante omnia fides nos commendare Deo debet. Bernard. in Cant. Hom. 24. Inuisibilis animi status nunciet fides & actio; rectum iudicium fide Catholicum, & iustum opere probaueris. <sup>3</sup> Prov. 15. 8. 9. & 28. 9. Isai. 1. 11. 12.

Question 2. verse 4.5.

Whether did the Patriarks receiue a commaundement from God to offer Sacrifice, before the law of Moses?

**W**E finde it not commaunded vnto Adam, nor vnto Abel, to offer sacrifice, neyther to any other before the commaundement of Moses law, saue only vnto Abraham; vnles that anie

Gen. 2. 9. & 22. 15.

<sup>b</sup> For manie both Rabbins and Christian writers doe thinke, that historie to be more ancient then *Moses*. The Iewes seriously affirme that *Iob*'s wife was *Dina*, *y* daughter of *Jacob*. Some haue auouched *y* *Moses* himself wrote that historie, as *Hierome* testifieth, *Commentar.* in *Iob. cap. 2.* & 32. Hereof there is no certaintie.

<sup>c</sup> *Autor quæst. ad orthod. inter op. Iustin. Mart. q. 83.* Nemo eorum qui irrationabilia victimam Deo sacrificauerunt ante legem, diuina id iussione fecit: quamuis pateat Deum hanc recepisse; acceptione eius, sacrificantem sibi placitum esse indicantem.

<sup>d</sup> *Aquin. Secund. Secu. quæst. 85. artic. 1.* Offerre sacrificium esse de lege naturæ.

*Perer. Tom. 1. lib. 7. in Gen. Nullo docente potius id Abel natu-*

*rali ratione cognoscere habere. & tacito quodam naturæ instinctu & impulsu ad id faciendum induci.*

<sup>e</sup> *Exod. 20. 4.* *Deut. 12. 32.* *Matth. 15. 8.* Etiam *Socratis* sententia est, vnumquemq; Deum sic colere oportere, quo mo lo ipse se colendū esse præcepit. *Aug. de consensu Euangel. lib. 1. c. 18.* <sup>f</sup> *Iere. 51. 17.* *Rom. 1. 21.* & *8. 7.* *1. Cor. 1. vers. 19. 21.* *Lactans. lib. 6. cap. 1.* Homines neglecta iussura, quicquid aspectu rarum, quicquid opere aut odore pretiosum est, hæc grata esse dijs suis non ex aliqua diuinitatis ratione, quam nesciunt, sed ex suis cupiditatibus iudicans. Nec intelligunt terrenis operibus Deum non indigere. *August. lib. 50. Hom. Hom. 43.* Ideo venit *Christus* illuminator, quia *diabolus* suis excacator. Omnes cecos nasci fecit, qui primum hominem decepit: Hanc domiq; scientiam *Christus* ipse restituit esse metaphysicam. *Matth. 16. 17.* Ad quam autem scientiam, intellectum anima nostra perinda se habere, atq; uersipilitatū oculi ad lūmē diei se habens, fuitur quidē *Aristoteles Metaphys. lib. 2. c. 1.*

which

will contend <sup>b</sup> for the Historie of *Iob*'s antiquitie. Wherefore some <sup>c</sup> there are which teach, that indeed before the law, the sacrifice of beasts was not commaunded, notwithstanding that the Lord accepted them, shewing thereby that he accepted the sacrificer. Whereof againe one may iustlie aske, whence it came then to minde to holie men, to offer sacrificer? It is answered by <sup>d</sup> such as defend the former doctrine, that it was by the law of nature; forasmuch as naturall reason teacheth man to know his subiection vnto God, and that he ought to shew the same by outward seruice. But this opinion is wholie contrarie vnto the word of God: which firmly testifieth that neither <sup>e</sup> God can like of or accept any worship, which himselfe hath not commaunded: neither that man by <sup>f</sup> anie naturall policie or wisdom can finde out anie, but that which is detested of the Lord. Wherefore it remaineth certaine, that *Abel* and the rest of the godlie Fathers, had commaundement from God: for prooffe whereof wee need not be beholding to vnwritten verities, the Scriptures doe yeeld vs sufficient testimonie. For whereas it witneseth, that God had respect to *Abel* and his offering; it doth determine that *Abel* had commaundement to sacrifice, forasmuch as nothing can be acceptable in the worship of the Lord,

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which the Lord himselfe hath not instituted and ordained. He needed not <sup>h</sup> at all the fat of *Abels* sheepe, neither was delighted with the worth of *Abels* offering; but it was <sup>i</sup> faith whereby it was commended, and obedience, which the <sup>k</sup> Lord more accepteth of then sacrifice. The ground and foundation of faith is <sup>l</sup> the promise of God: the rule of obedience is Gods <sup>m</sup> commaundement. Wherefore seeing no worke can be accepted, vnlesse it be seasoned <sup>n</sup> with faith, and the <sup>o</sup> fruit thereof, which is obedience; the Scripture in commending *Abels* sacrifice doth as well confirme, that *Abel* had commaundement either by his Father, or by the Lord, which is not spoken of; as that hee had a promise <sup>p</sup> which is expressed. Moreouer the vse of Sacrifice doth testifie, that they found it not by naturall reason, but were instructed in the same by God. Which vse was twofold in euerie right performed sacrifice; namelie, the testification of obedience, and the confirmation of faith. In the former vse, they did testifie the honour of the Lord <sup>q</sup> in seeking the pacification of his wrath for sinne, or <sup>r</sup> els in thankfulness for his being pacified, and for benefits they had receiued by the same. Likewise was their faith increased by sacrificing, forasmuch as hauing <sup>s</sup> the promise of mercie, whereon to ground their faith, they vnderstood that according to the promise <sup>t</sup> they were accepted, yet not for their owne sake, or for their sacrifice; but <sup>u</sup> for the sacrifice of ex fide facta surgentem, &c.

<sup>h</sup> *Leuit. 3. 1. 2. Sam. 6. 14. 17.* <sup>i</sup> *Gen. 3. 15. Romel. 13. 8.* <sup>k</sup> *Gen. 8. 21. Job. 42. 8. Psalm. 51. 19.*  
<sup>l</sup> *Psalm. 51. 16. Heb. 9. 8. 12.*

\* Like as by our Sacraments, Baptisme and the Supper: as wee shall consider (God willing) in our questions vpon Leuiticus.

7 In his Priesthood, Gen. 14. 18.

Heb. 7. 24. 25.

In the Altar, Gen. 8.

vers. 20, Heb. 13. 10.

In the matter of sacrifice, which was a cleane beast, sheepe or ox, &c. wherein the same resembled Christ, Heb. 10. 6. 7.

8. 9. & 13. 11. 12.

\* Gen. 3. 15.

1. Job. 3. 8.

\* Tit. 1. 1.

<sup>b</sup> *Infin. Mart. dialog. cum Triff. Deus ad populum illum (scil. Indeor.) se accommodans hostias quoq. offerre tanquam nomini suo preceptis, ne simulacra coleretis.*

\* Rom. 1. 21. 22. 23.

\* Hieron. in Isai. 1. 12.

*Hostia ergo & immolatio victimarum, nō principaliter à deo quaesita sunt, sed ne*

*idoli offerrentur, & ut de carnalibus victimis, quasi per typum & imaginem ad spirituales hostias transferamus.* \* *Iren. lib. 4. cap. 32. Ex quibus omnibus (scil. script. locis) manifestum est, quia non sacrificia & holocausta quarebas Deus, sed fidem, & obedientiam & iustitiam propter eorum salutem.* \* *August. epist. 5. Nec illorum ergo sacrificiorum egebat Deus, nec cuiusquam eger unquam, sed rerum diuinis impetratarum, vel imbuendo virtutibus animo, vel aeterna saluti adipiscende, quaedam signa sunt, quorum celebratione atq. functione, non Deo, sed nobis utilis pietatis officia exercentur.* *Aque haec quidem aequè omni tempore necessaria.* The Iewes vnderstand by the word (scilicet) *Abraham*, he brought that *Caine* brought his offering to his father *Adam*, as to the Priest. Many Christian writers thinke he brought it to a certaine place, where they were wont to exercise prayer and offer sacrifice.

Question.



## Question 3. verse 10.

What meaneth it which the Lord saith: *thy brothers Blood crieth vnto mee from the earth?*

**I**T is not without cause <sup>a</sup> supposed, that the Lord by some present token made known, what hee liked and disliked in the sacrifice: for in one sentence it is said: *Caine and his offering the Lord did not regard: therefore Cain was exceeding wroth, and his countenance fell downe*: that is, he was <sup>b</sup> of a sorrowfull & irefull countenance. For now is *Caine* most <sup>c</sup> vehementlie offended, because the Lord will not regard his offering. But who would haue thought that *Caine* so deuout outwardly in sacrifice, hauing humbled his looks, for that the Lord refused him; had doubled his transgression by conceiuing malice, rather then effectually sorrowed for his offence? But the Lord that beholdeth the <sup>d</sup> hearts of men, knew well his hatred, and the cause thereof, <sup>e</sup> and therefore in his mercie, doth preach vnto him a sermon of repentance. *Why art thou wroth, &c.* that is, how vniustlie <sup>f</sup> art thou so exceeding angry? *If thou doest well, &c.* If thy heart were vpright, as is the heart of *Abel*, <sup>g</sup> should not thy offering be as well accepted of? But seeing thy heart is wicked, <sup>h</sup> should I accept thee for thy offering? <sup>i</sup> Wherefore

<sup>a</sup> Chrysost. in Epist. ad Hebraeos. Hom. 22. Dicitur ignis descendisse & assumpsisse hostias eius.  
<sup>b</sup> Hieron. Tradit. Hebr. Unde scire poterat Cain, quod fratri eius munera suscepisset Deus, & sua repudiasset: nisi illa interpretatio vera esset quam Theodosio posuit; & inflammauit, &c. Ignem autem ad sacrificium deuorandum solitum venire de caelo legimus.  
<sup>c</sup> Hieronymus interpretatur vulcanum dimisit in terram.  
<sup>d</sup> Vox חרחר charach est quasi ira ardere: & deduci à חר mones Kimchi, quod est incipere, & interpretem voculus Hebraeorum quae iram significat, haec omnium est grauiissima; cui additur etiam in contextu מואde, quasi ad incrementum.  
<sup>e</sup> 1. King. 8. 39. Psal. 7. 9. & 139. 2. 13.  
<sup>f</sup> Terent. in Marcian. lib. 2. Haec erit ignorantia Dei nostri, quae ideo simulabatur, ne delinquens homo quid sibi agendum sit ignoret.  
<sup>g</sup> 1. Ioh. 3. 12. Matth. 5. 22.  
<sup>h</sup> Deut. 10. 17. 2. Chron. 19. 7. Rom. 2. 11.  
<sup>i</sup> Psal. 58. 5. 6. Psal. 95. 7. 8. Gregor. Hom. in Euang. 12. Iam à deo non potest mereri quod petis, qui hic nobis audire quod iussit, quia qui tempore congrua poenitentia perdidit, frustra ante regni ianuam cum precibus venit.

12. Cor. 5. 21.

Galat. 3. 13.

1. Ioh. 3. 12.

Math. 10. 16.

Galat. 6. 10.

<sup>a</sup> Chrysostom. Rom. in Gen. 18. Ita q; etiam post peccatum hoc permissio, ut primogenitura privilegij gaudas, illumq; sub sua potestate & dominio esse iubeo.

<sup>b</sup> August. de cin. Dei, lib. 15. cap. 7. Caro concupiscit aduersus spiritum, &c. in cuius carnis fructibus, & inuidiam commemoras, qua utiq; Cain stimulabatur & accendebatur in fratris exitium.

2. Prov. 2. 14. 15.

Ioh. 8. 44.

1. Prov. 1. 24. 25.

<sup>c</sup> Psal. 28. 3. Dissimulation a mischief whether more pestiferous or comon, is hard to say.

<sup>d</sup> By the instinct of nature, and also by precept.

<sup>e</sup> 1. Cor. 13. 5. 7. *Reus de templo Salom. lib. 1. Simplex eras (Abel, item Iob.) per innocentiam manifestudinis, rectus per cautelam discretionis: Simplex quia nullum ledere, imo prodesse desiderabat; rectus quia se a nullo corrumpi permittebat.*

<sup>f</sup> Ambros. de Cain & Abel. lib. 2. cap. 7. *Impiety mater quedam est delictorum: & qui grauiora peccauerit, in cetera facile prolabitur: quomodo enim potest ab humanis sperare, qui diuina violauit, & hominibus bonus esse, qui Deum lesit?* Bernard. in Cant. Sermon. 24. *Non mirum igitur si Cain insurrexit in fratrem, qui suam prius occiderat fidem.* <sup>g</sup> Psal. 116. 15. <sup>h</sup> Gen. 32. 6. 9. 25. 28.

& 33. 4. &c. <sup>i</sup> Dan. 3. 22. 25. 27.

I admonish thee deferre not to repent, and amend thy wickednes, otherwise *thy sinne*, that is, <sup>k</sup> the punishment of thy sinne, is neere thee, and will quickly finde thee out. *Also to thee, &c.* And for thy brother <sup>l</sup> whom thou hatest for his goodnes, because I haue receiued him; <sup>m</sup> thou shalt not be hurt nor indamaged by him, in so much <sup>n</sup> that the priuiledge of birth-right shall remaine vnto thee, for all thy naughtines, so that thou proceed therein no farther. Notwithstanding, *Caine* being led <sup>o</sup> by the lusts of Sathan, whom he <sup>p</sup> delighteth to obey, regardeth <sup>q</sup> not this heauenlie counsaile: but albeit hee saw that the Lord had found his wickednes, yet is hee more circumspect to hide it from his brother, then carefull to amend it before the Lord. Hee frameth his countenance to speak friendly vnto his brother; speaking <sup>r</sup> most faire, when hee meant most malitiously: and poore innocent *Abel*, obeying <sup>s</sup> his elder brothers voice, <sup>t</sup> suspecting no more euill then he meant himselfe, <sup>u</sup> is pitifullie, cruellie, and treacherously oppressed and done to death. Now the Lord beginneth to enquire for *Abel*. But why did he not deliuer him from death, which hee knew before was meant and practised? Doubtles his death was precious in the sight of God, as <sup>x</sup> is the death of all his Saints; and the Lord was as able to haue deliuered him, as hee was to saue <sup>y</sup> *Iacob* from the rage of *Esau*, or the <sup>z</sup> three children from the fire

furnace.

furnace. But the Lord who hath created <sup>a</sup> all things <sup>a</sup> for himselfe, will aboute all other <sup>a</sup> be glorious in his Saints: sometime <sup>b</sup> by his patience in their suffering; sometime by <sup>c</sup> his power in their deliuerance, as hee seeth it most meet, <sup>d</sup> in the counsaile of his will. In those which suffer, he hastneth their immortallitie, <sup>e</sup> which is more to be regarded then their death; hee sheweth them more mercie, forasmuch as he vouchsafeth them <sup>f</sup> a greater Crowne. In those whom hee reserueth, hee respecteth their <sup>g</sup> faith, and not their blood; their desire, not their deed; and in stead of one, hee trieth their valour with manie temptations. So that whether they suffer for his sake, or are deliuered by his power, <sup>h</sup> they are therein conformable vnto the death of Christ. For this remaineth a foundation in his secret counsaile: <sup>i</sup> *That all that will liue godlie, shall suffer persecution.* And here the wisdom of the Lord did chuse *Abel*, as his instrument of much instruction, vnto the world. First by the example of so innocent a life, finished with so lamentable death; hee sheweth <sup>k</sup> that *iudgement must begin at the house of God*: <sup>l</sup> *terrifying thereby the wicked world of sinne.* Secondly, seeing *Abels* righteousness was left in <sup>m</sup> this life

*seri: tanquam nolite esse vniuersis; quod non accepit. Tertul. lib. ad Martyr, Exhortat. Bonum agere subisuri estis, in quo Agonosthetes Deus viuens est: Xystarches, Spiritus sanctus: corona, eternitas. Brabijum, angelice substantie politia in celis, gloria in secula seculorum.* <sup>n</sup> *Cyprian. de Mortali. Nec enim Deus sanguinem nostrum sed fidem querit. Nam nec Abraham, nec Isaac, nec Iacob occisi sunt. Aliud est enim Martyrio animum deesse, aliud animo defuisse martyrium.* <sup>o</sup> *Philipp. 3. 10.* <sup>p</sup> *1. Tim. 3. 12. Calvin. ibid. Constat multos fuisse pios, qui nec exitum unquam, nec carcerem nec fugam subierunt. Sed non una est ratio, qua Satan persequitur seruos Christi: sed tamen omnino necessesse est, omnes qualicunq; modo habere sibi infernum mundum, ut eorum exerceatur fides, & probetur constantia.* <sup>q</sup> *Hieron. ibid. Proinde timendum nobis est, ne non pie viuamus, qui nihil patimur propter Deum.* <sup>r</sup> *1. Pet. 4. 17.* <sup>s</sup> *Ibid. Si autem a nobis, &c.* <sup>t</sup> *The reward of our good works the scripture euerie where speakeeth of, as Mat. 10. 41. 42. but the wages of our workes of men of them, is no where found, nor no other acknowledged but death. Rom. 6. 23.*

<sup>a</sup> Luc. 16.9.

<sup>b</sup> Heb. 11.35.

<sup>c</sup> Philip. 1.21.

<sup>d</sup> 1. Cor. 4.17.

Chrysost. Hom. Quod nemo leditur nisi a seipso. Mors ipsa, dic mihi, quid nocuit iustissimis illi Abel, & mors amara & acerba mors, parricidio illata non homicidio? nonne ob hoc in omni orbe terrarum canitur & celebratur Abel? nonne ad beatitudinem perduxit? & afflictio huius mundi coronas ei in eternum parauit?

<sup>e</sup> 1. Sai. 65.5.

Eccles. 7.3.

<sup>f</sup> Tertul. in Marcian. lib. 2. Nec incertus admissi nec ignota loci.

<sup>g</sup> 1. Pet. 4.5.

Iude vers. 15.

<sup>h</sup> Ambros. de Cain. lib. 2. cap. 9. Ita peccata admonet ad penitentiam: confessio animi poenarum compendium est.

<sup>i</sup> Ierem. 31.18.

<sup>j</sup> 2. Cor. 2.15. 16. Tertul. in Marcian. lib. 2. Sed ut & ille habere potestatem, ex eadem arbitrij potestate, sponte negandi delicti, & hoc nomine grauentur.

<sup>k</sup> Psal. 14.1. 3. Rom. 7.10. 12. &c. Hieron. commentar. in Matth. 27. Qui diuersas naturas conantur introducere, & dicunt Iudam proditorem male fuisse natura, nec electionem Apostolicam potuisse seruare, respondeant quomodo natura mala egeris penitentia.

<sup>l</sup> Psal. 51.10. <sup>m</sup> Gen. 20.6. <sup>n</sup> Iam. 1.14. 15. <sup>o</sup> 1. Sai. 48.8. Psal. 14.7. <sup>p</sup> Psal. 26.6. <sup>q</sup> Rom. 3.23.

Origen in Matth. cap. 13. ver. 47. Et hic igitur regnum celorum simile est fuxena missa in mare, non quemadmodum quidam opinantur, qui docens verbo naturas subiectas esse diuersas, malorum scilicet & infortum, qui sub rege veniunt: nam hinc intellectui repugnant omnes scripturae.

unrewarded, it gaue assurance vnto those that by faith did acknowledge the righteousness of God, that <sup>a</sup> he was receiued into euerlasting habitation, and <sup>b</sup> made partaker of a better resurrection. Neither was it losse to Abel, thusto be depriued of his life: seeing he did <sup>c</sup> exchange it for immortall glorie, and <sup>d</sup> receiued a name for euer in the Church of God, better then of sonnes and daughters. But wherefore doth the Lord enquire for Abel, <sup>e</sup> whose estate he knew before he asked? First, to reach (by Caines example) that all the wicked must <sup>f</sup> shordlie giue account of all their euill words and deeds. Secondly, to giue occasion <sup>g</sup> vnto Caine, either to confesse his fault, and to craue <sup>h</sup> repentance, and pardon for his sinne; or else to <sup>i</sup> encrease his fault by resisting stubbornelie his offered grace. But how graceles was the caitiffe, to returne the Lord such a brutish answer? In whom wee may see the image of <sup>j</sup> the world, if it be not <sup>k</sup> restored or <sup>l</sup> staid by the Lord. In whom we may also see, how <sup>m</sup> lust when it hath conceiued bringeth forth sinne, and sinne when it is finished bringeth forth death. His heart was wicked <sup>n</sup> through concupiscence, <sup>o</sup> and not clenfed before his sacrifice. He was therfore wicked in sacrificing, wicked in conceiuing murder, wicked in committing murther, wicked in despising the Lords admonition, wicked in his answer, in lying and blaspheming. The same poison of corruption <sup>p</sup> is common

to all the sonnes of *Adam*, and sheweth it selfe as  
occasion is giuen; vnlesse it be purged & by the spi-  
rit of sanctification as in *Abel*, and in the righte-  
ous; or & repressed & restrained by the prouidence  
of God, for the gouernment of the world, and the  
sauegard of the faithfull, as it is manifestlie in manie  
of the reprobate. Now that the heart of *Caine* re-  
mained obstinate, and his conscience seared with  
continuance in sinne: the Lord doth more forcibly  
knock at the doore of his affections, by terrifyng  
his conscience, with the guilt and punishment  
of so hainous murther. *What hast thou done?* that is,  
what a horrible murder hast thou committed? how  
vniustlie hast thou executed thy furie, vpon a  
poore innocent, unprouoked? How cruellie hast  
thou, being blinded with malice, against the law of  
God, of nature, of humanitie, turned thy hand a-  
gainst thine owne flesh, & slaine thy brother, whom  
thy conscience doth testifie thou shouldest rather  
haue defended against the violence of enimies?  
Thinkest thou to hide it from my presence, be-  
cause thou diddest it in a secret place; or perhaps  
hast covered his blood with dust, or hid his body in  
the earth? I know right well thy murtherous deed:  
*Thy brothers blood doth crie vnto mee.* I say not thy  
brother, but his blood; not in his bodie, nor from  
his bodie, but from the earth: forasmuch as when  
thou sawest the same to receiue his blood, thou was  
nothing moued to pitie and compassion. There-  
fore now though *Abel* himselfe were yet remai-

*Manh. 3. 11.*  
*Iob. 3. 5. August. con-*  
*tra duas ep. 17. Delag.*  
*lib. 3. cap. 3. Filios Dei*  
*inbet orare: Pater no-*  
*ster qui es in celo, &c.*  
*Es tamen eos malos*  
*esse dicit, & non esse bo-*  
*na dare filij suis. Nihil*  
*quid inde mali, unde*  
*filij Dei absit, sed in-*  
*de mali unde adhuc*  
*filij seculi, item tamen*  
*filij Dei facti, pignora*  
*spiritus sancti.*  
*Psal. 76. 10.*  
*Hester. 5. 10.*  
*Rom. 2. 5.*  
*1. Tim. 4. 2.*  
*Renet. 3. 20.*  
*Vers. 10.*  
*Psal. 118. 8. 9.*  
*1. Iohn. 3. 12.*  
*Vers. 9.*  
*Ambros. de Cain. lib.*  
*2. cap. 9. Cur nescis v-*  
*bi est frater tuus? Sol-*  
*eratis cum duobus pa-*  
*rentibus: inter pau-*  
*cos, frater se latere non*  
*debuisset.*  
*Epiphan. Hares. 9.*  
*Item Ambros. lib. 2.*  
*de Cain. cap. 9. Non*  
*accusat frater, non ac-*  
*cusatur vox ipsius, non*  
*anima eius (sed vox*  
*sanguinis dixit, open-*  
*dens quod est spes re-*  
*surrectionis) sed vox*  
*sanguinis accusat, quod*

*ipse fudit. Tuum se ergo facinus non frater accusat. & Homo quod homini lupus sit, hoc facinus ab-*  
*unde docuit.*



<sup>a</sup> Ierem. 15. 1.

<sup>b</sup> Chrysostom. Hom. in Gen. 19. Ecce quoniam volas vox sanguinis huius. & vsq. in caelum a terra, ascendis, & praetercurrentes caelum, coelos, superiores virtutes, regio throno afficit, & tuum deploras homicidium ac nefarium hoc scelus accusat. Ea propter salem tibi poenam infiro, ut quae in te sunt, omnibus post haec feceris castigatio & admonitio fiant.

<sup>c</sup> Deut. 7. 10.

<sup>d</sup> Ambros. de Cain. lib. 2. cap. 9. Angustie mentis homo, praesentem mortem veretur, perpetuam negligit, & diuinum iudicium non reformidat.

<sup>e</sup> Athanas. lib. de comuni essentia personar. Obrectare filio est obrectare spiritui sancto. Quin hoc obseruandum est, non dixisse Christum blasphemanti & paritiam agentis remissionem dandam non esse, sed blasphemanti & in blasphemis manenti. quia quidem nullum est peccatum irremissibile apud Deum, in illis qui verè & ex animo, ut par est, poenitentiam agunt.

<sup>f</sup> Exech. 18. 27. <sup>g</sup> Psalm. 7. 9. 1. King. 8. 39. <sup>h</sup> Job. 15. 20. Psalm. 71. 19. <sup>i</sup> Matth. 13. 30.

<sup>j</sup> Eccl. 9. 12. Habac. 1. 14. <sup>k</sup> Mat. 25. 32. <sup>l</sup> Luc. 16. 25. <sup>m</sup> 2. Tim. 3. 12. <sup>n</sup> Rom. 8. 7. <sup>o</sup> Psal. 50. 17. 18.

<sup>p</sup> Iere. 31. 13. Lament. 5. 21 Concil. Arauscan. c. 4. 13. 25. Arbitrium voluntatis in primo homine in-  
Primum, nisi per gratia baptismi non potest reparari. Item. Profsu donum Dei est diligere Deum.

ning, <sup>a</sup> would aske pardon of me for thy fault, yet his <sup>b</sup> blood requireth vengeance; the guiltinesse of the fact it selfe of shedding blood, must needs in iustice be reuenged with grieuous punishment. Now therefore thou art cursed: Thy hainous trespassse deserueth iustlie, that <sup>c</sup> thou shouldest be accursed. The Lord himselfe in interpreting the curse, expreseth no more but earthlie punishments: both because the wicked are not so <sup>d</sup> greatlie feared with the punishments of the life to come, as carefull to auoide calamities, which in this present life doe fall vpon them: And also because he would not cut off from Caine the hope of <sup>e</sup> pardon, if at <sup>f</sup> any time hee would repent him of his wickednes. In this place of Scripture, are manifestlie proued these points of doctrine. Vers. 7. first, the Lord <sup>g</sup> searcheth the hearts of all the sonnes of men, and knoweth their thoughts. Secondlie, the wicked are <sup>h</sup> continuallie in daunger of the punishment of their sin. Vers. 8. thirdlie, the godlie and the wicked are in this life <sup>i</sup> mixed, as the <sup>j</sup> fishes of the sea, by the prouidence of God, but in the world to come they shall be <sup>k</sup> separated, the <sup>l</sup> godlie rewarded, the wicked punished. Fourthlie, all the godlie in this life <sup>m</sup> must suffer affliction. Verse 9. fifthlie, mans nature is an enimie <sup>n</sup> to the righteousness of God, and therefore <sup>o</sup> hateth to bee reprooued for sinne. Sixtlie, man cannot <sup>p</sup> conuert, vnlesse he be

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be conuerted, but sinketh farther by correction into mischief. Verſ. 10. ſeuenthlie, the Lord is the <sup>m</sup> hel- per of the helpleſſe, and hee will take their cauſe in hand. Verſ. 11. 12. eightlie, the wicked by increaſing ſinne, increaſe <sup>n</sup> their puniſhment. Ninthlie, tem- porall afflictions vnto the wicked, without repen- tance, are but <sup>o</sup> forerunners of eternall. Tenthlie, the blood of Chriſt <sup>p</sup> ſpeaketh better things then that of Abel: the blood of Abel <sup>q</sup> requireth ven- geance, the blood of Chriſt requireth mercie, and ſhall vndoubtedly obtaine, as much more precious, forasmuch as it was ſhed to appeaſe Gods wrath, and to make attonement for our ſinnes.

<sup>r</sup> Auguſt. de Spir. & li. 1. cap. 30. Neque la- impletur niſi libero arbitrio; ſed per legē cognitio peccati, per ſidem impetratio gra- tiæ contra peccatum, per gratiam ſanatio animæ abolitione pec- cati, per animæ ſana- tionem libertas arbi- trij, per liberum arbi- triū iuſtitia dilectio, per iuſtitia dilectionē legiſ operatio.

<sup>s</sup> Iſai. 1. 5.

<sup>t</sup> Pſal. 10. 14.

<sup>u</sup> Ezech. 9. 10.

<sup>v</sup> Iſai. 65. 13. 14. 15. Iob. 5. 14. <sup>w</sup> Heb. 12. 24. <sup>x</sup> Exod. 12. 27. Ambroſ. Serm. 65. Nulla viſus ſangu- nis vox eſt, ſed clamare dicitur ſanguis qui innocens effuſus eſt, non tam verē quam cauſa, & interpel- lare dominum, non tam perſecutione eloquij, quam indignatione commiſſi, ac reatum ſuum nō tam ver- borum accuſare ſermonibus, quā conſcientia ipſius criminatiōe conſtringere. Anſelm. commentar. in Hebr. 12. Quia ſanguis Abel mortem parricide fratris petijt, ſanguis Chriſti vitam perſecutoribus impetravit. Sanguis Abel expeſis vindictam, ſanguis Chriſti miſericordiam. Ille uni nocuit, iſte multis proſuit, & ideo melius loquitur.

#### Question 4. verſe 14.

Wherefore Caine ſaith: *Whoſoeuer ſeeth mee, ſhall kill me?*

**C**aine as the <sup>a</sup> ſtander-bearer of the malig- nant Church, doth liuelie expreſſe the I- mage of all the reprobate, whole pro- portie it is <sup>b</sup> to fall from one extremitie vnto an- other, but can neuer finde the <sup>c</sup> narrow way of ver-

<sup>d</sup> Auguſt. de cin. Det. li. 15. 5. Primum ita- ſuit terrena ciuitas con- ditor, fratricida & nau ſuum fratrem ci- nem ciuitatis æterne, in hac terra peregrin-

nant inuidia viſus occidi. <sup>e</sup> Horat. lib. 2. Satyr. 2. Dum vident ſtulti vitia, in contraria currunt. Idem in Arte Poetic. In vitij duci culpa fuga, ſi caret arte, ſcil. vere ſecund. Spiritu Sanctu. <sup>f</sup> Verus Academia dixit virtutes omnes quandam medietatem eſſe moderatam. Cic. in Lucul. item Ariſtot. habitus in mediocritate conſiſtens. Ethic. 2. cap. 6. 9. Harum via tenuis & aſpera. Matih. 7. 13.

<sup>a</sup> As Gen. 3. 7.

<sup>b</sup> Psal. 51. 4.

<sup>c</sup> 2. Cor. 7. 10. 11. See there the fruites of sorrow.

<sup>d</sup> Prou. 8. 13.

<sup>e</sup> Job. 32. 22.

<sup>f</sup> Psal. 51. 9. & 27. 9.

<sup>g</sup> 119. 176.

<sup>h</sup> Ambros. de Cain. lib. 2. cap. 9. Presentem mortem veretur, perpetuam negligit.

<sup>i</sup> Chrysostom. Hom. in Gen. 19.

<sup>j</sup> The word *per gneun*, of *gnaiah*: *peruerse agere*, in English to doe peruerily or to play & knaue, is sometime also taken for the punishment of the fault. Psal. 69. 27. Pro. 5. 22. Likewise the verbe (*Nafas* נפש) significeth to remit or pardon, and sometime to sustaine and beare, like as to beare with, in our English tongue, is to forgiue, not to punish: and therefore must be interpreted according to the circumstance of the place. *Kimchi* goeth with our English translation: My punishment is greater then I can endure. *Onkelos* the Chaldee Paraphrast, the Septuagint translation, the common consent of the Fathers Greeke and Latin is: My offence is greater then it can be pardoned. Either of these interpretations may well stand, but the latter seemeth rather agreeing with the text, wherein he doth as it were answer the Lord desperatlie, first of his fault, and after of his punishment: *Worse* is the lewish exposition, *Targum Joseph. Antig. lib. 1. cap. 3.* is my sinne so grieuous as my suffering: (asking release) The Roman translation worst of all: My sinne is greater then I can deserve forgiuence. *Pluribus* opponit *Augustinus*, *Mentiri* Cain: maior est enim Dei misericordia, quam omnium peccatorum miseria. Et Bernard. in Cant. Hopp. 11. Absit, absit, maior est enim eius pietas quam quicquam iniquitas. Idem. Vox sanguinis Christi inualuit multo plus, quam vox sanguinis Abel, clamans in cordibus remissionem peccatorum, nec dubium est quin efficacior & potentior sit mors Christi ad bonum, quam peccata nostra ad malum. *Chrysost. Hom. in Gen. 19.* Tale autem nunc est inquit peccatum quod commissum, ut non possit accipere remissionem. *Ambros. lib. de Cain. 2. cap. 10.* Repulis enim eam a facie sua, & a parentum in abdicatum, separat a habitationis quodam relegauit exilio, eo quod ab humana mansuetudine transisset ad sententiam bestiarum. *Deus. 32. 10.* *Chrysost. Hom. in Gen. 19.*

made

made to wander in wildernes vnkowne, and e-  
uerie one that seeth me, shall iudge mee worthe of  
death, and therefore shall endeouour to destroy me.  
Behold how fearefull a hell a wounded consci-  
ence is! For why is *Caine* afraide to be killed, seeing  
there is none liuing to performe it, but his Father  
and Mother, and perhaps some women children  
which the Scripture nameth not? It is Gods iust  
iudgement, that they that will not feare the Lord,  
who is onely to be feared, should stand in feare of  
thé, who are iustlie no cause of feare. He that latelic  
feared not to kill his brother, is now made a terrour  
to himselfe. Hereby also wee may consider what  
is the repentance of the wicked: they see perhaps  
the fault together with the punishment, but they  
admit the fault, and lament the punishment. Such  
was the repentance of *Pharaoh*, & *Saul*, & *Ahitophel*:  
Such is the repentance of manie Epicures,  
carnall, and couetous worldlie men, when death  
compelleth them to leaue their pleasures and rich-  
es vnto others. Or if with *Indas* they bewaile  
their fault, yet want they grace to seek for pardon  
in Iesus Christ; so that although they haue it offer-  
red by the messenger of God, they cannot, or not  
truelie, applie it to themselues. Which obseruation  
may admonish all that loue their soules, not to de-  
ferre repentance; but to learne amendment by the  
daylie preaching of the word. Obserue also, the  
wicked may be extreamelie sorrie for their sin, and  
not repent vnto saluation. True repentance is a  
godlie sorrow for the fault, with perswasion that the

*sormentis penitentiam: sed non proficit illi ad remissionem.* *Psalm. 49. 10. le. 17. 11. Mat. 27. 4.*  
*August. Serm. de Temp. 128. Intelligens enim quantum scelus admiserit, non sufficit ei sacrilegi carere*  
*mercede nisi careret & salute.* *2. Tim. 2. 25. Job. 33. 23. Act. 28. 24. 1. King. 11. 27. 2. Cor. 7. 10*

*Hieron. epist. ad Damasum. Etyeris magni & conspectu tuo, & conscientia sceleris ore. inebundus lucu ipsam ferre non sustinet, abscondit ut latit. &c.*  
*Isidorus hoc ipsum peccatum in Spiritu sanctum esse vult, quod vix alius quisquam.*

*Chrysost. Hom. de nequitia depuls. Siquidem & praesentia veniunt, & futura perimiscunt, amicos pariter & inimicos, quatuor vti & sceleris consocios suspectos habent, adeo ut neque quiescedo huius sine auxilii experies, &c.*

*Vers. 25. Epiphani. Hares. 39. Scilicet verum terribilem post Abel genitum. Quod autem August. de ciuit. Dei. lib. 15. cap. 25. Refert potest de ceteris optimis & verè dici, eos relos quos successores arde poscebat, non necessario primogenitos.*

*Psalm. 53. 5. Prom. 28. 1.*

*1. Cor. 20. 4.*

*Exod. 9. 27.*

*1. Sam. 15. 24. 30.*

*2. Sam. 17. 23.*

*August. Hom. de temp. 66. Omnes enim impij amara habent in*

*temp. 66. Omnes enim impij amara habent in*

*temp. 66. Omnes enim impij amara habent in*

*temp. 66. Omnes enim impij amara habent in*

*temp. 66. Omnes enim impij amara habent in*

*temp. 66. Omnes enim impij amara habent in*

same

\* Mark 9. 24.

\* Psal. 31. 22. &amp; 77. 10.

\* Ps de Abisophel &amp; Juda.

\* Heb. 11. 37.

\* Job. 5. 4.

\* Psal. 109. 10.

same is, or <sup>h</sup> at least wise may be pardoned, by vertue of the death of Christ; and the applying, <sup>i</sup> or at leastwise labouring with inward sighs and grones to attaine, and to applie the same. Thirdlie, the conscience of the wicked <sup>k</sup> is their iaylor and accuser. Fourthlie, to wander here and there for meate (except it be for <sup>l</sup> the profession of the Gospell) <sup>m</sup> is a token of the wrath of God.

## Question 5. verse 15.

What meaneth this: *doubtles whosoever sleeth Caine shall be punished seauensfold: and whether the Lord denie that he should be killed? also of the marke set on him.*

\* Gen. 9. 6.

Exod. 21. 14.

Numb. 35. 31.

\* Obiectio Indianorū.

\* The vulgar Ro-

mane translation

falsely foisseth in:

Nequaquam ita fiet:

It shall not be so.

Item, Septuaginta.

\* Theod.

\* Cōciliatio 4.

\* Deut. 13. 11. &amp; 17. 13.

\* Petri Pap. in Gen. 4.

vers. 14. tom. 1. lib. 7. &amp;

Credibile est cum mors

Abel circa 130. annis

Adami fuerit, &amp; per illos 130. annos humanum genus iam numerosissime multiplicatum. Et. Fig-

menta ista sunt: non in ciuitates essent, Abel enim mortuus sine prole, tertius uero Adami filius Seib.

Nisi ipse Cain eras ad miraculum secundum.



**I**T seemeth that the Lord himselfe infringed that <sup>a</sup> perpetual ordinance: *whosoever sheddeth mans blood by man shall his blood be shed;* neither <sup>b</sup> rewarded Caine with punishment agreeing with the condition of his trespasse: forasmuch as *he set a marke on Caine, least anie finding him, should kill him.* The <sup>c</sup> Lord doth not denie the course of iustice, but euen by sparing the life of Caine, <sup>d</sup> confirmeth it. The chiefest <sup>e</sup> end of ciuill punishments is, as saith the Scripture, *that other may heare, & feare;* and *not commit such wickednes.* Forasmuch therefore that as yet, there wanted those, to whom example might be giuen by his death; his life is prolonged



as a plague, not as a benefit (for it was more bitter then death it selfe) to the end that those which were yet vnborne, might behold the punishment of murther inflicted on him. The curse which the Lord pronounceth doth approue the same. The Lord in chastising Adam<sup>1</sup> saith vnto him: *cursed is the earth for thee* or vnto thee: but vnto Caine hee saith, *cursed art thou from of the earth.* To Adam, *the sweat of thy face shalt thou eat bread:* but Caine though he labour with sweat of face, should not receiue<sup>m</sup> the strength thereof. Vnto Adam was<sup>n</sup> the earth giuen to liue & rest thereon: but Caine is made a runagate and wanderer on the earth. So that if the common life of man be as it were<sup>o</sup> the shadow of death: doubtles that wretched life of Caine, was nothing better then death it selfe. And seeing death had brought an end<sup>p</sup> vnto his faults, not to his nature, and his life could bring no more but sinne and miserie: Caine<sup>q</sup> had lost nothing by the losse of life, except that space offered for repentance. *Shall be punished seauē fold, &c.* The word (*שבעה* Shibgnathaim) *seauen or seauenfold*, is diuerslie interpreted. Symmachus (*Shibgnathaim iucam*)<sup>r</sup> shall be the seuenth punished. Theodotio and the Septuagint, shall dissolue seauen (plagues.) Aquila and the common translation: shall be punished seauenfold, or seauen times as much. Not that he should receiue (saith<sup>t</sup> Hier.

<sup>s</sup> Ambros. de Cain. B. cap. 10. Nec tamen magna concedit (cum vitæ peperis) sed in eo ipso imprudentiam insipientis ulciscitur.  
<sup>h</sup> Chrysostom. Hom. in Gen. 19. Extendam enim vitam tuam, maiorq; & inde tibi dolor eris, & relinquam te posteritati magistrum, ut tui spectaculum illis sit admonitio & castigatio, nulliusq; exemplum tuum sequatur.

<sup>i</sup> Gen. 3. 17.

<sup>k</sup> Vers. 11.

<sup>l</sup> Gen. 3. 19.

<sup>m</sup> Vers. 12. Non fructus ferres solitus, licet a te diligenter exculta sit sicut solita. Pama temporalis & mobilis Cain.

<sup>n</sup> Psal. 115. 16. Aug. contr. Faust. 12. Non dixit maledicta terra, sed maledictus tu à terra, & nō dixit quoniam operaberis eam: sed quoniam cum operaberis eam non adicies dare fructus.

<sup>o</sup> Psal. 39. 6.

<sup>p</sup> Lam. 4. 14.

<sup>q</sup> Gregor. Hom. in E-

uang. 37. Temporalis vita æternæ vitæ comparata, mors est potius dicenda quam vita. <sup>r</sup> Ambros. de Cain. lib. 2. c. 10. Nam si nocentes moriuntur qui gradū à peccatis reuocare noluerunt, vel iniuncti: tamen sine non naturæ, sed culpæ adipsi cūtur, ne plura delinquant, quibus vitæ sœuus est delictorū. Bernard. de clamor. in ecce relinq. Omnis qui inuenierit me occidet me. Grande scilicet damnum, grande iactura si perimatur corpus, quandoquidē anima perijt. Rom. 2. 4. <sup>s</sup> Hier. Ep. ad Damas. Postquā ep. &c. Item lib. Trad. Hebra. Aquila Septēplīciter interpretatus est, Symmachus septimū, Theodotio per hebdomadam. <sup>t</sup> Ep. ad Damas. Nō quod ipse qui occideris Cain septē ultionibus subijciendus sit, sed quod septē vindictas qua in Cain sātō sēpore incurritur dē soluat interfectōr, occidēs est qui vitæ fuerat derelictus ad pernam.

rome) seauen punishments, but should dissolue or vnloose seuen punishments on *Caine*, whose life was left him for seauen punishments. In deed, he is not to be punished more often; but yet more grieuous that killeth *Caine*, the *Caine* himselfe. But how could hee <sup>a</sup> deserue a greater punishment, that killeth a murderher, then he that so cruellie slew his harmeles brother? Although it be lesse offence, <sup>a</sup> to slea a murderher (without the forme of iudgement) then to slea an innocent; yet if the Lord commaund anie murderher to be spared, <sup>a</sup> it is no lesse offence to kill him, then to slea an innocent. How much more, when the Lord had exempted *Caine* <sup>a</sup> from being killed, by a <sup>a</sup> knowne and outward token, as a seale of the same his will and pleasure, and that for the behoofe and instruction of the world; was it more offence, in doing *Caine* to death, to frustrate the purpose of the Lord, and vnie that, which hee had so well established: Wherefore the meaning of this restraint is this: hee that killeth *Caine* <sup>a</sup> shall receiue more horrible punishment, then *Caine* himselfe. Whereby the Lord doth <sup>b</sup> not free the reprobate from being killed, neither altogether from the feare thereof: but as if the Lord had said: Not euerie one that seeth thee shall kill thee: but thou shalt liue and be an example of committing murder to all the world; for I will set such a marke vpon thee, and such a punishment on him that sleaeth thee, that none shall dare offend herein, vnlesse hee be more wretched then thy selfe. The marke it selfe is known vnto vs <sup>c</sup> by the end, but not by the forme thereof. For whether it were <sup>d</sup> a madnes in his minde, or the

<sup>a</sup> Perer. in Gen. 4. lib. 7.

Tom. 1. Satis credibile

est non significari illu

verbis interfectorem

Cain graniori suppli-

cio punitum iri. Nam

quis dubitet granius

fuisse peccatum cade

Abel facta, quam ne-

cem ipsius Cain, &c.

<sup>a</sup> Deut. 19. 6.

<sup>a</sup> 1. Sam. 15. 23.

<sup>a</sup> Ambros. de Cain. lib.

2. cap. 10. Hoc scilicet

scilicet voluit erran-

tem & beneficio suo

inuitare ad correctio-

nem.

<sup>a</sup> August. in Psal. 39.

Acceptis signis ne quis

eum occideres. &c.

<sup>a</sup> Rab. David. lib. Rad.

Chrysost. Hom. in Gen.

39. Sepulchri panis se

facies obnoxium. Et

septem panarum reu-

erit.

<sup>b</sup> Hieron. epist. ad Da-

mas. Non ut vis mo-

rieris, & finis moris

supplicia: verum lon-

go tempore custodieris

ad vitam, & tam in-

felicius in hac luce

versaberis, ut qui-

cumq; te occideris be-

neficiis praestes oculo.

<sup>c</sup> Ne quis ignorans occideres eum.

<sup>d</sup> Vt ex ea vagabundus, ut Strab. eccles. Hist.

trembling

• trembling of his bodie, or the <sup>f</sup> shaking of his head, or a <sup>s</sup> print vpon his flesh, the Scripture doth no where fullie signifie. But in what forme soeuer, this it did testifie, that *Caine* was condemned for a murtherer, and referued for example by the Lord; which so plainly was expressed by the signe, that none that saw him could thereof be ignorant. Obser. 1. Actuell murther is <sup>h</sup> seuerely to be punished by the Magistrate, and is horriblie <sup>i</sup> reuenged by the Lord, where men either are notable to reuenge it, or do neglect to requite the same. Secondly, we are alwaies to admire y<sup>e</sup> secret wisdom of the <sup>k</sup> prouidence of God: Innocent *Abel* had <sup>l</sup> no token giuen him whereby to saue his life; but murderous *Caine* was by priuiledge defended: which <sup>m</sup> yet was for the good of *Abel*, and for *Caines* confusion.

\* *Chrysostom. Hom. in Gen. 19. Tam dissoluta, imbelliaq; membra circumferēs & undiq; tremiscens.*

*Hieron. ad Damas. Conscientia sceleris tremebundus.*

*Theodoret. quest. in Gen. 42. Concussio membrorum.*

<sup>i</sup> *Livanius in Gen. 4.*

<sup>s</sup> *Ve pleriq; Hebraei:*

*Quidam in frōie cornu, quidam in iustam*

*litteram diuinarunt.*

*Rab. Salom. Terram*

*quassam & tremētem*

*asseris, quo loco clon-*

*que haberes se. Aben*

*Exra nihil aliud hoc*

*signum vult, quā v-*

*crederet se non fore*

*occasurum, in morem*

*Herachia. Ramb. Canem ei datum, ut inuicem monstrares iter & similes nugas.* <sup>h</sup> *Exod. 21. 18. 1. King. 2. 31.* <sup>i</sup> *Exemplo sunt Oïster, Eurip in Orest. Nero. Tacit. Anal. lib. 14. Suet. de vita Ner. cap. 34. &c.* <sup>k</sup> *Iob. 11. 7. & 33. 13. Rom. 11. 33.* <sup>l</sup> *Signum ponitur ne occidatur parricida, cum prospectum non fuerit ne innocens occideretur.* <sup>m</sup> *Chrysostom. Hom. in Gen. 19. Vide obsecro, quis est qui male patitur, occidens an occisus? &c.*



dam, of whom the Scripture saith: *hee begat sonnes and daughters*. Neither was the same vnlawfull <sup>k</sup> vn-  
to Cain or Seth; either in respect of nature, or <sup>l</sup> law  
of God: Because that the Lord creating of one  
<sup>m</sup> blood all mankind, and making them <sup>n</sup> male and  
female, for the end of increase of children, they  
then performed the right end of the same differ-  
rence of sexe, which in that <sup>o</sup> necessitie and scarce-  
nes of the world, did vse those meanes that God  
had made for procreation. The cause was far other-  
wise when the world was multiplied, because the  
Lord to maintaine peace & friendship among men,  
and cōmon vnity, hath secretly inspired in the hearts  
of men a <sup>p</sup> detestation of such neere coniunction,  
and confirmed the same by his <sup>q</sup> commandement:  
that not hauing <sup>r</sup> manie bands of kinred in one fa-  
milie, the same, and therewith amitie, might be di-  
sperfed into manie. Moreouer the Scripture spea-  
keth not of the marriage of *Caine*, but of the vse of  
marriage, and *Caine also knew his wife*; least it might  
be thought there was <sup>t</sup> any so wicked of the daugh-  
ters of *Adam*, who being not alreadie married,  
would now willinglie be ioyned with such a dam-  
<sup>1</sup> Epiphani. Hæres. 39. Necessè fuit illo tem-  
pore filios Adami pro-  
prios, sororibus copu-  
lari: non enim eras  
hoc iniquum, quoniam  
nullum aliud genus e-  
rat.  
<sup>2</sup> Gen. 1. 27. & 2. 18.  
<sup>3</sup> Chrysostom. Hom. in  
Gen. 20. Nam quia  
initia erant, debebas-  
que augeri humanum  
genus, sorores ut acci-  
perent concedebatur.  
<sup>4</sup> 1. Cor. 11. 14. Quod  
natura indecorum, &  
quidem apud Græcos,  
Romanos, & plurimas  
gentes, turpe & nefa-  
rium semper fuit ha-  
bitum. Romani qui-  
dem, præterquàm quod  
de gradibus coniugio-  
rum prohibitorum, id  
ipsū antiquitus sanx-  
erunt, quod & Moses  
Leuit. 18. Cum à Clo-  
dio Cesare libertas ex  
lege promulgata concessa fuerat, quam ipse sibi vsurpauerat, nemo reperitur qui principis exemplum  
sequeretur, excepto libertino quodam, & altero primipilari. Suet. de Clod. cap. 26. Apud Persas sa-  
men, & quasdam Orientales gentes, moris est cum sororibus permisceri. Theodores. in Leuit. quest. 24.  
Nec à duarum sororum coniugio (altera videlicet in demoris locum superinducta) sincèrè abstinent  
Hispani, ut apparet ex orat. Henrici regis 8. in Parliament. Fox. Act. & Mon. pag. 1053. <sup>5</sup> Leuit. 18.  
6. &c. & 20. 19. 20. <sup>6</sup> Aug. de ciuit. Dei lib. 15. cap. 16. Habita enim est rectissima ratio Charita-  
tis, ut homines quibus esset utilis atque honesta concordia, diuersarum necessitudinum vinculis ne cle-  
ventur: nec unus in una multas haberet, sed singula spergerentur in singulos: ac sic ad socialem vitam  
diligentius colligamus plurimos plurimos obtinerent. Cic. de fin. lib. 5. In omni honesto de quo loqui-  
mur, nihil est tam illiusve nec quod latius pateat, quàm coniunctio inter homines hominum, & quasi  
quedam societas & communicatio utilitatum, & ipsa charitas generis humani: qua nata à primo  
satu, quo à procreatoribus nati diliguntur, & tota domus coniugio & stirpe coniungitur, serpius sensim  
foras cognationibus primum, tum affinitatibus, deinde amicitij: post vicinitatibus cum ciuibus & ip-  
sae publici socij atq; amici sunt, deinde totius complexu generis humane. <sup>7</sup> 1. Cor. 7. 39. 2. Cor. 6. 34.



ned creature. *And he built a Citie, &c.* It seemeth incredible to Infidels and Atheists, that *Caine* was able

<sup>a</sup> *August. quæst. in Gen. 1. Quomodo Cain posueris condere ciuitatem, cum ciuitas constituitur multitudinem?* to build a Citie. For where had he builders, <sup>r</sup> and labourers for the worke, or how could he replenish it with multitudes of men, wherein cities and common wealths doe principallie consist: forasmuch

as by the Scripture, there were in all the world but onlie seuen persons, which were deuided also <sup>u</sup> into diuers families? Again it is demaunded, <sup>z</sup> how it

can stand with the curse of God, who condemned him to wander in the earth, that now hee is said to build a Citie? Albeit that among the godlie, the truth of Scripture needeth not <sup>r</sup> be proued by demonstration, in whose heart the <sup>z</sup> same spirit which

speaketh, worketh faith to receiue and beleue the doctrine: yet forasmuch as there are manie <sup>a</sup> armed with the name of Christ, that fight against his truth, and that are <sup>b</sup> defended by the profession of true religion, which <sup>c</sup> secretlie doe vndermine the same, it is conuenient by opening of the Scripture, to manifest the truth and defend the same against the aduersaries. When men which by prayer prepare not their hearts for the vnderstanding of the word, doe conceiue a falshood, by the reading of the scripture, the errour is not to be imputed to the Scripture, but to their owne erronious heart which misconceiue it. *Caine* as the Scripture saith, *did build a Citie*. How

(will some peruerse, or impudent person say) could one man build a Citie? Lend thine eare to the scripture; it will teach thee. *Salomon built the <sup>a</sup> house of the Lord and finished it*. How did hee build it? *hee had seauentie thousand <sup>a</sup> that bare burdens, and fourescore*

<sup>a</sup> *August. de ciuit. Dei lib. 1. cap. 3. Eas linguas aduersus Christi nomen, dementia sacrilega peruersitatis exerceant, quibus linguas usurpauerunt mendaciter ipsius nomen ut uiuerent.*  
<sup>b</sup> *Talpa nun in modum cæci & subterranei nunc temporis Athei.*  
<sup>c</sup> *Epiph. Hæres. 52. Et plus timendus & cauendus inimicus, cū latenter surrepsit, & qui per pacis imaginem fallens oculis accessibus serpentis.* Cyprian, Epist. 62. <sup>a</sup> 1. King. 6. 14. <sup>c</sup> 1. King. 5. 15.

thou-

thousand masons in the mountaines. Hee ended it not in a day, <sup>f</sup> but was seauen yeares in building it. Consi- <sup>f</sup> 1. King. 6. 38.  
der what is to be gathered hereout. Hee buildeth, that worketh by, or with the help of other. He buildeth a house, citie, or temple that finisheth it in manie yeares. Fortie & and six yeares was the latter tem- <sup>f</sup> 1oh. 2. 20.  
ple a building, & yet Zerubbabel began <sup>h</sup> and finished it. <sup>h</sup> Zach. 4. 9.

One will say, if so manie thousand were required for one onlie building in a Citie, as is spoken of in the building of the temple of Salomon; how manie millions of men were necessarie vnto Caine for the building of his Citie, and how destitute was he, hauing onelie the societie of his wife and his young sonne? Such vanitie is conceiued in the heart of men. But consider in one word the second obseruation. If Zerubbabel were rightlie said to build the temple, for that he finished it before his death, notwithstanding he could not finish it vnder the space of fixe and fortie yeares: why may not Caine as iustlie be said to build a Citie (which perhaps he began to build and other finished) although hee scarcelie finished it in fixe or seauen hundred yeares, so that it were done before his death? For that he liued after the common age of those times, which was

seauen <sup>i</sup> hundreth yeares, the Scripture doth sufficientlie confirme, in that the Lord did referue him <sup>i</sup> for example vnto life, and set a marke on him that no man might by violence take it away. Neither is there mention of the death of <sup>i</sup> anie which liued the course of naturall life, before the floud, within the space of seauen hundreth and threescore

<sup>i</sup> Rabbi. Mosi Hen. Maimon. lib. de direc. perplex. Nullo prater nominatus assertis adeo fuisse vinaces, hos vero miraculo quodam Dei: sed istum inrgis castigat. Rab. Mosi Aegyptius, et ipsa antiquitas, nec non scriptorum consensu, qui verbo Dei non dissensiens venerandus et sacer haberi debet. <sup>h</sup> Chrysost. Hom. in Gen. 19. Et tui spectaculum alijs fit admonitio. <sup>i</sup> Gen. 5. 31. Abel was murthered, Henoch was taken away.

yeares.

yeeres. Considering the premisses, how rightlie is it spoken, and how iustlie to be beleueed euen of an Infidell, that *Caine* built a Citie? In the originall of Cities, first <sup>m</sup> priuate houses were builded and peopled; when one house was too little, because of the increase of children, they builded villages; from villages, by time and number they ascended vnto Cities. Wherefore the Scripture affirming that *Caine* built a Citie; doth therein testifie, that the stocke of *Caine* <sup>a</sup> did increase and multiplie. So that if anie distrust the doctrine, because of the want of builders, he may thereof be easilie answered. For if the children <sup>o</sup> of *Abraham* were so greatlie increased within the space of foure hundreth yeares, and the <sup>p</sup> sonnes of *Iacob* onelic, were fixe hundreth thousand men of warre: how necessarie and truelie is it gathered, that *Caines* posteritie were sufficient to replenish <sup>q</sup> manie cities and countries also, before his death? Therefore to come vnto the second obiection: how it could agree with the pnnishment that God had laid vpon him? Although it may seeme, (not well considered) to be contrarie vnto that which the Lord denoiced: yet doth it meruailouf-  
lie in truth agree therewith. For why did hee build a citie? because hee was constrained by number or multitude? The stocke of *Adam* increased also as well by *Seth*; yet none of that familie is said to build a Citie, before the flood. And wherefore not? because the Lord had giuen them the <sup>r</sup> plentie of the earth; and was a stronger bulwarke of defence, then the walles and fortresses of anie Citie. But *Caine* who was departed from the presence of the Lord,

<sup>m</sup> *Deui.* 26. 5.

*Iudg.* 10. 4.

*Arist.* *Polit.* *libr.* 1.

cap. 1. *Quotidiana so-*

cietas secundum na-

turam confluita Do-

mus est: Ex pluribus

domibus constituitur

societas prima nō quo-

tidiana utilitaria, que

pagus est: inde ciuita-

tes, &c. *Cic. Offic.* *li.* 1.

Ex hinc domum pri-

maū comparandam,

deinde mulierem &

bouem *Aratorē dixit*

*Hesiod.*

<sup>a</sup> *Neque enim singen-*

*dasunt miracula, sed*

*scriptura scopus per-*

*seruandus.*

<sup>o</sup> *Gen.* 25. 2, 3, 4, 12.

*Præter Ismael, & Ke-*

*suræ liberos, Item I-*

*saaci præter Iacob.*

<sup>p</sup> *Exod.* 12. 37.

*Numb.* 11. 21.

<sup>q</sup> *August.* *de ciuitat.*

*Dei libr.* 15, cap. 8.

*Quia itaque dubita-*

*ueris, cum plures in*

*illis temporibus, non-*

*gentos annos etiam*

*transferunt, per uni-*

*us hominis aetatem*

*tantum multiplicari*

*potuisse genus huma-*

*num, ut esset unde*

*constitueretur non v-*

*na sed plurima ciui-*

*tates.*

<sup>r</sup> *Vs suis omnis regio*

*Heden extra hortum, ubi*

*Adam confederit.*



<sup>m</sup> Dent. 26. 5.

Iudg. 10. 4.

Arist. Polit. lib. 1.

cap. 1. Quotidiana so-

cietas secundum na-

turam constituta Do-

mus est: Ex pluribus

domibus constituitur

societas prima nō quo-

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Dei lib. 15, cap. 8.

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illis temporibus, non-

gentos annos etiam

transierunt, per uni-

us hominis aetatem

tantum multiplicari

potuisse genus huma-

num, ut esset unde

constitueretur non v-

na sed plurima ciui-

tates.

<sup>r</sup> V' suis omnia regio

Heden extra horum, ubi Adam confederit.

yeeres. Considering the premisses, how rightlie is it spoken, and how iustlie to be beleueed euen of an Infidell, that *Caine* built a Citie? In the originall of Cities, first <sup>m</sup> priuate houses were builded and peopled; when one house was too little, because of the increase of children, they builded villages; from villages, by time and number they ascended vnto Cities. Wherefore the Scripture affirming that *Caine* built a Citie; doth therein testifie, that the stocke of *Caine* <sup>a</sup> did increase and multiplie. So that if anie distrust the doctrine, because of the want of builders, he may thereof be easilie answered. For if the children <sup>o</sup> of *Abraham* were so greatlie increased within the space of foure hundreth yeares, and the <sup>p</sup> sonnes of *Iacob* onelie, were fixe hundreth thousand men of warre: how necessarie and truelie is it gathered, that *Caines* posteritie were sufficient to replenish <sup>q</sup> manie cities and countries also, before his death? Therefore to come vnto the second obiection: how it could agree with the pnnishment that God had laid vpon him? Although it may seeme, (not well considered) to be contrarie vnto that which the Lord denouced: yet doth it meruailouf-  
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<sup>a</sup> Duplicem causam  
Prima cogenda ciui-

<sup>b</sup> asis docet Cicero. 1. Pe  
homines qui in agris  
ferarum more vaga-  
bantur, in unum co-  
guntur ad ciuilem  
vitandum. In Brut. 3.

Cum premeretur initio multitudine ab his qui maiores opes habebant; ad unum aliquem consu-  
giebant virtute prestantem. Offic. 2. Quas ambas consuetas ex hoc intelligi licet. <sup>b</sup> Deut. 28. 32.  
2. Sam. 5. 6. <sup>c</sup> Deut. 22. 16. &c. Afl. 17. 11.

uncertainie of that which they possesse. Fourth-  
lie, the beginning of Cities <sup>a</sup> was an inuention of  
the wicked, and those that trust in the strength of  
them <sup>b</sup> doe tempt the Lord. Fifthlie, true nobilitie  
consisteth not in the wealth of Cities, but in <sup>c</sup> reli-  
gion, and the feare of God.

### Question 7. verse 24.

To what purpose Lamech saith: If Caine  
shall be auenged seauenfold, then shall La-  
mech, seauentie times seauenfold?



Vt of a cursed root, springeth vp a branch  
of bitternes; & of a murderer proceedeth  
a cruell tyrant. It seemeth good vnto the  
wisdome of the Lord, to describe the po-  
stcritie of Caine, thereby to shew that the same in-  
creased from worse to worse: so that when we shall  
hereafter heare of the feareful wrath of God which  
was sent vpon the world, wee might know that the  
saine was not done; before the Lord long time had  
beene horriblie prouoked, and that the wickednes  
of men was otherwise past amendmēt. The <sup>a</sup> names  
of them all bewray their nature vntill Lamech, who  
his fathers manners: or <sup>b</sup> in hisau, admitted happelic vnto the principallie of gouernment  
of the citie. <sup>c</sup> In Irad, descending, properly like water which by descending oppresseth and  
ouerfloweth. <sup>d</sup> Inai. 8. 7. 8. <sup>e</sup> In Meshuiah, a name <sup>f</sup> delere & <sup>g</sup> in uelle cum potentia: that is, willing  
and able to destroy. <sup>h</sup> In Meshushael, a name <sup>i</sup> mori & <sup>j</sup> in uelle cum potentia: that is, willing  
and able to make poore or to oppress it signifieth also passiuely to be made poore. This  
is the difference betweene Lamech this wicked sonne of Meshushael, and Lamech the sonne of  
Meshushael: the one signifieth borne to oppress; the other, borne to be oppressed.

as if he were the ripenes of their sinne, doth make a light<sup>b</sup> matter of the prouocations of his fathers: of whom there is reported three memorable monuments. First, that<sup>c</sup> he presumed to infringe the ordinance of God by polygamie, or marrying manie wiues. Secondlie, is shewed the fruits of this wickednes, in his childrē: immoderate desire of wealth, voluptuousnes and crueltie, which is seene by the arts which they professed. *Iabal was the father of such as sit in tents, and of cattell or possession*, that is, the author or the first that dwelt in tents, and of cattell: of such as keepe cattell. How can hee be said to be the first, or author of keeping cattell, when as *Abel* long before did liue a shepheard? Surely for that he liued not in that vocatiō as *Abel* did, but for the infinite desire of riches, gaue himselfe more greedilie thereunto; so that albeit hee neither first inuented the keeping of cattell, nor made it perfect, which other had begun; yet hee might be said to be the Father of such as haue cattell, because hee first deuised (as it seemeth) to keepe and feed them, otherwise then those had done before him (which grew into vse in his posteritie) by remouing from place to place to keepe them; either constrained by the barrennes of the earth, or prouoked by his couetous lust; to which purpose it may be thought<sup>d</sup> hee inuented tents, that hee might more commodiousely remoue. So likewise, *Iubal was the inuenter of* (not musicke) but certaine instruments of musicke; and *Tubal-Caine* is<sup>e</sup> said to make sharpe euerie instrument of brasse and iron. Notwithstanding, who would

polishing: Hierome translateth it *saber*, a Smith. The Iewes affirme, he inuented the byord and instruments of warre.

D d 2

doubt

<sup>a</sup> 1. Km. 10. 32.  
<sup>b</sup> 1. Vers. 19. Mar. 2. 15.  
<sup>c</sup> Hieron. epist. ad Salu-  
tin. Primus, Lamech  
maledictus & sangui-  
narius de Cain stirpa  
descendens, vnus co-  
sua. n. diuisis in duos,  
& plantarum digi-  
mia diluuij pana sub-  
uerit.  
<sup>d</sup> Quomodo No-  
mades & Scenita de  
quibus Plin. lib. 9.  
cap. 28. Nomades, in-  
fioresq; Chaldeorian  
Scenita vagi & ipsi,  
sed à tabernaculo cog-  
nominati, que ciliqua  
metantur uililites.  
<sup>e</sup> Idem lib. 5. c. 3. 6. 54.  
Huiusmodi in Africa  
versari Nomades vul-  
go dicti à permutandis  
pabulis, Mapalia sua,  
hoc est, domos planstris  
circumferentes: i. the  
Nomades so called  
because they change  
their pasture, which  
carrie their houles  
about in carts. Af-  
ter this manner it  
may seeme was the  
behaviour of *Iabal*,  
who first inuented  
to remoue frō place  
to place, & for that  
behoofe, the vse of  
Tents.  
<sup>f</sup> The word *ver* la-  
teb, is sharpening or

For Adam being so wise by creation, & not losing his naturall, but godly wisdom, could not be without the knowledge of such things as belonged to the use of life. But afterwarde many other things were daily inuented, not so much for necessitie as for voluptuousnes, couetousnes, rapine and tyrannie; which being vnpractised of Adam, were also out of the compasse of his inuention.

<sup>2</sup> Joseph. Antiq. lib. 1. cap. 3. writeth, that <sup>3</sup> posteritie of Seth, being taught by Adam that the world should be twice de-

stroyed, once by water, another time by fire: wrot diuers inuentions of their age in two pillars, one of brasle, the other of brick, whereof one (he said) did remaine vnto his remembrance. But this although it were so, yet it was not needfull; when as *Nodab* with his two good sonnes sufficed to instruct the world in goodnes; and *Cham* was enough and more, to leade them into mischiefe. <sup>4</sup> It is not incredible that the Heathen haue had the knowledge of these inuentions, either by tradition from *Cham* and his sucresion after the flood, or rather by this historie of *Moses*, and that this *Tubal-cain* is that ancient *Uulcan* (for there haue bin many famous of that name, *Cic. de Nat. deor. lib. 3. Arriob. contr. Gent. lib. 4.*) of whom the Heathen histories are full. Looke *Diodor. Sicul. lib. 1. Dionys. Halicarnass. lib. 2. Euerget. lib. 1. cap. 1. Lucian. lib. 1. cap. 17. August. de ciuit. Dei, lib. 4. cap. 11.* which name as it commeth neere to *Tubal-cain*, so the name of his wife is answerable to their Ladie of beaurtie; for *Namab* (of *on namab* to be beaufull) was the wife of this *Tubal-cain*. So as it may appeare, that the farther the Heathen haue been from the truth of the word of God, the more foolish hath been their fables: and that truth that was among them of antiquitie, the same they haue obtained from this holy Chronicle. <sup>1</sup> By a most vehement repetition, which setteth not to be but in matters of great importance: as *Isai. 1. 2. Bel. 1. 2. Math. 13. 9. 2. Caluin. in Gen. 4. Eumet in uxorum sinum euomuisse crudelitatis sue virus. Item Tremel. & alij. Multi autem in futuro quasi iniactior dixisset legens. 1 Chrysost. Rom. in Gen. 27. Fallum non solum constabat, & cader in medio proferebat.*

spared

spared young nor old: in my hurt or stripe (as in *Le-  
chaburishi*: Greek *ἐν τῇ πληγῇ*) I being stricken, as it  
were but lightly prouoked thereunto: (as *Chi*) there-  
fore if Caine shall be auenged, &c. If he that sleieth  
Caine shall be punished seauen fold, then he that slei-  
eth Lamech, shall be punished seauentie times seauen fold:  
If Caine had securitie from being killed, how much  
more may Lamech be void of feare. So grievously  
doth he harden himselfe in sinne, that he euen de-  
rideth the iudgements of the Lord. Thus the wic-  
ked make but a mocke of sinne. Thus was sinne  
growne exceeding grievous in the house of Caine,  
which when the sonnes of Seth were partakers of,  
by ioyning in marriage with such a familie; they  
were also shortly after made partakers in their pu-  
nishment. Thus shall there come mockers in the  
latter dayes, and Atheists which shall laugh at the  
promise of his comming. Wherefore seeing such  
mockers are already found, it is euident that the  
same his comming draweth nere. Obser. 1. Gods  
ordinance of marriage is infringed, when either  
man or woman is coupled in carnall societie, with  
more then one. 2. The Lord alwaie leaueth some  
tokens of his mercie, as of wisdom to finde out  
Artes among the wicked, which the wickednesse

ter him Theodoret, doe vnderstand these words of Lamech, as of his repentance, and hartie  
confession of his fault: but therein are they deceived, because the Greeke translation re-  
terred the vengeance vnto Caine himselfe; not to him that killeth Caine, as that he should  
rid Caine of seuen plagues. But this we haue shewed to be otherwise. Hieron. Epist. ad Da-  
mas. determineth that Lamech slew Caine, but notwithstanding denieth his repentance.  
\* Caine in Gen. 3. vers. 24. \* Prou. 14. 9. \* Gen. 4. 11. \* 2. Pet. 3. 3. \* Malc. 2. 15. \* 1. Cor. 7. 2.  
\* Act. 14. 17. \* Isai. 28. 25. 29. Not that the Heathen were inuents of all profitable Artes,  
as Plinie lib. 7. cap. 56. falsely ascribeth to them, but that such inuents being partly natu-  
rall gifts, are common to the godly and the wicked.



\* Either in the invention, by ascribing them to idols; *Isab. 1. 16. 25 Pythagoras*, having found the use of the Triangle in Geometrie, sacrificed an ox vnto the Muses; *Euclid. lib. 2. Laert. lib. 8. Vitruv. lib. 9. cap. 2. Musis hostias immolauit*: or else in the fruition abusing them, as *Quid. in Ibin. Muneribus suis leduntur ut Icarus in quem intulit armatas ebria turba manu*; *1 Rom. 1. 28. 1. Tim. 4. 2. 2. Sam. 17. 23. Math. 27. 4. 2.*



## CHAP. V.

## Question. 1. verse 3.

Wherefore it is said: that Adam begat a child in his owne likenes, after his image?



\* *Diffusio des ipsa sedem res, ut inquit Lutet. lib. 2.*

<sup>b</sup> As it were in respect of the essence of nature, not the qualities: whereas in truth, the qualities of the image of God in man were by creation so excellent, as that they doe oft times denominate the whole man: So *Gregorie* expoundeth it, *He died, i. those qualities died: non in substantia viuendi, sed in qualitate viuendi. Epist. 31. lib. 6.*

Of the end that wee might vnderstand, after what image and likenes men are naturally borne, and thereby might behold the difference betwene the glorious condition of our creation, and the miserable estate of our corruption. Some <sup>b</sup> doe interpret this, as if the Scripture had said: he begat a Son in the forme and likenes of a man, as other creatures doe beget their like: the which may be vnderstood either of the estate in which Adam was created, or

of





creatures in the act of generation<sup>a</sup> by the ordinance of God<sup>a</sup> cannot but beget their like: It was no more possible for Adam after his corruption, to beget a child in anie other condition or likenes, then of sin and wretchednes; then for a Dog to beget a Lion, or for a Sparrow to bring forth an Eagle. For as Adam, if he had not sinned, had begotten children also<sup>1</sup> after the image of his perfection, because the image of God was in him vnpolluted: so whatsoeuer he<sup>2</sup> lost thereof by sinne, and whatsoeuer by reason of those wants<sup>3</sup> did grow vnto him, the same hee could not but impart, as an inheritance<sup>b</sup> vnto his children, forasmuch as they could not be but partakers of his nature. But it may be demanded, seeing a blind man may beget a child that seeth, and a lame man a child of perfect limmes: why Adam could not also beget a child of better condition then himselfe corrupted? Because such diseases are<sup>c</sup> personall, not generallie belonging vnto nature: but the image of God<sup>d</sup> was a gift of God, be-

<sup>a</sup> Gen. 1. 22. *Damasce. lib. Discept. Christ. cum Saracen. quast. 8. Sar. Quis formas factus in ventre mulieris? Quid, num Deus causa malorum? Num cooperator est fornicatorum & adulterorum? Resp. Nequaquam inuenimus, post primam hebdomadam mundi creati, scripturam dicentem formare Deum aliquid vel creare &c. formans Deus hominem & praecepit ipsum generare: ex hinc cognoscimus quod generantur & generantur.*  
<sup>1</sup> Nazianz. orat. 4. *Quippe quod hec gentis natura sit, ut ratione naturae sit idem cum eo quod ipsum genuit. Aristot. de Gener. Animal. lib. 4. cap. 3. Qui enim suis*

parentibus similis non est, monstrum quodammodo in natura est. <sup>2</sup> August. retract. lib. 1. cap. 13. *Non dum enim videram fieri potuisse ut non moriturus, à non morituris nasceretur, si peccato illo magno non vitaretur in deterius humana natura: ac per hoc, si & in parentibus & in filiis fecunditas salutaris mansisset, ut & a certum sanctorum numerum quem praedestinavit Deus, nascerentur.* <sup>3</sup> Fulgent. ad Monim. li. 1. c. 17. *Nam primam concupiscentiam, licet expesere nequiveris: opera, tamen retinuis voluntate. Sic ipse sibi iam factus est pena, ut supplicium semper esset malo voluntas mala, tanquam caeco ipsa cecitas sua, & concupiscentia peccandi sordens, sordens peccatori.* <sup>4</sup> Hieron. in Abac. 1. com. *Et per unum hominem peccatores constituti sunt plurimi, & in Adam omnes mortui sumus, & universi denique sancti, cum illo pariter de paradiso eiekti.* &c. <sup>b</sup> Gregor. in Psal. peniten. 2. al. 32. *Adam, cum se confiteri culpabilem venit, mortifera damnationis sententiam ad posterum misit.* <sup>c</sup> Quare morbum definitur: esse affectum contra naturam corpori alicui insidens. Fernel. Partheol. lib. 1. cap. 1. *Et tamen quod ortu & natura claudis sunt, claudos solent procreare, licet casu mutilati non item.* Argenter. in Art. medicin. Galen. comment. 2. *Similiter & podagrici: quia huiusmodi non purè personales sunt morbi: quanto magis, vitium animi & corporis tanquam in radice astractum per peccatum Rom. 3. 12.* <sup>d</sup> Rom. 3. 23. & 5. 12. *Omnes peccaverunt, & in Adam peccaverunt, quando omnes ille unus homo fuerat.* August. de peccat. meritis. lib. 1. c. 10. *Et ditiuntur gloria Dei: gloriam igitur Dei, omnes in illo habuerunt: Sed bonum depositum non sermaverunt. Origen. in Levit. 4.*

Ec flowed,

\* *Athanas. Serm. 3. in Arian. Nam quamquam Adam solus terra est formatus, fuisse tamen in eo etiam tum rationes successus posteritasque humani generis.*

*August. de peccat. meritis. lib. 2. cap. 4. Manes malum in carne nostra, non natura in qua diuinitus creatus est homo, sed vitio in quo voluntate prolapsus est.*

*Caluin. in Gen. 3. 6. Deus sicuti totam generis humani naturam in uno homine ornauerat, ita in eodem ipsam nudauit: iam uero ex quo in Adam corrupti sumus, non sustinemus alieni delicti penam, sed propria culpa rei sumus. Quia omnes ille uetus homo fueras. August.*

*August. de peccat. meritis. lib. 2. cap. 9. Et quare iustus non gignit iustum? Resp. Ex hoc quisque gignit, quod adhuc ueritatem trahit inter filios seculi, non ex hoc quod promittit in natiuitatem filios Dei: non carnaliter gignit quam iustus est.*

*Psalm. 51. 5. August. de peccator. meritis. et remissionis. Aut ex persona generali ipsius hominis, hoc dicit David: aut non uisique de fornicatione.*

*Coloss. 3. vers. 10.*

stowed, not onlie vpon the person, but \* on the nature of *Adam*, whereof all mankind <sup>f</sup> had interest in him. Whereby also the losse thereof, was a losse vnto *Adams* nature, and not vnto his person onlie. For as, if *Adam*, so soone as hee had sinned, had died the naturall death, the whole nature of man had bin destroyed, and there could haue beene no children, because there had beene no Parents: euen so the nature of all mankind in *Adam*, being corrupted not extinguished, must needes continue corrupted in his children, & because it was in him, as in the roote corrupted. So that what was the state of *Adam*, after his transgression, before he was restored; the same is the estate <sup>h</sup> of all men by nature, before they are restored: and <sup>i</sup> euerie child conceived, according to the course of nature, beginneth to be a sinner, so soone as hee beginneth to be a creature. It remaineth now to be considered, how far the image of God is perished in the nature of man through sinne. The Apostle seemeth to giue a perfect measure of the same, whereas he commandeth <sup>k</sup> to put on the new man, or that the man should be renewed in *righteousnes*, and *true holines*. That which is to be renewed, <sup>l</sup> is the image of God: that wherein it is to be renewed, is in *righteousnes*. Wherein hee speaketh of the image of God, as of a substance, and calleth it the man; as it is corrupted, the old man; as it is renewed, the new man: of the thing wherein it is to be renewed, as of a qualitie, which hee calleth *holines*, and therefore the contrarie wherein it was lost, was also a qualitie, which is *vnrighteousnes*. So

<sup>h</sup> *Ephes. 4. vers. 24.*

that



that this image indeed <sup>m</sup> is lost, not wholie, but in part, not in the substance, but in the quality; the substance of mans nature doth remaine, but it ceaseth to be a holie substance. Notwithstanding that in respect of the <sup>n</sup> substantiall parts of man, albeit hee be corrupted, hee is more excellent and more to be regarded, then any creature vpon the earth; because that therein the image of God remaineth in him. But the qualitie or forme thereof is perished, whereby the substance is miserablie defiled, both through the want of the good it <sup>o</sup> had, and thorough accessse of euill which it had not. Now the substance or matter (that I may so call it) of the image of God, within the soule, was the verie substance of the soule; the qualitie or forme thereof, was the holines that was therein, which it receiued from the diuine nature: wherefore when *Adam* and mankind in *Adam* <sup>p</sup> did die the death by forsaking God, <sup>y</sup> substance of the soule <sup>q</sup> remained, as the matter of this image; but the holines thereof is lost, and wickednes is come in place. This being in generall in the soule, is also in euerie power of the same. The wisdom albe it remaine as it were in substance, yet is it perished in the right forme, or proprietie there-

<sup>m</sup> *Iren. lib. 3. cap. 20.*  
*Vt quod prae-diximus in Adam, id est secundum imaginem & similitudinem esse Dei, hoc in Christo perciperemus.*

*Cyprian. lib. de bono patient. Si patientia Dei patris maneat in nobis, si similitudo diuina, quam peccato Adā perdidit, &c. In hoc sensu non male Origenes in Leu. H. 4. Abscissa imagine Dei, diaboli imaginem in se suscepisti. Quē vehementer afflūxit Epiphanius ut supra diximus.*

<sup>n</sup> *Gen. 9. 6. Caluin. in Gen. 9. 6. Si quis obijciat, imaginem Dei delesam esse: respondet, utique corruptus sit homo, manere tamen aliquid residuum, ut praeter non parua dignitate homo.*

<sup>o</sup> *Gen. 3. 7. 9.*

*Hose. 14. 2.*

*Chrysostom. Hom. in Gen. 17. Vbi es? Vnde*

*de tibi hoc accidit? Quis latro vel parietum perforator, sic simul omnes diuitiarum copias auferens, in tantam te inopiam induxit? P Tertul. Aut igitur Adam mortuus est, aut scriptura mentitur. August. de peccat. merit. lib. 1. cap. 16. Quando ergo peccauit Adam non obediens Deo, tunc eius corpus quamuis esset animale atque mortale perdidit gratiam, qua eius anime, omni ex parte obediebat: tunc ille exiit bestialis motus: tunc morbo quidam stabilitate atque amissa, per mutabilitatem atque avari ierit in mortem. Quamuis ergo annos multos postea vixeret: illo tamen die mori ceperet, quo mortis legem acceperunt. Gregor. lib. 6. epist. 1. & Cyril. Alexand. dialog. de ador. in Sp. Imperii pman Spiritum sanctum in animam esse transmutatum, & in hominis transisse naturam. Verum id quod conditum est, ineffabili virtute animabatur, doneque spiritus statim ornabatur, non enim aliter diuine imaginis capaces sumus nos. Bernard. Sermon. de annunc. 1. Et similitudo quidem perijt, veruntamen in imagine pertransit homo. Imago siquidem, in gehenna ipsa vti poteris, non exurit, ardere sed non deleri.*

<sup>a</sup> Athanas. Serm. 3. in  
Arian. Nam quan-  
quam Adam solus è  
terra est formatus, fue-  
re tamen in eo etiam  
tunc rationes succes-  
sionis posteritasque  
humani generis.

August. de peccat. me-  
rit. lib. 2. cap. 4. Manes  
malum in carne no-  
stra, nõ natura in qua  
diuinitus creatus est  
homo, sed vitio in quo  
voluntate prolapsus est.

<sup>f</sup> Calvin. in Gen. 3. 6.  
Deus sicuti totam ge-  
neris humani naturã  
in uno homine orna-  
uerat, ita in eodem ip-  
sam nudauit: iam ve-  
rò ex quo in Adam  
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suffinemus alieni de-  
licti penam, sed pro-  
pria culpa rei sumus.  
¶ Quia omnes ille u-  
nus homo fueras. Au-  
gust.

<sup>h</sup> August. de peccat.  
merit. lib. 2. cap. 9. Es  
quare iustus non gignit  
iustum? Resp. Ex  
hoc quisque gignit,  
quod adhuc uersutum  
erabit inter filios se-  
culi, non ex hoc quod  
promittit in natiuita-  
tem filios Dei: non  
carnaliter gignit qua  
iustus est.

<sup>i</sup> Psal. 115. August.  
de peccator. merit. &  
remiss. Aut ex persona  
generali ipsius hominis, hoc dicit David: aut non usque de fornicatione.

<sup>k</sup> Coloss. 3. vers. 10.

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<sup>l</sup> Ephes. 4. vers. 24.

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<sup>1</sup> *Dent.* 32. 28.

*Jerem.* 8. 9.

*Lastian.* lib. 1. cap. 1.

Magno & excellenti ingenio viri, cum se doctrina penitus didicissent, quicquid laboris poterat impendi, contemptis omnibus & publicis & privatis actionibus, ad inquirenda veritatis studium contulerunt. Sed neque adepti sunt id quod volebant, & operam simul & industriam perdidērunt: quia veritas, id est, arcantum summi Dei, qui fecit omnia, ingenio ac proprijs nō potest sensibus comprehendi.

<sup>1</sup> *Jerem.* 4. 22.

<sup>2</sup> *Jerem.* 10. 23.

<sup>2</sup> *Cor.* 3. 5. *Phil.* 3. 13.

*Concil.* Arausican. c. 4.

Si quis ut à peccato purgemur, voluntatem nostram Deum expectare contendit: non etiam ut purgari velimus, per sancti spiritus infusionē & operationē in nos fieri conficietur, resistit ipsi spiritui sancto, dicenti per Salomonem, preparatur voluntas à Domino. *Prou.* 16. 1. *August.* de Spir. & lit. cap. 30. Homines cum serui sint peccati, quid se iactant de libero arbitrio? A quo enim quis devictus est, huic & servus additus est. Si autem liberati sunt, quid se iactant velut de opere proprio & gloriantur quasi non acceperint. Duo igitur statimur cum verbo Dei, & patrum consensu: Homini inesse liberum arbitrium, sed ut est corruptum destituitur bono, unde non potest bonum appetere, nam quia iniustum est & impium, impia queris. Secundo, non esse liberum ad appetendum bonum, sed servum, nisi à Domino liberetur: liberata verò voluntate, non esse inutile instrumentum, neque instar lapidis insensati ut loquitur *August.* de peccat. & remiss. lib. 2. cap. 5. Sed mota moves, & liberata à possessione Satana, liberè appetit quod bonum est, in quantum gratia adiuvatur. <sup>3</sup> *Ioh.* 8. 44. <sup>4</sup> *Eccles.* 8. 11. *Galar.* 5. 19. *Ephes.* 4. 26. 31. <sup>5</sup> *Psal.* 139. 14. <sup>6</sup> *Jerem.* 2. 19. <sup>7</sup> *Iames* 1. 17. <sup>8</sup> *Jerem.* 4. 22. <sup>9</sup> *Rom.* 8. vers. 6.

of; all holines of wisdome in the nature of man <sup>1</sup> is lost, all knowledge how to serue the Lord; that originall deformitie hath made mans wisdome wholly sinful; the force of which corruption is also such, that in the verie act or substance of wisedome, albeit it be euill, yet it hath decaied that euill wisdome <sup>2</sup> in man, in that part wherein it commeth neereſt vnto goodnes; & increased it in that, wherein it is y fittest instrument of sinne. The will also remaineth in act or substance as before, and as it was free before in election, so doth it still continue free: but the holines thereof is perished, whereby <sup>3</sup> it willeth alway euill, and lusteth of it selfe <sup>4</sup> to be an enemie to good. The affections also doe remaine the same in substance, but altered in qualitie <sup>5</sup> from goodnesse vnto euill. Lastlie, the bodie albeit it remaine the same both in proportion and in substance, wherein it doth <sup>6</sup> wonderouſlie set forth the wisedome of the Lord; yet is it in the beautie and strength thereof, the aptest instrument of the soule to sinne. Adam therefore by falling away <sup>7</sup> from the God of holinesse, by his rebellion; lost that holines <sup>8</sup> which from him he had receiued: whereby although hee continued a man, yet hee remained a wicked man: his wisedome remained wise vnto <sup>9</sup> euill, but to goodnes, <sup>10</sup> foolish-

nesse.

neffe. His will <sup>d</sup> at libertie of choosfing euill, but <sup>d</sup> *Isai. 65. 12.*  
<sup>e</sup> could not choofe goodnes, because the goodnesse <sup>e</sup> *Gen. 11. 6.*  
of it felfe was perished, by <sup>f</sup> choosfing euill. His af- <sup>f</sup> *Iere. 31. 18. Iob. 15. 5.*  
fections which were created to delight in goodnes, <sup>f</sup> *Fulgent. ad Mon. li. x*  
to hate iniquitie; forasmuch as they were chaunged <sup>c. 17. A Domino quip-</sup>  
from goodnes into euill; became wholie to delight <sup>pe bono dissentiens, &</sup>  
in euill, but not in goodnes. And because hee had <sup>seruo malo cōsentiens,</sup>  
thus defiled the image of his holines, he euerie way <sup>male voluntaria esse-</sup>  
deserued the second death. Now such as *Adam* was, <sup>lum plenum adipisci</sup>  
as faith the Scripture, such a one begat hee <sup>non posuit: quia ipsa</sup>  
whom he begat in his owne image and simillitude: <sup>malitia voluntaria a</sup>  
and such <sup>h</sup> are begotten at the sonnes of *Adam*, whe- <sup>Deo non fuit,</sup>  
ther they wil take notice therof <sup>i</sup> to repētance & a- <sup>e</sup> *Contra Seshianos.*  
mendment of life, or either are ignorant, or wil wil- <sup>Qui Sethum ad ima-</sup>  
fullie be <sup>k</sup> ignorant of the same. This corruption is <sup>ginem Dei contendunt</sup>  
called in the Scripture <sup>l</sup> concupiscence and <sup>m</sup> lust, <sup>genitum perfectum.</sup>  
and of interpreters <sup>n</sup> originall sinne. Which is, the <sup>Epiphan. Hares. 39.</sup>  
deprauation <sup>o</sup> or defiling of the nature of man in <sup>August. Hares. 19.</sup>  
*Adam*, continuing in the same nature by propaga- <sup>k</sup> *Psalm. 51. 5.*  
tion <sup>p</sup> as it were an inheritance of birth: whereby a <sup>Rom. 5. 12.</sup>  
man so soone as hee is begotten <sup>q</sup> is defiled, both <sup>i</sup> *Rom. 7. 7.*  
with <sup>r</sup> defect of goodnes, and accessse <sup>t</sup> of euill, <sup>Galat. 3. 24.</sup>  
and thereby is made <sup>s</sup> a childe of wrath; and when <sup>k</sup> *As the Iewes, Pe-*  
he performeth either thought, word or deed, the <sup>lagias, and Papists.</sup>  
same in nature is wicked and defiled, <sup>u</sup> because it <sup>l</sup> *Iam. 1. 14.*  
proceederh from the same wicked fountaine of vn- <sup>m</sup> *Rom. 7. 7.*  
cleannes. Thus doth the Scripture declare our sick- <sup>n</sup> *Augustine, and af-*  
nes, that we might <sup>x</sup> flie to the phisition Iesus Christ. <sup>ter him, others.</sup>  
<sup>credere in Deū, aut operari propter Deū, quod bonū esse possit; nisi gratia eum & diuina misericordia</sup>  
<sup>preuenerit. August. lib. de pradeſt. cap. 1. Vitiata radice macula ita propaginis traduce per gene-</sup>  
<sup>rationū sarmēta diffusa est, ut nec infans quidem unius diei a culpa sit primæ prauaricationis alio-</sup>  
<sup>quin, nisi per indebitam saluatoris gratiam fueris liberatus. Bern. Sermon. in 4. feriā Heb. pent. Duo</sup>  
<sup>nobis in hereditatem reliquit ille uetus Adam, qui fugit a facie Dei, laborem; scilicet & dolorem:</sup>  
<sup>Laborem in actione, dolorem in passione. Isai. 48. 8. Rom. 3. 23. Gen. 3. 7. Eccles. 7. 31.</sup>  
<sup>Epheſ. 2. 3. Rom. 6. 3. 2. Iob. 14. 4. Psalm. 51. 5. 7. Galat. 3. 24.</sup>



## Question 2. verse 4.

To what purpose doth the Scripture so accurately describe the succession, age, death of the Patriarkes?



Or the confirmation of the godlie in many points of necessarie doctrine. First, that the world was euer governed by the prouidence <sup>a</sup> of God, which most manifestlie appeareth in the reward of righteous *Henoch*, and the punishment of cruell *Caine*. Secondlie, that the Lord had <sup>b</sup> euermore a speciall care of his Church, and the continuance of true religion; for in as much as these were <sup>c</sup> righteous men, and Prophets, and <sup>d</sup> *Preachers of righteousness* as the Scripture witnesseth, and it cannot be esteemed but that <sup>e</sup> *Adam* continuing vntill the fixe and fiftieth yeare of the life of *Lamech*, the father of *Noah*, he did continuallie instruct and preach vnto his posteritie, of the estate of the creation; of his own disobedience, and the punishment thereof; of the promise made of the life to come, & such other doctrines conuenient for the time: So that these fathers continued together as noble witnesses of the truth of God; diuers of them <sup>f</sup> vntill the building of the Arke, and some vntill the com-

<sup>a</sup> Psal. 9. 16. 17. 18.  
Zephani. 3. 5. 6. 7. &c.  
<sup>b</sup> Isai. 50. 2. & 59. 21.  
<sup>c</sup> Vers. 22. 29. & 6. 9.  
<sup>d</sup> 1. Pet. 3. 19. 20. &  
2. Pet. 2. 5. Iude 14.  
*August. contr. Faust. lib. 4. cap. 2. Intelligebant enim remelante sibi Spiritu Dei, quid illi tempore congrueret, & quibus modis Deus per illas omnes res gestas et dicta (præta ceremonias & promissa, loquitur enim de populo sub lege, sed quanto illis, patres magis de quibus loquimur?) futura signanda & pronuntianda decerneret, magisque desiderium eorum de nouo testamento erat, sed præsens functio corporalis, ad significanda noua ventura pollicitationibus veteribus præbatur. Ita illorum hominum non tantum lingua, sed & vita prophetica fuit. <sup>e</sup> Quid enim, non sapientes & statuas fuisse credamus, hunc & alios de quorum rebus gestis scriptura non meminit? & sanctos fuisse, & non sancte viuisse; aut sanctos & prophetas, & non docuisse? <sup>f</sup> Enoch, Kenan, Mahalaleel, Jared, &c. liued all of them, after the birth of *Noah*: *Lamech* died but fīue yeeres before the drowning of the world: *Methuselah* died the very yeere wherein the flood came: as appeareth by the computation of yeeres in the text: and *Hierom. lib. Trad. Hebrae in Gen.**

ming

ming of the flood. Thirdlie, that the transgression of Adam brought death into the world, in which respect it is reported of them all: *they died*. Fourthlie, although the Lord long time deferre his<sup>h</sup> anger, as hee did the bodilie death from Adam nine hundred and thirty yeares; or that the comming of our Sauour vnto iudgement, hath bin now as it were deferred these sixteene hundred yeares: yet howsoeuer the wicked <sup>i</sup> slumber because he tarrieth long, and wil not <sup>k</sup> waite to receiue him at his comming: as it happened vnto Adam and all his children, that the word of God was in euerie <sup>l</sup> tittle thereof fulfilled; so shall it be vnto vs, in mercy to the iust, in vengeance to the wicked, and the Lord <sup>m</sup> assuredly will come, and blessed are those whom at his comming he shall finde prepared. Fifthlie, that they enioyed the same promises, and looked for the resurrection of their bodies; for confirmation <sup>n</sup> whereof, the Lord tooke vp *Enoch* from among them next after the death of Adam, the rest of the fathers being yet aliue. Sixthlie, in the manner of description of their age and death, such plainnes of speech is vsed, in the number of yeares, that a child may count them on his fingers: to the end we might neither

*¶ Rom. 5. 12. August. lib. de Pradeff. cap. 3. Qui peccatum originale negat, negat nos esse mortales.*

*¶ Bernard. Serm. in Iob. 5. 19. Es si Adam pro morsu pomi venisti mortuus es cum posses vis, & fugiebat a facie Dei: quo nos post tanta flagitia fugiemus in die iudicii? & quid possit tanta facinora presumimus?*

*¶ Psal. 103. 8. 9.*

*2. Pet. 3. 9.*

*¶ Matih. 25. 5.*

*¶ Matih. 24. 42.*

*¶ Luc. 6. 17.*

*¶ Remel. 22. 20.*

*¶ Cyprian lib. de Resur. Resurrectio quidem communis est, & ante tribunal Christi, necesse est in corpore iustos florere & impios flori. Dei hoc dictum est iustitia, ut pietas & impietas, debitis stipendijs donarentur. & qui finem habere con-*

*uolunt in panis; & qui gloriantur summi in cruce, & crucis suo regnantes; beati fierent perueniens participes. Non sunt participes huius gaudij, quos damna ambicio: non potest furiosus habens loculos paschilibus solennijs interesse; nihil proditor & veditor magistrum, fermentator profanus commune habet cum azymis: omnis immundus in anima, ad esum huius agni prohibetur accedere: nulla ad hanc letitiam perfidia recipitur; omnis malignitas excluditur. Hieron. epist. ad Heliodor. Potentissimi quondam reges, nudo latere palpitabant. Adducitur cum suis stultus Plato discipulis, tunc Aristoteles argumenta non proderunt, quando venies ille filius pauperule quæstuarie indicatus fuit; serva. Idem Comment. in Matih. 25. Quoties diem illum considero, toto corpore contremisco, suo enim comedo, siue bibo, siue aliquid aliud facio, semper videtur illa inha terribilis sonare in auribus meis: surge mortui & venite ad iudicium. ¶ Gen. 3. 15. Heb. 11. 2. 5. ¶ Iob. 29. 15. ¶ Iren. lib. 5. Quoniam quidem Enoch placens Deo, in quo placuit corpore translatus est, translationem iustorum præmonstrans. Tertul. lib. de Resurrect. ¶ After fiftie yeeres.*

wander

\* For by this computation wee are sure, there were frō the creation to the flood, no more but 1656.yeeres.

† Clem. Alexand. in prorept. ad Gent. Audite qui estis longe, audite qui propē: nullus calatus est verbum, lux est communis. &c.

† Act. 17. 28.

Matth. 19. 26.

† Gen. 2. 7. & 3. 22.

August. de ciuit. Dei, lib. 13. cap. 20. Resurget quidem spiritalis corpus, & non tale quale fuit in primis hominibus, ante peccatum, qui licet morituri non essent nisi peccassent, alimentum autem ut homines viuebantur, &c. quoniam corpora licet sanis non ueterascerent, ut necessitate perducerentur ad mortem, qui statim ijs de ligno uitae praestabatur. &c.

† Rom. 5. 12. August. Enchirid. cap. 93. Nec prima mors, qua suum corpus anima relinquere cogitur, nec secunda, qua personale corpus animam relinquere non permittitur, homini accidisset si nemo peccasset. Bern. Sermon. de translat. Mari. Mors peccati parua peccatum causa mortis. ¶ For the very Heathen

confesse thus much of the power of God: Plato Cic. de nat. Deor. Dem regis ipse naturam. † Athanas. de Trin. dialog. 1. Item lib. de interpret. Psalm. Omnis quidem diuina scriptura magistra est uirtutis & uerae fidei. † As Irenaeus witnesseth of Policarpus, cited by Eusebium Histor. lib. 5. cap. 18. that when he heard any blasphemie, he would stop his eares and say: Good God vnto what times hast thou referred me, that I should heare such things! and would forsake the place wherein he happened to heare such wickednesse. † Plin. lib. 7. cap. 49. Solin. polyhist. cap. 3. Et Varro, ut refertur. Lactant. lib. 2. cap. 13. Sic facta hominis uita est temporalis, sed tamen longa, quae in mille annos propagaretur. Quod diuinis literis proditum, cum Varro non ignorasset, argumentari mixtus est, cur putarentur antiqui mille annos uixisse. Ait enim apud Aegyptios pro annis menses haberi: quod perspicuo falsum est. Nemo enim tunc millesimum annum transgressus est. Nunc uero qui ad centesimum perueniunt quod sit sepius mille certe & ducentis mensibus uidentur.

God,

God, or worse then heathen <sup>c</sup> denying the power of God; or els <sup>d</sup> extremelie ignorant, and vnexpert in the Scriptures. As wee doe call the space of twelue months, or thirteene courses of the moone, (in which the sunne returneth to the same point of heauen exactlie, from which it did proceed) by the name of a yeare in our English tongue: so doe they by the name *Shanah*, <sup>e</sup> vnderstand the same space of time, in the Hebrue language of the Scripture. The circuite of the moone, which commonlie wee tearme a month, is called of them *Chodesh*, <sup>f</sup> neither are these names peruerted, or the one of them taken to signifie the other, in anie place of the word of God: whereby it is euident that a yeare of the life of these Patriarkes was no lesse space of time, then we <sup>g</sup> account it (forasmuch as the Scripture numbred not the months, but yeares of the Patriarkes liues, & saith they liued so many yeares, not months of time) nor their age of life more short then so manie hundreth yeares. Neither neede it seeme so straunge, or be thought <sup>h</sup> miraculous, for men of what absurdity would follow? *Seth* begat *Enosh* being an hundreth and fve yeeres old: that is, as they will haue it, but onely ten and sixe moneths. *Mahalaleel* but sixe yeere old and a halfe, by that computation, begat *Ired*. The Greekes (as it seemeth) marking this inconuenience, they adde in the Septuagint translation, to every one, an hundreth yeers: *Adam* (say they) being two hundred and thirtie yeere old, begat *Seth*: which number diuided by ten, is three and twentie: *Ired* 260. yeere olde begat *Enoch*, that is, at 26. But of one absurditie follow a thousand. First none of these, by that reckoning, liued 100. yeeres. Secondly, *Mesushelah* in this calculation, is reckoned to liue 14. yeers after the flood. But where was he? he was not in the Arke. Thirdly, *Abraham* is said to haue died an old man and full of daies, an hundred and seuentie fve yeere old; which by their account is but seuentene. But many of the very Heathen, haue acknowledged this truth of Scripture, as *Menestho*, *Berosus*, *Hiftiens*, *Hicronymus* *Aegyptius*, *Hesiodus*, *Hecateus*, *Nicholaus Damascenus* and other: cited by *Iosephus* *Antiq. lib. 1. cap. 4.* <sup>i</sup> חֹדֶשׁ חֹדֶשׁ *chodesh*, so renue, because in that space the Moone is renued, *Gen. 29. 14. Numb. 11. 2. Vide Lyran. comment. in Exod. 12.* <sup>g</sup> That is, 165. daies and one fourth part, or sixe houres. <sup>h</sup> Sicus Rabb. *Moses Ben Maimon & Rabb. Paulus Burgens. in Gen. Qui statunt: miraculo fuisse Dei, nec alijs omnino communicatum. Quem filium Maimonis, Rab. Moses Ben Nahmah, pro salubris ausis, satis acerbè flagellauit.*

<sup>1</sup> *Psal.* 90. 10.

*Exod.* 20. 12.

*Prov.* 3. 2.

<sup>2</sup> *Dem.* 28. 59. 61.

*Fernel lib. de temperam. cap. 3.* Quod mediocriter temperati diuissim; &c. Quanto disunctius, tanto citius dissoluiuntur. In this respect Philisians say: *Plures perire gula quam gladio*; More dye by surfeite then by the sword.

<sup>3</sup> *Iob.* 7. 1.

<sup>4</sup> *Dan.* 5. 23.

<sup>5</sup> *August. de ciuit. Dei lib. 15. cap. 9.* by like reason the stature of men decaieith.

<sup>6</sup> *Saluian. de Pronid. lib. 3.* Humana omnia dicta argumentis & testibus egent: Dei autem sermo, ipse sibi testis est: quia necesse est, quicquid incorrupta veritas loquuntur, incorruptum sit testimonium veritatis.

<sup>7</sup> *August. de Gen. contra Manich. lib. 1. c. 2.* Dicenti, quare Deus faceret calum & ter-

ram, respondendum est: quia voluit. Voluntas enim Dei causa est cali & terra, & ideo maior est voluntas Dei quam calum & terra; qui autem dicis, quare voluit facere, maius aliquid queris, quam est voluntas Dei: nihil autem maius inueniri potest. Compescas ergo se humana temeritas, & id quod non est non queras, ne id quod est non inuenias. <sup>8</sup> *Ioseph. Antiq. lib. 1. c. 4.* Dei recens sum opificiū, &c. Quocunq; enim morbo pater cum generat tenetur, eum semine transferre in prolem; ita ut parentibus liberi succedant non minus morborum quam possessionum heredes. *Fernel lib. de morbor. caus. cap. 11.* Bene igitur agi potuit cum rebus humanis, si sani tantum parentes gignerent. *Fuchius.* <sup>9</sup> *Ioseph. Antiq. lib. 1. cap. 4.* <sup>10</sup> *Hieron. contr. Iouin. lib. 2.* Nemo vno ani duobus cibis usq; vilibus, usque ad inflationem ventris oneratur.

those times to liue nine hundred yeares. For as it is of <sup>1</sup> nature, whereto the Lord doth adde his blessing, that maketh men long liued now (as we account it) and either some naturall <sup>2</sup> imperfection, or outward violence, which the Lord (who numbred the dayes of <sup>1</sup> men, and in whose hand <sup>3</sup> their life and breath remaineth) disposeth of, by which men die, before they come to perfect age: so was it of <sup>4</sup> nature, thorough the goodnes of God to them, that then prolonged life; and is of the wisdom of the Lord for the disposition of his counsailes, for our sinnes, and the weakenes of our bodies, that we cannot now liue so long as they. And if any shall demaund, whether anie sufficient cause in reason may be yeelded of the same: Although the truth of God be to be receiued <sup>5</sup> for it owne authoritie; yet besides, there may be giuen reasons manifold. First, the will and pleasure of the Lord <sup>6</sup> as the cause of causes. Secondlie, the excellent and sound temperature of the bodies of men, as comming latelie from the shop of Gods handie workmanship, neither wasted <sup>7</sup> with successio of sicknesses, nor weakened with diseases, was more strong to continue in longer life, and better able to resist things contrarie to health. Thirdlie, because they were <sup>8</sup> of temperate and sober diet, not giuen so much <sup>9</sup> to fleshlie

appetite,



appetite, nor mixing their meat with such varieties, but content <sup>a</sup> with simple food, which the abundance of the earth brought forth vnto thē. Fourthlie, because the fruits of the earth were much more nourishable and healthfull <sup>a</sup> before the flood, then afterward they were, either thorough the waters of the sea, bringing barrennes and saltnes to the earth, and to the fruits thereof; or for that the Lord had giuen vnto man more libertie of food, the fruite of the field was not so necessarie. Neuerthelesse whoeuer shall be moued with probabilities or reasons, or authorities of men, rather then with the certaine authoritie of the Scriptures, cannot thereby be <sup>a</sup> established in faith, because hee refuseth to be taught of God.

<sup>a</sup> *Anton quest. orbo-*  
*dox. in oper. Instin.*  
*Martyr. quest. 119.*  
*Per spicuum est neque*  
*Abelē ita panisse gre-*  
*gem vs non ederet lac*  
*regis eius, neque Cai-*  
*num ita coluisse terrā,*  
*vs non ederet fruges*  
*eius.*  
*Chrysost. Hom. 27. in*  
*Gen. 9.*  
<sup>a</sup> See farther in the  
second and third  
question of the 9.  
chapter.  
<sup>a</sup> *Isai. 7. 9.*  
*Rom. 10. 17.*  
*Heb. 11. 3.*

Question 3. verse 22.

What meaneth this: *Enoch walked with God?*

**H**is godlie Patriarch is by three arguments commended in the Scripture. First, <sup>a</sup> that <sup>a</sup> *he walked with God.* Secondlie, that <sup>b</sup> he was <sup>b</sup> *a Prophet.* Thirdlie, <sup>c</sup> that God tooke him away that he <sup>c</sup> *should not see death.* To walke with God, is the same, as to walke <sup>d</sup> before God, or to walke in the <sup>e</sup> law and commaundements of God; which is to say: in his <sup>f</sup> walking, and his waies, in his <sup>g</sup> conscience, <sup>g</sup> *in conspectu suo, &c.*  
*Agens Propheta sub*  
*iudice & scrutatore*  
*cordium Deo, in custodia mandatorum testimoniorumque Dei permanet: non vias seculi, non vias*  
*visionum & impietatis incedit. Nam quodcumque vias sue iter egerit, adeo tam probabile tamq̃,*  
*innocens agit, ut conspectu Dei dignum sit, &c.* <sup>a</sup> *Luc. 1. 6.* <sup>b</sup> *Psal. 119. 59. & 139. 17. 18.*  
*Isai. 8. 13.* <sup>c</sup> *Act. 24. 16.*

<sup>b</sup> Psal. 139. 4.

Heb. 11. 27.

Hieron. cont. Pelagi-  
an. dial. 2. *Ut nun-  
quam secutus sis, sed  
omni observantia cu-  
stodias cor tuum: ut  
consideres, &c.*

<sup>c</sup> Isai. 66. 1.

Jerem. 23. 24.

<sup>d</sup> Psal. 7. 9. & 139. 3.

<sup>e</sup> Psal. 10. 5.

<sup>f</sup> Job. 39. 20. Plin.  
lib. 10. cap. 1. *mira e-  
orum stoliditas, cum  
colla frutice occulta-  
rint latere se existi-  
mantium: cum ipsal-  
titudinem equis in-  
sidetis equo pre mag-  
nitudine excedunt.*

<sup>g</sup> Gen. 4. 16.

<sup>h</sup> Psal. 5. 4.

<sup>i</sup> Gen. 12. 12.

<sup>j</sup> Sam. 1. 4.

<sup>k</sup> Joh. 2. 3. 4.

<sup>l</sup> Matth. 26. 72.

<sup>m</sup> Eccles. 7. 22.

<sup>n</sup> Rom. 3. 19.

<sup>o</sup> Gen. 6. 9. *וְיִתְחַבֵּר יוֹחָנָן  
halec, ut est in con-  
iugatione hithpael,  
significat, quod sese  
composuit ad ambu-  
landum cum Deo. Vel  
ut scriptura loquitur:  
apposuit cor: he set  
his heart to secke  
God.)*

<sup>p</sup> Gen. 9. 21.

<sup>q</sup> Psal. 119. 106. *Ast 11. 23. Ambros. comment. in Luc. cap. 9. Dominus non obsequiorum spe-  
ciem, sed puritatem querit affectus. August. lib. confess. 8. cap. 8. Nam non solum ire, verum etiam  
peruenire illuc, nihil aliud erat quam velle ire; sed velle fortiter & integrè, non semisauciam hac  
atque hac iactare voluntatem, parte assurgente cum alia parte cadente, luciane. Hebr. 11. 13.*

<sup>r</sup> Vers. 22. & 24. <sup>s</sup> Nehem. 7. 3. <sup>t</sup> 2. Tim. 2. 5. 6.

words, and deedes; to haue the Lord and his com-  
mandement with him, or <sup>b</sup> before his eyes. The  
verie wicked cannot but walke with God, in respect  
of his <sup>i</sup> presence, who filleth heauen and earth, and  
searcheth out <sup>k</sup> their words, their actions, and the  
secret corners of their hearts; yet because his iudge-  
ments <sup>l</sup> are farre above out of their sight, and they as  
foolish as the <sup>m</sup> Ostriche or the woodcocke, doe  
thinke themselues are hid, because they see not him;  
they are not said to walke with God, but rather <sup>n</sup> to  
depart out of his presence. But it may seeme, that to  
walke with God is to be voide of sinne, forasmuch  
as he was taken up, and the Scripture witnesseth, that  
no vnrighteous person <sup>o</sup> shall inherite the king-  
dome of God: It doth not signifie to be voide in  
act, from sinne; for the Scriptures plainly teach, as  
well by <sup>p</sup> example as by <sup>q</sup> testimonie, that no man  
is voide of the act of sinne: yea rather the contrarie  
is plaine by *Noah*, who is <sup>r</sup> also said to walke with  
God, notwithstanding he is <sup>s</sup> spotted with that in-  
famous sinne of drunkennes. Wherefore to walke  
with God, doth not signifie to be voide of sinne, but  
<sup>t</sup> with a purpose of hart to auoide sinne. In which  
respect, albeit the rest of the Fathers, whose genea-  
logie is reckoned <sup>u</sup> being godly men, did also walke  
with God: yet of *Enoch*, <sup>v</sup> it is expessed and <sup>x</sup> repea-  
ted, either because the <sup>y</sup> spirit of regeneration was  
more excellent in him, or that his labours might  
be commended, forasmuch as so noble a <sup>z</sup> reward

is testified. *Enoch walked with God after he begat Methusala.* Before he begat *Methusala*, saith <sup>a</sup> one of the Church of Rome, being an infamous and wicked person, he afterward repented. Why should so fond a gesse be vttered, if it were not to bouldster vp the praise of single life beyond the boundes of Scripture: perhaps then afterward, he forsooke the fellowship of his wife (as they <sup>b</sup> affirme that *Peter* did) & liued a virgin: *No, no* (saith <sup>c</sup> Chrysostome) *let married men & wiues attend. Neither let them thinke that marriage is anie cause, why they should the lesse please God: for therefore doth the diuine Scripture repeate it once, and againe, least anie man should thinke wedlocke a let to vertue.* A little after. *For if marriage (beloued) and the bringing vp of children, were a hindrance in the way of vertue, the Lord of all things would not haue coupled it with this our life, to hurt vs in temporall and necessarie things belonging vnto life.* But because, it is not onlie no stoppe from seruing God, if wee will soberlie vse the same, but bringeth great consolation, whilest it doth re-  
 presse the raging lust of nature, neither doth suffer vs to be tossed with temptations as in the sea, but doth cause that our ship may come safe into the harbour, therfore the Lord of all things hath giuen this consolation to mankind. Obser. They onlie please the <sup>d</sup> Lord, which walke with God: that is, which are not <sup>e</sup> double harted, but doe <sup>f</sup> lay their harts open before the Lord: which <sup>g</sup> belecue his promises, & indeuour to keepe

<sup>a</sup> Procopius Gaz. in Gen. 5. Improbum & flagitiosum, antea natum Methusalem: Et istud audez coniectare, ne viro coniugato tantum præconium cum scripsurus ascriberet.

<sup>b</sup> Nicophor. Histor. Eccles. lib. 1.

Et prorsus suspendum est discernere quam inespè Philosophantur huiusmodi virginittas assertores: Methusalem (inquit Scriptura) vixit centum octoginta septem annos, & genuit Lamech. Methusalem qui tandem in virginittate permansit, videtur fuisse vir magnæ deuotionis inquit Carthusian. in Gen. 5. Huic satisfacere potest August. de ciuit. Dei, lib. 15. c. 20. Qui ex hoc mouetur, inquit, memineris, duobus modis istam solutam esse questionem: aut de sera puertate, portione tã longa vitæ; aut de filiis qui commemorantur in generationibus, quod non fuerint primogeniti.

<sup>c</sup> Hom. in Gen. 21. Audiant mariti & uxores, & discant infli virtutem: nec putent nuptias in causa esse, quo minus quis Deo placeat: nam idcirco diuina scriptura semel atque iterum id significauit, dicens, genuit Methusala & tunc placuit, & idem ingeminat & repetit dicens, & placuit postquam genuit, nequis arbitretur obstaculum virtutis esse coniugium, &c. <sup>d</sup> Psalm. 5. 4. 5. 6. Isai. 58. 5. 6. Micah. 6. 6. 7. 8. <sup>e</sup> 1. Chron. 12. 33. Act. 8. 21. Iam. 1. 8. & 4. 7. Rel. 3. 2. 15. <sup>f</sup> Psalm. 139. vers. 23. <sup>g</sup> Act. 24. 14. Heb. 11. 5.

b *Act. 24. 16.*2. *Cor. 1. 12.*i *Psalm. 8. 4. 7.**Ephes. 4. 15.*

*August. de verb. Apostol. Serm. 15. Quid est ambulare? Breuiter dico, proficere, ne forte non intelligatis, & pigri ambuletis.*

i *Deut. 7. 7. 8.**Rom. 9. 11.*m *Rom. 4. vers. 10.**Galat. 5. 6. Iustin.*

*Mart. Dialog. cum Triff. Vos quidem (Iudei) carnem circumcisi, circumcisione nostra indigetis, nos vero hanc habentes nihil vestra illa habemus opus. Si namque necessaria esses, sicut existimatis, non praputiatum Deus finxisset Adami, neque complacitum illi fuisset praputium Enoch, qui non inuentus est, &c.* *1. Corinth. 7. 17. 20. 24. Chrysostom. Homil. in Hebra. 7. in Moral. Nam & beatitudines quae a Christo dicuntur, non monachis tantum dicte sunt: aliquando totus mundus periret, & accusabimus crudelitatem Dei. Si vero beatitudines solis monachis dicte sunt: secularem autem hominem, impossibile est eas implere; cum ipse nuptias inisset, ipse ergo omnes perdidit. Si autem aliqui impediti sunt ex nuptiis, sciatis quoniam non nuptiae illis impedimentum fuerunt, sed voluntas, quae male viuitur nuptiis. Nam neque vinum facit ebrietatem, sed mala voluntas & excessus moderationis. Vere cum moderatione nuptiis, & primus eris in regno. Anselm. in Rom. 5. Opus hoc castum in coniuge non habet culpam, sed origo peccati trahit secum debitam poenam.* *Act. 10. 35. In annot. Epist. Iud.*

their <sup>b</sup> consciences pure toward God, and toward men, Secondlie, the godlie in this life doe <sup>i</sup> alwaies increase in godlinesse, in knowledge, faith, experience, obedience, &c. For by <sup>k</sup> walking is signified a going forward. Thirdlie, God giueth his graces without respect of <sup>l</sup> persons or callings: Neither <sup>m</sup> circumcision auaieth, neither vncircumcision, neither <sup>n</sup> marriage nor single life: but <sup>o</sup> euery one that feareth God and worketh righteousnes, is accepted of him. The second prerogatiue of Enoch shall be remembred in his <sup>p</sup> place.

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Question 4. verse 24.

What meaneth this: *He was no more seene, for God tooke him away?*

<sup>a</sup> *Aben Ezra in Comment. 5. Gen. & alij. David Kimchi affirmeth the same of Eliab.*

<sup>b</sup> *Gen. 42. 36.**Ierem. 33. 15.*

He Hebrues <sup>a</sup> doe thus interpret it: (*uenenu*) & non ipse, and he (was) not: that is say they, he continued not in life, he died: for so the same words doe signifie in other places of <sup>b</sup> the Scripture. But the holy Ghost is worthie to be his

his owne interpreter : who saith ; <sup>c</sup> by faith *Henoch* was taken away, that he should not see death : therefore he was taken away and died not. And no meruaile is it <sup>d</sup> that these Hebrue Doctours should crosse the authoritie of the Scriptures of the new Testament : forasmuch as they <sup>e</sup> are such deadlie enemies vnto the crosse of Christ . But it seemeth straunge that anie Christian writer <sup>f</sup> could doubt, that hee was taken away, and saw not death, seeing the same is so manifestlie expressed. Some perhaps will curiously demaund what became of *Henoch*, seeing the Scripture saith he was no more seene : Wee ought with faith to receiue the doctrine expressed in the Scripture, & not with curiositie to search for that which is not reuealed in the same. This matter notwithstanding may lawfullie be demaunded <sup>h</sup> so far as it maketh for increase of faith, and ought to be answered, so farre as the Scriptures do teach the same; so as, we are found therein <sup>i</sup> to search the Scriptures, not mens idle inuentions out of Scripture. The spirit of God doth testifie of the departure of *Henoch*, two points to bee considered. First, that hee was not, that he appeared not, or was seene no more of men. Of which it were impudencie, as <sup>k</sup> one verie well noteth, not to acknowledge some extraordinary matter: for of all the rest, in all the generations it is plainlie deliuered, *they died*: onelie of *Henoch*, hee was no more seene. Perhaps that is spoken, to shew that men knew not what was become of him, like as histories report <sup>l</sup> of *Romulus*, <sup>1</sup> Tit. Linius Decad. 1.

lib. 1. Subito corrua tempestas cum magno fragore tonitribusq; tam denso regem operuit nimbo, ut conspectum eius cōcioni abstuleris, nec deinde in terris *Romulus* fuit. Idem *Iulius* Obsequens prodig. lib. 1. cap. 1. L. Florus lib. 1. cap. 1. Alij tamen a senatu secreto interfectum testantur : ut Plutarch. in uita *Romuli*.

of

<sup>c</sup> Heb. xi. 5. And they that saw death, in the phrase of Scripture, dyed : according as *Luc. 2. 26. Math. 16. 28.*

<sup>d</sup> Rom. 11. 28.

<sup>e</sup> Math. 28. 13.

<sup>f</sup> Act. 4. 16. 17. Hierom.

comments. in *Isai. 18.*

lib. 5. Iudei in principio fidei Christiana

ad totas gentes epistolas miserunt, ne susci-

perens passionē Christi, & miserunt usque

ad Aethiopiā & occidentalem plagam, totumque orbem huius

blasphemia diffensionē complauerunt.

<sup>g</sup> Olearius in Gen. 5.

<sup>h</sup> Chrysostom. Hom. in

Gen. 21. Discas non

cōuenire humano mē-

tibus, curiosius ea qua

à Deo sunt explorare,

sed credere his que dicuntur.

<sup>i</sup> 1. Cor. 15. 35. and

contrary, not. 1. Tim.

1. 4. & 2. Tim. 2. 29.

<sup>k</sup> Tit. 3. 9.

<sup>l</sup> Iohn 5. 39.

<sup>m</sup> Calu. in Gen. 5. 24.

Impudenter ergo contentiosus eris, qui non

scabitur aliquid extraordinarium hic no-

sari.

<sup>n</sup> Tit. Linius Decad. 1.



<sup>m</sup> Laert. lib. 8. cap. 2. *Mane autem facto, ē somno excitatus ceteris, solus Empedocles repertus non est. Facta autem diligenti inquisitione, ē serui qui rogabantur unus adstans, qui affirmavit, se nocte media ingentem audisse vocem Empedoclem vocantem; tum verò sibi surrexisset, caelestem vidisse lucē & splendorem sedarum, nihil aliud. Interim Empedocles, quia fidem facere voluit, quod Deus effectus esset, in Aetna crateres se coniecit: agnitus verò, una ex crepidis aeris vi flamma & ardore reiecta.*  
<sup>n</sup> Pindarus C. Cassij liberius, rogatus à suo Domino ceruices praecidit; hunc verò post eam cadem nemo mortalium conspexit. Plut. in vit. M. Bruti.

<sup>o</sup> Epiphani. Hæres. 64. *Non est translatus & reliquus corpus aut*

*corporis partem. Si enim reliquit corpus vidit etiam mortem.* P. Helv. 11. 5. <sup>q</sup> Eccles. 12. 7. <sup>r</sup> Luc. 16. 23. <sup>s</sup> Gen. 6. 11. <sup>t</sup> Act. 7. 59. <sup>u</sup> πρὶν λαχὼν accipere. Gen. 22. Exod. 12. 4. <sup>v</sup> 2. King. 12. 8. Hæst. 2. 7. 16. Prou. 1. 3. <sup>w</sup> 2. King. 2. 11. <sup>x</sup> Iren. lib. 5. *Quoniam quidē Enoch placens Deo, in quo placuit corpore translatus est, translationem in formam premonstrans. Et Elias sicut erat in plasmatis substantia assumptus est, assumptionem prophetans: & nihil impedit eos corpus in translatione & assumptione eorum.* August. de peccato origin. lib. 2. cap. 23. *Vel cum queritur ubi sit nunc vel Elias vel Enoch, an ibi (scilicet in paradiso terrestri, ad quam sensentiam aliquantulum inclinatur August. de Gen. ad lit. li. 9. c. 7.) an alicubi alibi, quos tamen non dubitamus in quibus nati sumus corporibus vivere.* Epiphani. Hæres. 64. *Enoch cum corpore translatus non vidit mortem, in corpore enim vivens & spiritualiter ablatus, & non animaliter propter translationem: & quidem in corpore existens spiritualiter (id est spirituali corpore, 1. Cor. 15. 44.) Sed & de Elia similiter, quod assumptus est in curru igneo, & est adhuc in carne; carne autem spirituali & non opus habente ut per corpus mutietur. &c.*

taken

of <sup>m</sup> Empedocles, of <sup>n</sup> Pindarus, that no man living knew the manner of their death. To take such wicked conceit from the heart of men, the Scripture addeth: that the Lord receiued him. Whereof wee vndoubtedlie doe gather, that hee was receiued <sup>o</sup> into heauen, and there remaineth both soule and bodie. First, because hee died not, as the Scriptures <sup>p</sup> doe fullie testifie: wherefore there being no separation of soule and bodie, it is euident, whither the soule was taken, the bodie was also taken: but the soule <sup>q</sup> doth returne to God that gaue it, & <sup>r</sup> remaineth in <sup>y</sup> resting place of the faithful, vntill the <sup>t</sup> number of the righteous be fulfilled. Secondlie, like as Stephen at his martyrdome called on the Lord: <sup>v</sup> Lord Iesus receiue my spirit, so it is affirmed in this place, that the Lord receiued (for so <sup>u</sup> the word doth most commonlie signifie, and is most often taken for in Scripture) him, that is not the spirit of Henoeh onelie, but Henoeh himselfe in spirit and bodie. Thirdlie, whither Eliah that excellent Prophet was translated, thither also was Henoeh this noble Patriarke receiued, before the floud. But Eliah <sup>x</sup> was carried vp into heauen, and there remaineth with the same bodie, in <sup>y</sup> which he was

taken vp; therefore *Enoch* was thither translated also. Neither was hee translated into that earthlie Paradise, whence *Adam* was expelled, which manie<sup>2</sup> of the Church of Rome doe so stiffie hold; for how should hee (poore man) haue escaped drowning, when <sup>a</sup> Paradise, and all places of the earth were couered with water, fifteene cubits aboue the highest <sup>b</sup> mountaine; except he had bin holpen by some of their<sup>c</sup> deuifed miracles? But some one peradventure will replie against this doctrine, by the words of our Sauour Christ: <sup>d</sup> *no man ascendeth vp to heauen, but he that descended from heauen, &c.* These words <sup>e</sup> in no respect are to be applied hereunto. Our Sauour in that place teacheth the doctrine of regeneration, which to make more plaine hee addeth: *no man ascendeth, &c.* that is (as S. <sup>f</sup> *Augustine* doth interpret it) it is the regeneration spirituall, as that men become heauenlie men of earthlie; which they cannot attaine, vnlesse they become the members of my bodie, that hee may ascend which hath descended, because none shall ascend, but hee which hath descended; taking his whole Church to be himselfe, whom the mystery & chieflie concerneth, *two, saith he, shall be one flesh.* Besides, it may be answered, he meaneth not by heauen, the place of

<sup>g</sup> *Gen. 7. 20. 22. August. de ciuit. Dei, lib. 15. cap. 27. & lib. 20. cap. 18. Nam & illo tempore perijisse dixit, qui tunc erat, mundum: nec solum orbem terræ, verum etiam cælos quos utique istos aëros intelligimus, quorum locum ac spatium, tunc aqua crescendo superauerat.* <sup>h</sup> *Gen. 7. 20.* <sup>i</sup> For some, as *Lombard lib. 2. distinct. 17.* affirme this Paradise is placed in the aire aboue the Moone: other say that the water was kept out of Paradise by miracle, standing vpon an heape, like the waters of the red Sea. *Scotus in Sentent. lib. 2. distinct. 17. g. 2.* <sup>k</sup> *Iob. 3. 13.* <sup>l</sup> *CONCILIATIO. 6.* <sup>m</sup> *August. in lib. de peccat. meritis. & remiss. lib. 1. cap. 31. Sic inquis fiet generatio spiritalis, &c.* <sup>n</sup> *Mark. 10. 8. Ephes. 5. 32. August. ibid. Non aliud deputans corpus suum, id est Ecclesiam suam, quam seipsum; quia ad Christo & ecclesia variis intelligitur: erunt duo in carne una, de qua re ipse dixit: itaque iam non duo, sed una caro ascendere omnino non poterunt. Omnes igitur qui renascuntur per gratiam Dei ascendunt in cælum, cæterorum nemo prorsus. Idem de verb. Apost. Sermon. 14.*

Gg

the

<sup>b</sup> 1. Tim. 6. 16. Bucer  
in Euang. Ioan. cap. 3.  
vers. 13. Cælum signi-  
ficat lucem inaccessam  
quàm Deus inhabitat.

<sup>a</sup> Matth. 11. 27.

<sup>a</sup> Ioh. 1. 18.

Calvin. in Ioh. 3. 13.

Ascensus ergo in cæ-  
lum, puram mysterio-  
rū Dei notitiā, & spi-  
ritualis intelligentiæ  
lucem significat: sed  
appositissima est inter-  
pretatio Augustini.

<sup>k</sup> 1. Cor. 15. 22.

Rom. 5. 12.

Heb. 11. 5.

<sup>l</sup> Cōciliatio. 7.

<sup>m</sup> 1. Cor. 15. 51. 52.

<sup>n</sup> 1. Thess. 4. 17.

<sup>o</sup> Heb. 11. 5.

<sup>p</sup> 2. King. 2. 11.

Ioseph. Antiq. lib. 9.

cap. 1. Sicut alij Rabi-

bini Languescit in hoc

disso.

Oecolampad. in Malac. cap. 4.

Quiescit autē ipsius corpus, cum reliquis sanctorum corporibus.

Quid? num in terra? absit; sed requiescit potius in corpore cum reliquis sanctis. Nam si sicut alij

requiescit, vel corpus eius in terra computruit; omnino mortuus est; de quo scriptura dicit non vidit

morsem. <sup>r</sup> August. Epist. 28. Hoc est, omnes qui moriuntur non nisi in Adam moriuntur. Chrysost.

in 1. Cor. 15. Hom. 42. Mortales erunt, etiam qui non moriuntur. <sup>s</sup> August. de ciuit. Dei, lib. 20. cap. 22.

In eodem rapto de mortalibus corporibus exituros, & ad eadem mox immortalia redituros. <sup>t</sup> An an-

cient Iewish error, as appeareth Matth. 17. 10. which, seeing Christ himselfe confuted, it is

marueile it sufficeth not Christiā to haue him the expositor of Malachi. For if Elias be come,

then is he not to come; then these two witnesses Reuel. 11. 3. are not Enoch and Elias, but some

other. <sup>u</sup> Triffo Iudeus apud Iustin. in Dial. Terent. lib. de Anima, cap. 28. Mortuorum non est re-

perta, dilata scilicet. Ambrosii in 1. Cor. 4. Quia erunt speculaculum & Enoch & Elias, vsq; adeo ut

corpora eorum in plateis proiecerint. <sup>v</sup> August. de Gen. ad lit. lib. 9. cap. 7. Non negat, cum ex aliorum

opinionē recitauerit. <sup>w</sup> Gregor. in moral. lib. 14. cap. 12. Quid de Antichristi damnatione, & morte

Enoch & Elie. Dicendum igitur cum Vincentio Lyrinen. lib. cont. Hæres. cap. 39. Antiqua sancto-

rum patrum consensio, non in omnibus diuine legis quæstionibus, sed solum in fidei regulis, magno no-

bis studio, & inuestiganda est & sequenda, cum recte senserint. Philip. 3. 17. 1. Cor. 11. 3. Sed non est

papista seruus scholasticus professor, qui hoc ipsum nō docuerit. Anselm. in epist. ad Heb. 11. Albin.

in Gen. 5. Aquin. in epist. ad Hebræ. cap. 11. Qui scilicet fingunt Antichristi Enochi occisorem futurum,

ex tribus Dan nasciturum (quam sententiam euerit Hieronymus, lib. Trad. Hebræ. in Gen. Eya Dan

coluber, &c. Et Bellarm. tom. 1. contr. 3. lib. 5. ap. 12.) vel Iudæum, ut ipse Bellarminus.

the faithfull soules departed, but <sup>b</sup> that glorious  
light which no mā can attaine vnto, or <sup>i</sup> that know-  
ledge of the mysteries of God, which are not reuea-  
led but by Christ. But where the Apostle saith: *in*

*Adam* <sup>k</sup> all die, how can it stand that *Henoch* was  
taken away, and saw not death? The <sup>l</sup> Apostle spea-  
keth not so generallie, as though none might be ex-  
cepted, for the same Apostle saith againe, *wee* <sup>m</sup> shall  
not all die; they that remaine at the comming of the  
Lord <sup>n</sup> they shall not die, but shall all be chaunged  
in steed of death. The same also plainly saith:

*Henoch* <sup>p</sup> was taken away, that hee should not see death:  
and the same is to be affirmed <sup>q</sup> of *Eliab*. But in A-  
<sup>l</sup> *Cōciliatio*. 7. *dam* all die, that is, <sup>r</sup> all are mortall and subiect vnto  
death: so were both *Henoch* and *Eliab*, like as all o-  
ther the sonnes of *Adam*, and their <sup>t</sup> translation  
was in steed of death, and a changing of mortalitie  
with immortalitie. <sup>u</sup> Wherefore they that expect  
*Henoch* and *Eliab* to come personallie <sup>v</sup> to reprove

the

the

the world of sin, & to be slaine of Antichrist, as they  
 \* would proue by Scripture, rather then some other  
 faithfull seruants & ministers of the Gospel, whom  
 the Lord either <sup>7</sup> hath or <sup>2</sup> will raise vp according to  
 the Scripture, may happē to find the ashes & finders  
 of the world, <sup>2</sup> before they be partakers of their ex-  
 pectation. What was the <sup>b</sup> glorious estate of the  
 Saints of God, before the <sup>c</sup> death of Christ, as it is  
 another question; so it must be handled in his place.  
 Now the cause why the Lord translated *Henoch*, as  
 the Scriptures <sup>d</sup> seeme to signifie, and the <sup>e</sup> Fathers  
 doe interpret it; was to giue hope vnto the faithfull  
 of the resurrection of their bodies. For they being  
<sup>f</sup> much afflicted with the feare of death, by the  
 threatning of the curse, and the examples of *Abel*,  
 and of *Adam*, the Lord doth by a new example  
 animate his children, that they should not stand in  
 dread thereof, seeing that both soule and body shall  
<sup>2</sup> be partaker of immortalitie, thorough the pro-  
 mise of the womans seed. And therefore *Henoch*  
 next after *Adam* (of them whose genealogie is re-  
 coned) who had himselte <sup>h</sup> receiued and heard the  
 promise was taken away; and it is not incredible (ac-  
 cording to the opinion of some of y<sup>e</sup> Iewish writers)  
 not altogether secretlie, <sup>i</sup> but in the sight & view of  
 mē; albeit the scripture applying <sup>k</sup> it self to the weak-  
 nes of the hearers, doe not at this time expresse the

<sup>2</sup> *Renul. 11. 3.*

<sup>7</sup> Whether *Husse* &  
*Hierome* of Pr<sup>g</sup>ge, as  
 Fox is of opinion,  
*med. in Apocalyp. 11. 3*  
 or else, *Vickliff. Scor.*  
*Bruno, Occam, Husse,*  
*Hierom, Luther, Zuin-*  
*glius, &c.* as other  
 thinke, which are  
 scarcely two; in re-  
 gard of the multi-  
 tude of enemies.

<sup>2</sup> Or whether these  
 two are yet to come:  
 doubtles *Enoch* and  
*Eliab* they cannot  
 bee, vlesse *Eliab*  
 come y<sup>e</sup> third time,  
 or *Enoch* come a-  
 lone. But our Sau-  
 our expounding *Ma-*  
*lachi*, hath taught  
 sufficiently the ex-  
 positio<sup>n</sup> of this place.  
<sup>2</sup> There are, who in  
 stead of *Eliab*, doe  
 ioyne *Moses* and *E-*  
*noch*, but that error  
 carrieth a greater  
 inconuenience. *He-*  
*bru. 9. 21.*

<sup>b</sup> *Vs August. de statu*  
*Enoch. de peccas. me-*  
*rit. lib. 1. cap. 3. & alijs.*  
<sup>c</sup> *Vtrum eundem lo-*

*cum tenuerint, quem nunc sancti: ut videtur. Heb. 13. 8. Apoc. 13. 8.* <sup>d</sup> *Vers. 24. Causa repesita.*  
<sup>e</sup> *Chrysost. in Hebra. Hom. 22. Primū permittis fieri mortem, terrere volens per filium patrem. Dein-*  
*de vero, ut ipsi inuicti statim anima humana spem acciperet, & quia solueretur mors, & damnaretur*  
*diabolica tyrannis.* <sup>f</sup> *Theodores. quæst. in Gen. 45. ad consolandos virtutis athletas: cum enim A-*  
*bel, primus iustitie fructus, immaturus ad huc radicibus abscissus esset, nullaq; resurrectionis spes, &c.*  
<sup>2</sup> *2. Cor. 5. 10.* <sup>h</sup> *Gen. 3. 15.* <sup>i</sup> *Sicut tradidit Rabb. Akiba in Alphabeto cabalico. Item Ionathan in*  
*Targhiu Varum; citat Rabb. Racadasi, Neg; iamē dixim, prorsus eodē quo Elias modo.* <sup>k</sup> *Theodoret.*  
*quæst. in Gen. 1. & 2. Nā eadem silentij ratio, sum de creatione angelorum, & de Mosi sepulchro.*

<sup>b</sup> 1. Tim. 6. 16. Bucer  
in Euang. Ioan. cap. 3.  
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Rom. 5. 12.

Heb. 11. 5.

<sup>1</sup> Cōciliatio. 7.

<sup>m</sup> 1. Cor. 15. 51. 52.

<sup>a</sup> 1. Thess. 4. 17.

<sup>b</sup> Heb. 11. 5.

<sup>a</sup> 2. King. 2. 11.

Isseph. Antiq. lib. 9.

cap. 1. Sic ut alij Rabi

bini Languescit in hoc

dicto. Oecolampad. in Malac. cap. 4.

Quiescit autē ipsius corpus, cum reliquis sanctorum corporibus.

Quid? num in terra? absit; sed requiescit potius in corpore cum reliquis sanctis.

Nam sicut alij

requiescit, vel corpus eius in terra computruis; omnino mortuus est; de quo scriptura dicit non vidit

mortem. <sup>a</sup> August. Epist. 28. Hoc est, omnes qui moriuntur non nisi in Adam moriuntur. Chrysost.

in 1. Cor. 15. Hom. 12. Mortales erunt, etiam qui non moriuntur.

<sup>a</sup> August. de ciuit. Dei, lib. 20. cap. 22.

In eodem rapto de mortalibus corporibus exituros, & ad eadem mox immortalia rediuros.

<sup>a</sup> An-  
cient Iewish error, as appeareth Matth. 17. 10. which, seeing Christ himselfe confuted, it is

marueile it sufficeth not Christis to haue him the expositor of Malachi. For if Elias be come,

then is he not to come; then these two witness Renel. 11. 3. are not Enoch and Elias, but some

other. <sup>a</sup> Triffo Iudeus about Iustin. in Dial. Tertul. lib. de Anima, cap. 28. Mors eorum non est re-

perta, dilata scilicet. Ambros. in 1. Cor. 4. Quia erunt spectaculum & Henoch & Elias, usque adeo ut

corpora eorum in plateis projiciantur. August. de Gen. ad lit. lib. 9. cap. 7. Non negat, cum ex aliorum

opinionē recitauerit. Gregor. in moral. lib. 14. cap. 12. Quod de Antichristi damnatione, & morte

Enoch & Elie. Dicendum igitur cum Vincentio Lyrinens. lib. cont. Hares. cap. 39. Antiqua sancto-

rum patrum consensio, non in omnibus diuine legum quæstionibus, sed solum in fidei regulis, magno no-

bis studio, & inuestiganda est & sequenda, cum recte senserint. Philip. 3. 17. 1. Cor. 11. 3. Sed non est

papista fere, aut scholasticus professor, qui hoc ipsum nō docuerit. Anselm. in epist. ad Heb. 11. Albin.

in Gen. 5. Aquin. in epist. ad Hebræ. cap. 11. Qui scilicet fingunt Antichristū Enoch occisorem futurum,

ex tribu Dan nasciturum (quam sententiam euerit Hieronymus, lib. Trad. Hebræ. in Gen. Eya Dan

coluber, &c. Et Bellarm. tom. 1. contr. 3. lib. 3. cap. 12.) vel Iudæum, ut ipse Bellarminus.

the faithfull soules departed, but <sup>b</sup> that glorious  
light which no mā can attaine vnto, or <sup>i</sup> that know-  
ledge of the mysteries of God, which are not reuea-  
led but by Christ. But where the Apostle saith: *in*

*Adam* <sup>k</sup> all die, how can it stand that *Henoch* was  
taken away, and saw not death? The <sup>1</sup> Apostle spea-  
keth not so generallie, as though none might be ex-  
cepted, for the same Apostle saith againe, *wee* <sup>m</sup> shall  
not all die; they that remaine at the comming of the  
Lord <sup>n</sup> they shall not die, but shall all be chaunged  
in steed of death. The same also plainly saith:

*Henoch* <sup>p</sup> was taken away, that hee should not see death:  
and the same is to be affirmed <sup>q</sup> of *Eliab*. But in *A-*  
*dam* all die, that is, <sup>r</sup> all are mortall and subiect vnto  
death: so were both *Henoch* and *Eliab*, like as all o-  
ther the sonnes of *Adam*, and their <sup>s</sup> translation  
was in steed of death, and a changing of mortalitie  
with immortalitie. <sup>t</sup> Wherefore they that expect  
*Henoch* and *Eliab* to come personallie <sup>u</sup> to reprove

the



the world of sin, & to be slaine of Antichrist, as they  
 \* would proue by Scripture, rather then some other  
 faithfull seruants & ministers of the Gospel, whom  
 the Lord either: 7 hath or \* will raise vp according to  
 the Scripture, may happē to find the ashes & finders  
 of the world, \* before they be partakers of their ex-  
 pectation. What was the <sup>b</sup> glorious estate of the  
 Saints of God, before the <sup>c</sup> death of Christ, as it is  
 another question; so it must be handled in his place.  
 Now the cause why the Lord translated *Henoch*, as  
 the Scriptures <sup>d</sup> seeme to signifie, and the <sup>e</sup> Fathers  
 doe interpret it; was to giue hope vnto the faithfull  
 of the resurrection of their bodies. For they being  
<sup>f</sup> much afflicted with the feare of death, by the  
 threatning of the curse, and the examples of *Abel*,  
 and of *Adam*, the Lord doth by a new example  
 animate his children, that they should not stand in  
 dread thereof, seeing that both soule and body shall  
<sup>g</sup> be partaker of immortalitie, thorough the pro-  
 mise of the womans seed. And therefore *Henoch*  
 next after *Adam* (of them whose genealogie is re-  
 coned) who had himselfe <sup>h</sup> receiued and heard the  
 promise was taken away; and it is not incredible (ac-  
 cording to the opinion of some of y<sup>e</sup> Iewish writers)  
 not altogether secretlie, <sup>i</sup> but in the sight & view of  
 mē; albeit the scripture applying <sup>k</sup> it self to the weak-  
 nes of the hearers, doe not at this time expresse the

<sup>a</sup> *Reuel. 11. 3.*  
 7 Whether *Husse* &  
*Hierome* of Pr<sup>g</sup>ce, as  
*Fox* is of opinion,  
 med. in *Apocals. p. 11. 3*  
 or else, *Wickliff. Scot.*  
*Bruno, Occam, Husse,*  
*Hierom, Luther, Zuin-*  
*glius, &c.* as other  
 thinke, which are  
 scarcely two; in re-  
 gard of the multi-  
 tude of enemies.

<sup>a</sup> Or whether these  
 two are yet to come:  
 doubtles *Enoch* and  
*Eliab* they cannot  
 bee, vnlesse *Eliab*  
 come y<sup>e</sup> third time,  
 or *Enoch* come a-  
 lone. But our Sau-  
 our expounding *Ma-*  
*lachi*, hath taught  
 sufficiently the ex-  
 positio of this place.  
<sup>a</sup> There are, who in  
 stead of *Eliab*, doe  
 ioyne *Moses* and *E-*  
*noch*, but that error  
 carrieth a greater  
 inconuenience. *He-*  
*brn. 9. 21.*

<sup>b</sup> *Vs Aug<sup>st</sup>. de statu*  
*Enoch. de peccat. me-*  
*ris. lib. 1. cap. 3. & alij.*  
<sup>c</sup> *Virum eundem lo-*

*cum tenuerint, quem hunc sancti: vs videtur. Heb. 13. 8. Apoc. 13. 8.* <sup>d</sup> *Vers. 24. Causa repetita.*  
<sup>e</sup> *Chrysost. in Hebra. Hom. 22. Primum permissis fieri mortem, seruire volens per filium patrem. Deinde*  
*verò, ut ipsi inijs statim anima humana spem acciperet, & quia solueretur mors, & damnaretur*  
*diabolica tyrannis.* <sup>f</sup> *Theodoret. quest. in Gen. 45. ad consolandos viriuis athletas: cum enim A-*  
*bel, primus iustitie fructus, immaturus ad huc radicis abscissus esset, nullaq; resurrectionis spes, &c.*  
<sup>g</sup> *2. Cor. 5. 10.* <sup>h</sup> *Gen. 3. 15.* <sup>i</sup> *Sicut tradidit Rabb. Akiba in Alphabeto cabalico. Item Ienathan in*  
*Targhū. Virumq; citat Rabb. Rakanati. Neq; iamē dixerim, prorsus eodē quo Elias modo.* <sup>k</sup> *Theodoret.*  
*quest. in Gen. 1. & 2. Nā eadem silentij ratio, cum de creatione angelorum, & de Mosi sepulchro.*

<sup>1</sup> *Prou. 11. 31.*

<sup>2</sup> *Iob. 19. 26. 27.*

<sup>3</sup> *2. King. 2. 11.*

*Act. 1. 19.*

<sup>4</sup> *Prou. 3. 2.*

<sup>5</sup> *Deut. 28. 1.*

*Psal. 37. 9. 11. 18.*

<sup>6</sup> *Isai. 54. 8. 9. & 57. 1.*

<sup>7</sup> *1. Theff. 4. 13.*

same. Obser. 1. The righteous shall be <sup>1</sup> recompensed in the earth, how much more the *wicked and the sinners*. Secondlie, we shal againe <sup>2</sup> be couered with the same flesh, and behold God with no other, but with the same eyes, seeing that *Henoch, & Eliah*, and our Sauour, in the bodie they were borne and liued, <sup>3</sup> were receiued into heauen. Thirdlie, God when he withdraweth temporall benefits promised vnto his children, as <sup>4</sup> long life, <sup>5</sup> riches and prosperitie, he <sup>6</sup> breaketh no promise, but inlargeth his liberalitie: wherefore the godlie haue no cause <sup>7</sup> to sorrow for them that sleepe, although they be taken in the midst of their strength and age, as *Henoch* was, forasmuch as they are receiued into euerlasting habitation of the Saints.

CHAP.



## CHAP. VI.

## Question 1. verse 2.

Who are they that are called in this place  
the *sonnes of God*? and what was the cause  
of the ruine of the world in the dayes of  
*Noah*?



He scope and purpose of this  
Scripture is to shew, by what  
occasion <sup>a</sup> the offspring of man-  
kind became to be so wicked, as  
that they euen compelled the  
most <sup>b</sup>merciful & gracious Lord  
to destroy the worke of his own  
hands, by bringing in vpon them the waters of the  
flood. Wherein are couched three points of do-  
ctrine. First, that vndoubtedlie the <sup>c</sup> world was de-  
stroyed, and that most iustlie in the dayes of *Noah*.  
Secondlie, that the cause of the flood <sup>d</sup> was the o-  
uerflowing of sin, among all conditions and estates  
of men. Thirddie, that the originall of this ripenes  
and growth of sinne <sup>e</sup> was, for that the sons of God  
ioyned in marriage with the daughters of men, of  
whom were begotten a wicked seede, so that the  
earth was filled with crueltie. But what they

<sup>a</sup> Vers. 2. 4. 5. 11. 12.  
&c.

<sup>b</sup> Psal. 103. 8. 14.  
*Ionah*. 4. 11.

<sup>c</sup> 1. Cor. 10. 11. These  
things happened to  
them for examples,  
and are written to  
admonish vs, &c.  
<sup>d</sup> Vers. 2. 5. 6. &c.  
*Jerem*. 4. 7.  
*Hose*. 14. 2.  
<sup>e</sup> Vers. 2. 4. 11.

are who here are called the sonnes of God, manie long agoe haue stood in doubt, and some vnto this day are not well resolued. This name doth properly belong <sup>f</sup> onelie to Iesus Christ, who was <sup>s</sup> begotten of the substance of his father before <sup>h</sup> the world. But it is farther attributed by more large relation <sup>i</sup> to the creatures in generall, as they <sup>k</sup> haue their being from God, and againe more speciallie, vnto the chiefeft creatures, as to <sup>l</sup> the Angels, because they are created vnto, and doe retaine the image of the <sup>m</sup> wise, <sup>n</sup> mightie, <sup>o</sup> holie, <sup>p</sup> and eternal God: and also to <sup>q</sup> godlie men, whom hee hath created of the earth, indued, and renued vnto his image, <sup>r</sup> nurtured as a father doth his sonne, and <sup>t</sup> begottē againe vnto a liuely hope by Iesus Christ. Againe of such men as are called the Sons of God, some are so in deed *being borne againe* <sup>v</sup> of the spirit *after the will of God*: some are so but onelie in name, either for that they beare, but not effectuellie receiue the outward <sup>u</sup> markes of the sonnes of God, or els are borne <sup>x</sup> of the true sonnes of God according to the flesh. Of all which, there can be none so grosse, as to conceiue this thing, of vn sensible or vnreasonable creatures. It is moreouer against the Analogie of faith, and the authoritie of the word of God, to vnderstand it <sup>y</sup> of Angels good or euil, that they liued with the daughters of men in marriage. It is also <sup>z</sup> against the word of God, and the rule of charitie, to interpret of such men who were effectuellie called by the spirit of grace. Wherefore it remaineth onlie, by <sup>a</sup> testimony of Scripture, and the authoritie and iudgement of the most

and

<sup>f</sup> Heb. 1. 2. 3. 5.<sup>s</sup> Psal. 2. 7.

Heb. 1. 3. 5.

<sup>h</sup> Prou. 8. 23. 24.

Symbol. Nicen. Vnigenitum, hoc est, ex substantia patris. &amp;c.

<sup>i</sup> Ephes. 4. 6.

Malac. 2. 10.

Iob. 28. 7. per casta-  
chresin.<sup>k</sup> Coloss. 1. 17.Iren. lib. 4. cap. 79. Et  
impii secundum natu-  
ram, filij sunt propter  
hoc quod ab eo facti  
sunt: secundum au-  
tem opera non sunt  
filij.<sup>l</sup> Iob. 1. 6. & 2. 1.<sup>m</sup> Luc. 20. 36.<sup>n</sup> Ezech. 1. 10.

2. Sam. 14. 10.

<sup>o</sup> Remel. 18. 21.<sup>p</sup> Act. 10. 22.<sup>q</sup> Luc. 20. 36.<sup>r</sup> Hose. 1. 10.

Exod. 4. 22.

<sup>s</sup> Iob. 3. 2.<sup>t</sup> Deut. 8. 4.<sup>u</sup> Iob. 1. 18.<sup>v</sup> 1. Pet. 1. 3.<sup>w</sup> Iob. 3. 5. & 1. 12. 13<sup>x</sup> 1. Iai. 29. 13.<sup>y</sup> Rom. 9. 7. 8.<sup>z</sup> Maith. 21. 30.

Luc. 24. 39.

Ephes. 5. 23.

1. Cor. 6. 16.

<sup>a</sup> 1. Iob. 3. 6. 8. 9. 1. Cor. 13. 5. 7. <sup>a</sup> Deut. 32. 6. 1. Iai. 1. 2.

and <sup>b</sup> chiefest fathers & interpreters, that these who are called the sons of God, were no other but the posteritie of the godly Patriarkes, of the line of <sup>c</sup> Seth, who being brought vp in true religion, declined from the steps of their religious ancestors, and by ioyning in affinitie with the wicked, by taking the wives of the familie of Caine, became to be partakers of their sins, and therefore shortly after of their punishment.

Certain it is, that <sup>d</sup> diuers ancient writers, & the vulgar sort of <sup>e</sup> the Church of Rome doe affirme, that these sons of God were Angels, vnto whom as saith <sup>f</sup> Lactantius, God had committed the gouernment & defence of man, against the power & deceits of Satan. But what prooue of scripture may be found to fauour this assertiō: what sufficiēt reason to cōfirme this exposition? It hath oftē bin reported that <sup>g</sup> euill

Onkelos Chaldeus Paraphrastes, Reddit filios potentum. Ita & Symmachus: Hieron. in Trad. Hebr. 22. <sup>h</sup> Nimis confidenter diuinas Suidas in Lex. in vocabulo Seth, quod Seth fuerat Deus appellatus ob sanctitatem verū caelestiu. <sup>i</sup> Philo Iudeus lib. de Gigant. Ioseph. Antiq. lib. 1. c. 4. Alij Rabbini recētores, ferunt Arz & Arzel dilapsos. Ab istis scilicet mutuari, & confirmari. Athenagor. lib. de legatione sue apolog. pro Christian. Iustin. Martyr. Apolog. 1. Tertul. contr. Marcion. lib. 5. & lib. de Virginib. velandis. Cyprian. lib. de disciplin. Virgin. Euseb. de preparat. Euangel. lib. 5. cap. 4. <sup>k</sup> Hugo de Sanct. vi. in Annos. in Gen. Strabus Eccles. Hist. in Gen. 31. Burpensis in 6. Gen. in Addit. 1. Quorum tamē saniores ab Augustino edocti, aliter sentiūt: ut Aquin. in Gen. 6. & Summa part. 1. quæst. 51. & Lyra in Gen. 6. <sup>l</sup> Lactant. lib. 2. cap. 15. Misit (Deus) angelos ad iudeam cultumque generis humani, &c. Itaque illo cum hominibus commorantes, dominatur ille terra fallacissimus, consuetudine ipsa, paulatim ad vitia pellexit. & mulierum congressibus inquinari. <sup>m</sup> Posse quidem, ratione sue substantie non abhorret à sapientia Platoniorum. Apuleius lib. de Deo Socrat. Sums quidam diuina merdæ potestates, in summu æthera, & infimas terras, in isto imersis aëris spatio, &c. & sicut nubes aliquid grauitatis & leuitatis habent. Porphy. de Sacrific. lib. 2. Quilvis ratione, corporeum quiddā est passioni obnoxium atque dissolubile. Pselus de Demon. c. 1. Natura Demonū non est absq. corpore. Hac autem deliramenta sunt inania. Facere autem, testatur Aquin. in Tract. 99. 1. part. 1. de miris. q. 8. & 5. & 55. Cardan. lib. de Rebus contra naturam. Iacob. Ruffus de Hominum generat. lib. 5. c. 6. August. de ciuit. Dei, lib. 15. cap. 23. Creberrima fama est, multiq. se expertos affirmant, vel ab iis qui aperiis essent, de quorum fide dubitandum non est, audisse confirmari, Syriacos & Faunos, quos vulgo incubos vocant, improbos sepe extirpasse mulieribus, & eorum appetuisse & peregrisse concubitus, ut hoc negare impudencie videatur: non hic audeo aliquid temere definire. Aliquis tamen acerrimē contendunt fieri non posse in rerum natura. Sed quid agunt? Disputant scilicet physicē de rebus metaphysicis: hoc est ineptē, & non ad idem. Sufficiat in presenti, intē aliquid non fuisse, cui scriptura diuina multis rationibus contraria.

Spirits,



<sup>h</sup> *Ioh. Rodin. de Daemon. lib. 2. cap. 7.*

*Mari. de Artes tract. de superstitiis. Etiam de honesta famina que viro nuperas, talia refert.*

<sup>i</sup> *Iacob. Ruffus de conceptu Hom. lib. 5. c. 6. Famulam Civis Constantis quādam à Demone cōpressam scribit: enixamque non hominem neque demonem, sed flaccos & quisquilias, demonis arte nimirum subornatas.*

<sup>k</sup> *Hierom. in Catalogo. Beda in Luc. cap. 12. Iamblic. lib. de mysticis Egypt. Quae fascinati imaginamur, præter imaginamenta nullam habens actionis & essentiae veritatem.*

<sup>l</sup> *Qui igitur ex impossibili natura huius tanquam errorē evertunt, scripturis vim faciunt, quæ de usu angelorum meminerunt, quod utique verum, licet non ex naturalibus; nam quæ impossibilia sunt hominibus, Deo sunt & quibus ipse vult facilina.* <sup>m</sup> *Gen. 18. 8. & 19. 3. נַשְׁתִּין nashim, proprie uxores, mulieres viris iunctæ, ab עֲנַן Enosh, id est, fragilis homo, Aleph in feminino plurali tantum deficiente. Et nimis audacter scribis. Sever. Sulpicius de Sacr. Histor. li. 1. c. 1. Angeli quidam naturæ suæ originisq; degeneres, relictis superioribus quorum incolæ erant, matrimonijs se mortalibus miscuerunt. ° *August. de civitat. Dei. lib. 15. cap. 23. Dei tamen Angelos sanctos nullo modo illo tempore se labi potuisse crediderim: nec de his dixisse Apostolum Petrum: Si Deus Angelos peccantibus non pepercit, &c. Idem de civit. lib. 13. cap. 13. פְּרִים nephilim, nephilim: properly mighty tyrants oppressors. 1 Gen. 14. 1. 1 Chron. 20. 8. Sonnes of Haraphah: i. bloudie or mighty, אֲרָפַח naphah, to cure, so called by the contrarie, as a mountaine of mouing. 1 *Emim*, terrible: אֲרָד rad, אֲיָם Aiam, to terrifie. 1 *Anakim*, אֲנָכִים gnānak, a chaine, i. gorgeous, going in chaines of Golde. Numb. 13. 34. Prou. 1. 19. 1 *Gibborim* גִּבּוֹרִים gabar, to make strong. Gen. 6. 4. & 10. 9. 1 *Nephilim* נֶפִּילִים naphal: to kill, to strike to the ground. 2 *Zamzumim*, זָמְזָמִים Zamam: to thinke euill: to inuent mischief, Deut. 19. 19.**

spirits haue had to doe with women, <sup>h</sup> witches; and <sup>i</sup> other notorious wicked persons; which whether it be, but <sup>k</sup> a false imagination onelie of a minde giuen vp to Sarhan, or whether it be done in deed, as it may seeme <sup>l</sup> as possible, for a spirit so to doe, as to <sup>m</sup> eate meate, whereof the Scripture saith, *hee set before them and they did eate*; it is not for vs to handle in this argument. But that spirits should take them wiues, and beget children in such wedlocke, as the <sup>n</sup> word importeth, or that the Elect Angels should sinne by lust, after <sup>o</sup> they were confirmed by the Lord, it is vtterlie against the truth of God, and to be expelled from the hearts of Christians. But one would thinke it likely, that they were spirits, because by them were begotten Giants: These Giants were no other but <sup>p</sup> men, whom the Scripture calleth, because they were <sup>q</sup> great and fearefull *Rephaim*, and <sup>r</sup> *Emim*; because of their pride <sup>s</sup> *Hanakim*; because of their strength <sup>t</sup> *Gibborim*; because of their tyrannie <sup>u</sup> *Nephilim*; because of their <sup>x</sup> naughtines *Zamzumim*: forasmuch as they excelled in these properties other men. Neither doth the Scripture say, that all these Giants came of the sonnes of God,

and

and the daughters of men, <sup>1</sup> but contrarie: that there were Giants in those dayes, to wit, of the sons of *Caine*; and that *after the sons of God came vnto, &c.* they were augmented in number, and the whole earth was filled with crueltie. Of whom then were those first Giants, which were not of the sonnes of God? Likewise *Og* <sup>2</sup> was of the remnant of the Giants; doubtles not of the remnant of these, who were wholie destroyed with the flood, but of those who were begotten of the sonnes of *Cham*. So *Goliath*, *Ishibonob*, and the rest were of the same condition, of whom the Scripture doth <sup>3</sup> expresse their parentage. And others the like <sup>4</sup> both since, and euen in <sup>5</sup> our time, concerning whom it were want of discretion either to denie authoritie, or to thinke that they were of such abominable parents. And that wee may know the stone whereat the fathers stumbled: the occasion was <sup>6</sup> a booke of *Apocrypha* or secret Scripture, falslie intituled by the name of *Enoch* his Prophecie, vnto which they gaue reuerence, as to the holie Scripture, because the Apostle *Iude* <sup>7</sup> affirmeth he did Prophecie, notwithstanding hee nameth neither booke nor writing of *Enoch*, neither is it of necessitie that we should thinke (although we denie <sup>8</sup> it not) that he wrote his Prophecie to be opened, and finding the carcasle answerable to report, caused it to be preferred with honour. I saw my selfe, saith *Augustine* (*de ciuit. li. 15. cap. 9.*) and not alone neither, vpon the shore of *Vtica*, the tooth of a man so great, that if it had been deuided to the measure of our teeth, as it seemed, it would haue made an hundreth. I would thinke it (saith he) to haue been the tooth of some Giant. <sup>9</sup> It appeareth by our own Chronicles that in anno 1581. was brought to London a dutchman, who was in height seuen foot, and seuen inches, this man I my selfe saw at *Tunbridge* in *Kent* the same yeare. <sup>10</sup> It appeareth by *Tertullian*, *lib. de Idololatria*, *August. de ciuitat. lib. 15. cap. 23.* *Pet. Mart. in Gen. 6.* moued perhaps somewhat by the authoritie of the Iewes. <sup>11</sup> *Iud. vers. 14.* <sup>12</sup> *August. de ciuitat. lib. 15. cap. 23.* Notwithstanding, that that prophecie which hath gone vnder *Enoches* name, was written by *Enoch*, we vtterly deny, because it is apparantlie counterfeit.

H h

fic:

<sup>1</sup> *Vers. 4.*

<sup>2</sup> *Deut. 3. 11.*

<sup>3</sup> *1. Sam. 17. 4.*

<sup>4</sup> *2. Sam. 21. 15. 16.*

<sup>5</sup> Like as is recor-

ded of *Maximianus*

the Romane Empe-

rouer: whole height

was eight foote and

an halfe, the length

of his shooe, an or-

dinarie mans pace,

his wiues br. celets

serued him for

rings; his strength

was answerable to

his stature, *Iulius Ca-*

*pitolin. Herod. de 7.*

*Imperat. lib. 7.* Like-

wile, *Nicephor. Ec-*

*cles. Histor. lib. 12.*

testifieth, that in

the raigne of *Theo-*

*dosus* the Emperor,

was one in *Syria*,

of stature siue cu-

bites and an hand

breadth. Like to this

doe *Flau. Vopisc. &*

*Procop. de Bell. Goss.*

*lib. 2. Plutarch. in*

*uis. Sertori,* of the

tombe of *Anteus*,

which for the same

therof *Sertorius* cau-

sed it to be preferred with

honour. I saw my selfe, saith

*Augustine* (*de ciuit. li. 15. cap. 9.*)

and not alone neither, vpon the

shore of *Vtica*, the tooth of a man so great,

that if it had been deuided to the measure of our

teeth, as it seemed, it would haue made an hundreth.

I would thinke it (saith he) to haue

been the tooth of some Giant. <sup>9</sup> It appeareth by our own

Chronicles that in anno 1581.

was brought to London a dutchman, who was in height

seuen foot, and seuen inches, this man I my selfe saw

at *Tunbridge* in *Kent* the same yeare. <sup>10</sup> It appeareth by

*Tertullian*, *lib. de Idololatria*, *August. de ciuitat. lib. 15. cap. 23.*

*Pet. Mart. in Gen. 6.* moued perhaps somewhat

by the authoritie of the Iewes. <sup>11</sup> *Iud. vers. 14.* <sup>12</sup> *August. de ciuitat. lib. 15. cap. 23.*

Notwithstanding, that that prophecie which hath gone vnder

*Enoches* name, was written by *Enoch*, we vtterly deny,

because it is apparantlie counterfeit.

1. Pet. 3. 19.

1. Cor. 12. 11.

<sup>b</sup> Hieron. Epist. ad Letan. Causas omnia apocryphas et si quando da, non ad dogmatum veritatem sed ad signorum reuerentiam legere voluerit, scias non eorum esse, quorum titulis prenotantur, multiq; his admixta vitiosa, & grandis est prudentia aurum in luto quare.

August. Tracta. in Job. 98. Idem contra Faustum lib. 22. c. 79. Innocentius. 1. Epist. Decret. 3.

Leo Magn. epistol. Decret. 91. cap. 14. Curandum ergo, ut falsati codices, & a sincera veritate discordes, in nullo usu lectionis habeantur, &c.

<sup>a</sup> Hieron. commentar. in Isai. cap. 64. De quibus verè dici potest, quod sedes diabolus in insidijs, cum diuitibus in Apocryphis, ut interficiat innocentem. Infiliatur enim in Apocryphis quasi Leo in spelunca sua. Leo Magn. epist. 91. cap. 15. Apocryphæ autem scripturae quæ sub nominibus apostolorum, multis habent seminarium falsitatis, non solum interdicenda, sed etiam penitus auferenda sunt atq; ignibus concremanda. <sup>k</sup> Psalm. 19. 7. Isai. 8. 19. 20. Clem. Alexan. Strom. 7. <sup>1</sup> Terul. lib. de virgin. veland. Cum filias hominum dicit, manifeste virgines portendit. <sup>m</sup> Vers. 3. & 13. <sup>n</sup> Not medioximi or mungrels, halfe men halfe diuels, as is reported that Castor was, and Hercules and Radamanthus. Festus Pomp. in verb. mediusefidius. Item Sernius in Virgil. Aenead. lib. 8. Laestri. lib. 2. cap. 15. Quia neque angeli neque homines fuerunt, sed median naturam tenuerunt. A Scripturis absonum. Item. Eugubini. Stencus de Perenni Philosoph. lib. 6. cap. 32. <sup>o</sup> Philip. 3. 19. Origen. in Psalm. 38. Si terrena sapias & terrena loquaris, & thesaurus tuus & cor tuum in terra sis, terreni (& carnis) imaginem portas.

sic: for the same spirit of Prophecie that was in *Iude*, being & the same that was before in *Henoch*, could not but know the certaine summe and contents thereof. Neither is it a new inuention of the Iewes, and Heretikes, to entitle their owne workes <sup>h</sup> to another more famous or religious authour; such is the power of Sathan in his instruments, to make them labour without hope of praise, and such is his subtiltie and malice, <sup>i</sup> vnder colour of names of holie men, to seduce Gods people. But as the authoritie of this counterfeit authour is nothing worth, so on the other side the truth of the Lord in holie Scripture, is the <sup>k</sup> onelie help; and fullie is it sufficient to ouerthrow this error. By the daughters of men, is meant as <sup>l</sup> al confesse, wicked women, or the daughters of the wicked. Therefore also by the sonnes of God, such as were of the house and familie of God, and godlie Parents. Moreouer, they tooke them wiues, and continued in the state of wedlocke. Lastlie, they were <sup>m</sup> flesh with whom the Lord was angrie, & whom he destroyed in his anger; what were they els therefore but perfect <sup>n</sup> men? Wherefore these sonnes of God were flesh indeed, and <sup>o</sup> fleshlie minded, such as chose rather to forsake the worship of God, then the fulfilling of their foolish

lust,



they may conuert a sinner. But the Lord saith, the wicked by marriage <sup>b</sup> will peruert the righteous, *Surelie* <sup>c</sup> they will turne away thy heart. The prooffe whereof we haue beside this example, in the <sup>d</sup> nation of Israel, in <sup>e</sup> *Sampson*, in <sup>f</sup> *Salomon*, and <sup>g</sup> other. The contrarie through the mercie of God may <sup>h</sup> sometime happen, but wee ought not to tempt <sup>i</sup> the Lord: neither is it wisdom for men to make such daungerous experience. But what hurt cometh by this, vnto the Church of God? As water and earth make mire and durt, which is fit for nothing, but to be troden vnder foote: so the combining of two <sup>k</sup> religions, or the mixture of religion, doe ingender according to their condition, irreligion. None are more hatefull vnto the Lord, then those <sup>l</sup> that hault betweene two religions. None are more <sup>m</sup> fierce against the Saints; none are more pestilent vnto the Church of God. Neuer was a more cursed Atheist, then was *Iulian*, who <sup>n</sup> outwardlie sometime was zealous for religion: but by <sup>o</sup> societie of wicked companie fell away. Neuer was a more cruell tyrant of the Turkes, then *Mahomet*, the <sup>p</sup> sonne of a Christian Ladie, who by his mother being taught religion, and by others, his countrie superstition; kept betweene both, and obserued neither, worshipping no other God, but the <sup>q</sup> goddesse of good fortune. And what els is <sup>r</sup> Mahometisme it selfe, but a <sup>s</sup> mixture of Gentilisme, and

<sup>b</sup> *Dem.* 7. 4.  
<sup>c</sup> 1. *King* 11. 2.  
<sup>d</sup> *Iudg.* 3. 6.  
<sup>e</sup> *Iudg.* 16. 4.  
<sup>f</sup> 1. *King* 11. 4.  
<sup>g</sup> 1. *King* 21. 23.  
<sup>h</sup> 2. *Chron.* 21. 6.  
<sup>i</sup> 1. *Cor.* 7. 16.  
<sup>k</sup> *Rom.* 3. 8.  
<sup>l</sup> *Matth.* 4. 6. 7.  
*Ne igitur cum impij contrahas, duc lam v. id iam ne deferas.*  
<sup>m</sup> 2. *King* 17. 33.  
*Hieron. epist. ad Algafam. In parabola (Luc. 10.) Samaria- nus ponitur pro signo atque miraculo, quod malus benefecerit.*  
*Item. Luc. 17. 16.*  
<sup>n</sup> 1. *King* 18. 21.  
*Reuel.* 3. 16.  
<sup>o</sup> *Cantic.* 5. 7.  
*Exemplo Saul, Iuda, &c.*  
<sup>p</sup> *Socrat. Scholast. Hist. eccles. lib. 3. cap. 1. At clam quidem discipulus Philo sophorum excoluit, palam autem sacra Christianorum perlegit eloquia, atque adeo in ecclesia Nicomedensi lector designatus fit: abra- saque cute, vitam monasticam simulauit.*  
*Theodoret. lib. 3. cap. 2. Idem in conuentibus ecclesiasticis recitabat populo sacros libros, & adem martyrum caput extruere.*  
<sup>q</sup> *In schola Libanij Ehnici sophista. Socrat. Hist. eccles. lib. 3. cap. 1.*  
<sup>r</sup> *Philip. Lonicer. Hist. Turcica lib. 1. in vit. Mahometis 2.*  
<sup>s</sup> *John Fox. Act & Monum. Tractat. of the tyrannie of the Turkes.*  
<sup>t</sup> Which is the superstition of the Turkes.  
<sup>u</sup> That is plaine by the Turkish Alcaron: by their eight precept: *Lonicer. li. 2. c. 2.* By their profession of faith: there is but one God, and *Mahomet* is his only Prophet; *Non est Deus nisi vnus. Mahomet autem Propheta eius*: by their praiers, fastings, almes, sacrifice, &c. *Barth. Georg. epis. de morib. Turcar.*



of heresies concerning the person of our Saviour  
 Christ? Or what els is <sup>a</sup> Papiſtrie, but <sup>a</sup> very Chaos or  
 leauen of all heresies <sup>a</sup> chieflie concerning the offi-  
 ces of Christ, as men by little and little fell away  
 from the true vnderstanding of the word, & <sup>a</sup> gaue  
 heed to fables? Euen so, of true religion ioyned with  
 Papiſtry or other heresies, can be begotten no other  
 but Apostasie from true religion, Atheisme, and  
 that which <sup>a</sup> the Scriptures haue foretold. Those  
 therefore that will ioyn <sup>a</sup> Papiſtrie in marriage with  
 the right & sound profession of the truth; or in do-  
 ctine <sup>a</sup> make a meane, betwene faith and workes  
 in the point of iustiſying: they doe no lesse then  
 ouerturne religion, bring in Atheisme, obscure  
<sup>b</sup> Gods truth, and hasten the <sup>c</sup> comming of Iesus  
 Christ. This was the <sup>d</sup> ruine of the old world. The  
 fathers were outward worshippers of God, their  
 mothers were superstitious & wicked women, their  
 children of no religion, but louers <sup>e</sup> of themſelues,  
<sup>f</sup> cruell, <sup>g</sup> high minded, and <sup>h</sup> hardned in their sins:  
 and as it was in the <sup>i</sup> dayes of Noah; so shall it be in  
 the comming of the ſonne of man.

*malo conciliatur, a domino damnatur.* <sup>a</sup> De huiusmodi conciliatoribus scribis Hieronym. Epistol. ad  
 August. tres simul, &c. Dum volunt & Iudaei esse & Christiani, nec Iudaei sunt nec Christiani.  
<sup>b</sup> Reuel. 9. 2. <sup>c</sup> Matth. 24. 44. <sup>d</sup> I. Thes. 5. 3. Reuel. 14. 16. <sup>e</sup> Vers. 2. 5. 6. <sup>f</sup> 2. Tim. 3. 2. <sup>g</sup> Vers.  
 11. 13. August. de ciuit. lib. 15. 23. <sup>h</sup> Psalm. 10. 4. <sup>i</sup> 1. Pet. 3. 20. <sup>j</sup> Matth. 24. 37.

Hb. 3.

Question

## Question 2. verse 3.

What meaneth this which the Lord saith:

*My Spirit shall not alwaies strue with man,  
because he is but flesh: and his dayes shall be  
an hundred and twentie yeeres?*

**I**T is of the Greekes translated: *my spirit shall not alwaies remaine in man*: and so <sup>a</sup> the Fathers for the most part do expound it. The Hebrue <sup>b</sup> word doth often signifie *to iudge*. So that *Ierome* <sup>c</sup> vnderstandeth this sentence to be a speech of mercie, not of iudgement, thus: *my spirit shall not iudge these me for euer*: that is, I will not iudge them to eternall punishments; but will here afflict them, that their soules may <sup>d</sup> be saued in the day of the Lord. But the word doth also <sup>e</sup> signifie *to strue* or to contend; which is much more agreeing with the circumstance and purpose of the text; & therefore vndoubtedly, the word is so to be interpreted. But how can the spirit of God be said to strue with man? The Scriptures speake <sup>f</sup> after our vnderstanding, comparing the waies of God which are vnsearchable, to the condition of man, with which by experience and vse we are acquainted. In this sense he is said to strue, as he is said <sup>h</sup> to rise earlie, and send his Prophets: which is, when he doth diligently send his Prophets, often, or manie <sup>i</sup> to repress or reprooue mens wickednes. Or againe, when by his

<sup>a</sup> Origen in Psal. 88.

Rom. 2. Idem in Isai.

Hom. 3.

Chrysostom. in Gen.

Hom. 22.

Ambros. Hexam. lib. 6

cap. 6.

Bernard. Sermon. 1. in

festum S. Michael.

<sup>b</sup> *Radon a radice*

*Radon: from hence,*

*Dan, iudgement.*

Gen. 15. 14. & 30. 3.

Iob. 19. 29. Iere. 5. 28

<sup>c</sup> Hierom. Tradit. He-

braic. Hoc est: *Quia*

*fragilis est in homine*

*conditio, non eos ad a-*

*ternos seruabo crucia-*

*us, sed hic illis vesti-*

*tuam quod merentur.*

*Ergo non seueritatem*

*ut in nostris libris le-*

*gitur, sed clementiam*

*Dei sonas. &c.*

<sup>d</sup> 1. Cor. 5. 5.

<sup>e</sup> 2. Sam. 19. 9.

Prou. 6. 14. & 27. 15.

Ierem. 15. 10.

<sup>f</sup> Sic autem Rabb. Iehudah & Ioseph Kimchi inter Hebræos. Challaus Paraphr. Non stabilietur seu consistet hac prava generatio, non durabit in longum tempus, scilicet ultra 120. annos. Calvin. in Gen. 6. 3. Dominum quasi defessum obstinata mundi pertinacia. & Theodoret. quest. in Gen. 52. Scriptura divina loquitur, prout hominibus expedit, & pro captu auditorum varias habet loquendi formas. <sup>h</sup> Ierem. 7. 25. & 25. 4. & 35. 15. <sup>i</sup> Ezech. 13. 5.

iudgements

iudgements he doth forewarne <sup>k</sup> other of the same  
or greater punishments; or when by <sup>l</sup> patient ex-  
pectation he doth awaite for our repentance. The  
words therefore are thus to be resoluēd: *my Spirit*  
*shall not alwaies*: that is, I will not alwaies by my spi-  
rit, by <sup>m</sup> admonition, reprehension, threatning, and  
expectatiō; *strive with man*: labour in vaine to bring  
them to repentance; *because they are but flesh*; wholie  
sinfull and <sup>n</sup> set on mischiefe, and there is no hope  
of amendment in them. Here may we learne: First,  
the exceeding mercie of God <sup>o</sup> in offering his mer-  
cie to the wicked, and striving by <sup>p</sup> all meanes with  
them to bring them to repentance. Secondlie, the  
long suffering of God <sup>q</sup> ought to lead vs to repen-  
tance. Thirdlie, vengeance succeedeth <sup>r</sup> refused  
mercie, as the night ouertaketh the day. Fourthlie,  
the wicked are alwaie <sup>s</sup> past recouerie, before wrath  
be sent vpon them, which often, when it hath long  
time bin deferred, <sup>t</sup> commeth swiftlie, dreadfullie,  
and sodainelie. But to what purpose saith the  
Lord: *his dayes shall be an hundreth and twentie yeares?*  
I will yet, saith he, forbear them <sup>u</sup> an hundreth and  
twentie yeares. Behold the long suffering of God!  
Men were corrupted in sinne by *Adam*: men be-  
gan <sup>x</sup> to prophane religion in the dayes of *Enoch*,

should I then speake euill of so gracious a Lord that hath euer been my preseruatiō? *Euseb.*  
<sup>y</sup> *Pro. 1. 24. 25. Zachar. 1. 6. & 7. 13. Mat. 21. 43. Exemplis infinitis.* <sup>z</sup> *Isai. 1. 5. & 26. 10. Iere. 44. 22.*  
<sup>a</sup> *Mat. 23. 38. 44. Reuel. 3. 3.* <sup>b</sup> *Hieron. Trad. Hebra. in Gen. Hoc est, habebunt 120. annos ad agenda*  
*penitentiam.* <sup>c</sup> *Rabbini ferē omnes, vocem חַחַל huchal, a rad. חָח chahal reddunt prophanare. Sic*  
*& D. Kimchi lib. rad. Onkelos paraphrasi. Chalde. Prophanati sunt homines ne inuocarent. Tremel.*  
*Capitum est prophanari, alij incipere (nam ex ipsa in cal. signif. vulnerare, inquinare in hipil, scil.*  
*altera specie coniugationum Hebraeorum & variis polluere siue inquinare) eo sensu, ut cap-*  
*inuocare siue attribuere nomē Iehoue idolis suis: sed obseruandū est vocē charah cum beel*  
*quam poni nisi in bonā parā. Deinde, esset dictū, prophanatū est nomē domini in y. Aben. Ezra. in Com-*  
*phnatum (quod verē, capitiū est) ad inuocandū in nomen, ut in textu ad r. vocari, scil. vocabantur filij*  
*mens. Item Mercer. in polisia Iudaic. Ceperunt homines de nominibus, vidē inuocatum a paucioribus.*  
*Dei. Quocūq; accipias modo, illud restat, prophanatum e*

so that few they were which rightlie called on the name of the Lord. Cruell Giants, and fierce Tyrants were of the brood of *Caine*, as *Lamech*, and other like vnto him. Lastlie, the familie of *Seth*, among whom true religion was maintained, ioyned in affinitie with the daughters of the wicked, whereby the same religion was quite extinguished, & not

<sup>a</sup> *Noah solus in generatione sua, nam in superioribus Methusala & Lamech, in sequenti Sem & Lamech, etiam si omnes simul vixerint.*

<sup>a</sup> *1. Sam. 19. 11. &*

*27. 1. Hesi. 6. 6.*

<sup>b</sup> *Basil. Hexam. 3. Aut magis pium est dicere quod sancta voluntas, & primus impetus instellat malis moris, hoc ipsum sermo Dei est.*

<sup>c</sup> *Scilicet per reuelationem, ut Isai. 1. 1. Hag. 1. 1.*

<sup>d</sup> *Vers. 13. 14.*

*1. Pet. 3. 20.*

*August. contr. Faust.*

*Maniche. Quod Noe*

*quingentorū erat an-*

*norum cum ei locutus*

*est Dominus, &c. unde*

*intelligitur per cen-*

*tum annos arca fa-*

*brica. Idem de ciu.*

*Dei, lib. 15. c. 24. Sed*

*intelligendum est, hoc*

*Deum dixisse cum cir-*

*ca finem quingento-*

*rum annorum esset*

*Noe: id est, quadring-*

*entos octoginta an-*

*nos agens, qua re &*

*arca eodem anno in-*

*cepta est, durauitque in fabrica centum & viginti annos.*

*Exech. 3. 17. 2. Pet. 2. 5.*

a man remayning to vphold the truth, but <sup>a</sup> one, the rest being so drowned in securitie, and crueltie, that they would not be admonished; and yet the Lord would waite for their repentance an hundred and twentie yeares. One will aske perhaps, how the Lord is said to speake this: *My Spirit shall not alwaies, &c.* The Lord may be said to speake this (like as the Scripture sometime <sup>a</sup> calleth a mans inward thought, a speech, when as a thought is as effectuell as a speech) in respect of himselfe, because hee decreed it in <sup>b</sup> himselfe. Hee may be said to speake it, in respect of the world, because he <sup>c</sup> made his counsaile and purpose knowne vnto the world. For hereby it is perceiued, <sup>d</sup> that an hundredth and twentie yeeres before the comming of the floyd, God <sup>e</sup> taught these Preachers of righteousnes, and they deliuered it vnto the people, that the world should be destroyed by the floyd. And to this purpose it is added in the text: And God said vnto *Noah*, *An end of all flesh is come before me: for the earth is filled with crueltie through them: and behold I wil destroy them with the earth. Make thee an Arke of pine trees, &c. and Noah did according to all that God commaunded him.* Wherein the Scripture manifestlie teacheth, that *Noah* receiued this reuelation from God, and began to make preparation for the Arke, (*Lamech* and *Me-*

*thusa*

thusala being then in life) six score yeeres before the  
flood began. Wherefore they are deceiued <sup>f</sup> who  
interpret this space of *an hundreth and twentie yeeres*,  
to be appointed for the age of mans life after the  
flood of waters; which hath beene ouerpasseed, not  
onlie <sup>z</sup> of the fathers, but also of men of latter yeeres  
almost <sup>b</sup> in euerie age. For indeed the Lord doth  
herein limite and bound out the time of old and  
young, in the age before the flood: professing vnto  
them by his Prophets, that <sup>i</sup> vnlesse they did repent,  
they should at the end of one hundreth and twen-  
tie yeeres be vtterlie destroyed. But herein remain-  
neth no lesse a difficultie then before. The Lord  
promiseth to spare the world an hundreth and  
twentie yeeres; and it seemeth by the Scripture, he  
forbare them but onlie an hundreth yeeres. For in  
the former Chapter, *Noah* is said to *be siue hundred  
yeares old, when he begat children*; and in the Chapter  
following, it is said that *in the six hundreth yeere of the  
life of Noah* <sup>k</sup> *the flood of waters were vpon the earth*.  
Some writers vpon this collection <sup>l</sup> haue affirmed,  
that because the wicked world would not repent,  
God shortned and cut off this time appointed, the  
space of twentie yeeres. Which opinion beside that  
it is vntrue, is fullie against the purpose and consent  
of Scriptures; which <sup>m</sup> aboundantie expresse the  
riches of Gods long suffering, in the dayes of *Noah*.

*pimen, Arganton Tarsethoru rex in Hispan. 150. inquit Plin. lib. 7. Silius de Bell. Punic. lib. 3. dicit  
300. Ter denos decies emensus belliger annos. Nestor 300. ut non pauci attestantur. Galenus 140.  
ut fama constans est. Cel. Rodigin. leff. antiq. lib. 16. Ioannes diſtus de Temporibus sub Carolo mag-  
no 300. Mant. &c. <sup>i</sup> Ionah. 3. 4. <sup>k</sup> Confer Gen. 5. 32. & 7. 11. <sup>l</sup> Rel. <sup>m</sup> in Babala. Tferor Bahi.  
& aliq. Hieron. in Trad. Hebra. viginti annorum spatij amputatis indu-  
nos. in Gen. Sic Strab. in Eccles. Histor. viginti annos anticipauit viſitac. om. & plurimi Papiffa.  
<sup>n</sup> 1. Pet. 3. 20.*

*Philo Iudeus lib. de  
Gigant.*

*Ioseph. Antiq. lib. 1.  
cap. 4. Primum visam*

*eorum breuiori spacio  
circumscripsit, & a-*

*brogata longitate in-  
tra centum & viginti*

*annos coarctuit, deinde  
continentem terram*

*in pelagi formam &c.  
Lactant. lib. 2. cap. 14.*

*Ne rursus longitudo  
vitae causa esset exca-*

*gitandorum malorum,  
paulatim per singulas*

*progenies diminuit  
hominis aetatem, atque*

*in centum & viginti  
annis metā collocauit.*

*Longe aliter Hieron.  
Trad. in Gen. Non i-*

*giur humana vita,  
ut multi errant, in*

*centum viginti annos,  
contracta est, sed ge-*

*nerationi illi 120. an-  
ni ad penitentiā dati*

*sunt.*

*Gen. 11. 10. 11. 13. 17  
& 35. 28. & 47. 9.*

*Iob. 42. 16.*

*2. Chron. 24. 15. Ex-*

*terni: Epimenides an-  
nos vixit 157. author*

*Phaſgo, Zenophanes,  
Laert. lib. 1. in vita E-*

*pinum, sic Hugo in an-  
nos. in Gen. Sic Strab. in Eccles. Histor. viginti annos anticipauit viſitac. om. & plurimi Papiffa.*



so that few they were which rightlie called on the name of the Lord. Cruell Giants, and fierce Tyrants were of the brood of *Caine*, as *Lamech*, and other like vnto him. Lastlie, the familie of *Seth*, among whom true religion was maintained, ioyned in affinitie with the daughters of the wicked, whereby the same religion was quite extinguished, & not a man remayning to vphold the truth, but <sup>2</sup> one, the rest being so drowned in securitie, and crueltie, that they would not be admonished; and yet the Lord would waite for their repentance an hundred and twentie yeares. One will aske perhaps, how the Lord is said to speake this: *My Spirit shall not alwaies, &c.* The Lord may be said to speake this (like as the Scripture sometime <sup>a</sup> calleth a mans inward thought, a speech, when as a thought is as effectuell as a speech) in respect of himselfe, because hee decreed it in <sup>b</sup> himselfe. Hee may be said to speake it, in respect of the world, because he <sup>c</sup> made his counsaile and purpose knowne vnto the world. For hereby it is perceiued, <sup>d</sup> that an hundred and twentie yeeres before the comming of the flood, God <sup>e</sup> taught these Preachers of righteousnes, and they deliuered it vnto the people, that the world should be destroyed by the flood. And to this purpose it is added in the text: And God said vnto *Noah*, *And end of all flesh is come before me: for the earth is filled with crueltie through them: and behold I wil destroy them with the earth. Make thee an Arke of pine trees, &c. and Noah did according to all that God commaunded him.* Wherein the Scripture manifestlie teacheth, that *Noah* receiued this reuelation from God, and began make preparation for the Arke, (*Lamech* and *Me-*

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<sup>c</sup> *Basil. Hexam. 3. Aut magis pium est dicere quod sancta voluitas, & primus impetus intellectus motus, hoc ipsum sermo Dei est.*

<sup>d</sup> *Scilicet per reuelationem, ut Isai. 1. 1. Hag. 1. 1. & Vers. 13. 14.*

<sup>e</sup> *1. Pet. 3. 20.*

*August. contr. Faust. Maniche. Quod Noe quingentorum erat annorum cum ei locutus est Dominus, &c. unde intelligitur per centum annos arca fabricata. Idem de ciu. Dei. lib. 15. c. 24. Sed intelligendum est, hoc Deum dixisse cum circa finem quingentorum annorum esset Noe. Id est, quadringentos octoginta annos agent, quia re arca eodem anno incepta est, duransque in fabrica*

*et viginti annos. Ezech. 3. 17. 2. Pet. 2. 5.*

*thusala*

thus (sala being then in life) six score yeeres before the  
flood began. Wherefore they are deceiued <sup>e</sup> who  
interpret this space of *an hundreth and twentie yeeres*,  
to be appointed for the age of mans life after the  
flood of waters; which hath beene ouerpasseed, not  
onlie <sup>e</sup> of the fathers, but also of men of latter yeeres  
almost <sup>h</sup> in euerie age. For indeed the Lord doth  
herein limite and bound out the time of old and  
young, in the age before the flood: professing vnto  
them by his Prophets, that <sup>i</sup> vnlesse they did repent,  
they should at the end of one hundreth and twen-  
tie yeeres be vtterlie destroyed. But herein remai-  
neth no lesse a difficultie then before. The Lord  
promiseth to spare the world an hundreth and  
twentie yeeres; and it seemeth by the Scripture, he  
forbare them but onlie an hundreth yeeres. For in  
the former Chapter, *Noah* is said to be *siue hundred*  
*yeeres old, when he begat children*; and in the Chapter  
following, it is said that *in the six hundreth yeere of the*  
*life of Noah* <sup>k</sup> *the flood of waters were vpon the earth*.  
Some writers vpon this collection <sup>l</sup> haue affirmed,  
that because the wicked world would not repent,  
God shortned and cut off this time appointed, the  
space of twentie yeeres. Which opinion beside that  
it is vntrue, is fullie against the purpose and consent  
of Scriptures; which <sup>m</sup> aboundantlie expresse the  
riches of Gods long suffering, in the dayes of *Noah*.  
*Arganton Tartessiorum rex in Hispan. 150. inquit Plin. lib. 7. Silius de Bell. Punic. lib. 3. dicit*  
*300. Ter denos decies emensus belliger annos. Nestor 300. ut non pauci attestantur. Galenus 140.*  
*ut fama constans est. Cel. Rodigin. lect. antiq. lib. 16. Ioannes dictus de Temporibus sub Carolo mag-*  
*no 300. Mant. &c. <sup>i</sup> Ionah. 3. 4. <sup>k</sup> Confer Gen. 5. 32. & 7. 11. <sup>l</sup> Rab. Cabala. T. feror Bahi-*  
*& alij. Hieron. in Trad. Hebre. viginti annorum spatij amputatis indu-*  
*nos. in Gen. Sic Strab. in Eccles. Histor. viginti annos anticipauit videri. am. & plurimi Papista.*  
<sup>n</sup> *1. Pet. 3. 20.*

<sup>i</sup> Philo Iudeus lib. de  
Giganr.

<sup>j</sup> Ioseph. Antiq. lib. 1.  
cap. 4. Primum visum

eorum breuiori spacio  
circumscripsi, & a-

brogata longitate in-

tra centum & viginti

annos coarctuit, deinde

continentem septuaginta

in pelagi formam &c.

<sup>k</sup> Lactant. lib. 2. cap. 14.

Ne rursus longitudo

vite causa esset exco-

gitandorum malorum,

paulatim per singulas

progenies diminuisset

hominis aetatem, atque

in centum & viginti

annis metā collocauit.

<sup>l</sup> Longe aliter Hieron.

Trad. in Gen. Non in-

gitur humana vita,

ut multi errant, in

centum viginti annos,

contracta est, sed ge-

nerationi illi 120. an-

ni ad penitentiā dati  
sunt.

<sup>e</sup> Gen. 11. 10. 11. 13. 17

& 35. 18. & 47. 9.

<sup>h</sup> Job. 42. 16.

<sup>i</sup> 2. Chron. 24. 15. Ex-

terni: Epimenides an-

nos vixit 157. author

Phaëgo, Zenophanes,

Laert. lib. 1. in vita E-

pimen. Arganton Tartessiorum rex in Hispan. 150. inquit Plin. lib. 7. Silius de Bell. Punic. lib. 3. dicit

300. Ter denos decies emensus belliger annos. Nestor 300. ut non pauci attestantur. Galenus 140.

ut fama constans est. Cel. Rodigin. lect. antiq. lib. 16. Ioannes dictus de Temporibus sub Carolo mag-

no 300. Mant. &c. <sup>i</sup> Ionah. 3. 4. <sup>k</sup> Confer Gen. 5. 32. & 7. 11. <sup>l</sup> Rab. Cabala. T. feror Bahi-

& alij. Hieron. in Trad. Hebre. viginti annorum spatij amputatis indu-

nos. in Gen. Sic Strab. in Eccles. Histor. viginti annos anticipauit videri. am. & plurimi Papista.

▪ In respect of time, the sixt chapter followeth vpon the fourth: the fift containeth a digression of the life & death of the Fathers.

° Gen. 5. 39.

2. Pet. 3. 5. 6.

*Tremel in Gen. 5. Cōsolabitur de opere laboriosissimo cuius necessitatem subiūmus tū proper communem illam omnium hominū deprauationē, tū propter singulare seculi nostri scelus. Nō quod primus fueris Noe Agricola ut Hebraei volunt, sed quod esset spes unica restaurationis à malo illo seculo, à pœna communi, & de Christo in carne nascituro.*

2 Vers. 1. 2. &c.

2 Gen. 5. 32.

2 Sem quidam centum agens annos sexcent. seximo secundo anno vitæ Noe ut apparet Gen. 7. 11. & 11. 10. Non fuit primogenitus filiorum Noe, nisi forte indefinite sumas, hoc est circa hunc annum; quod ex sexu refutatur. Vide c. 11.

But in deed this chapter doth not onelie continue the former historie, in the time where it left, ° at the birth of the children of *Noah*, as it is in the end of the former chapter: but also by recapitulation, and exposition (as is the manner of the Scripture) doth confirme and explaine that which went before; and therefore it beginneth: *And it was when men began to multiplie, &c.* Men began not to multiplie after the birth of the sonnes of *Noah*, for then the earth was filled with crueltie: but the Scripture meaneth that long before this time, so soone as men began to multiplie, sinne also began to multiplie; forasmuch as not onlie the wicked seed increased, but of the household of the godlie, some from time to time declined, and made shipwracke of their faith and godlines; and the seeds of this mischiefe were sowed, long before the birth of the sonnes of *Noah*, in so much that the earth was by the curse prepared to the flood ° before the birth of *Noah* himselfe. Wherefore this is to be vnderstood of the course of time. Sinne began to wax exceeding grievous, about the time of the 2 birth of *Noah*: for the sonnes of God tooke the daughters of men in marriage: by their posteritie, crueltie and sinne increased. For this cause the Lord threatneth to bring the flood, and *Noah* is commaunded to prepare the Arke, sixscore years before the drowning of the world; that is to say, *Noah* being of age foure hundredth & fourescore yeares, and when hee was 1 five hundredth yeares old, he began *Sem, Ham, and Iapheth*, 2 that is to say, the eldest of them. And as the Lord was patient in long suffering, so was he mercifull in giuing warning to the

the world of their calamitie. The godlie Patriarkes foreſaw <sup>c</sup> deſtruction (albeit they knew not in what kind it was to come) long before this ſpeciall reuelation giuen to *Noah*, for both *Henoch* and *Lamech* did <sup>e</sup> prophetic of the deſtruction of the world; and *Lamech* for perpetuall monument, calleth his ſonne by the name of *Noah*, that is to ſay, *reſt*, <sup>u</sup> or *refreshing*, *frö grieſe* or ſorrow, to the end ſaith <sup>x</sup> *Chryſoſtome*, that all that ſaw this child, & would enquire his name, might learne thereby the generall deſtruction that was to come. But no warning will ſuffice the wicked, which <sup>y</sup> deſpiſe the word of God, and thoſe which teach it by the <sup>z</sup> demonſtration of the ſpirit. They knew right wel the ſuperfluitie of ſin, & were partakers of the fulnes of iniquity; they heard the preaching of the Patriarkes, they found the Arke prepared, they perceiued the coming of beaſts and cattell to the ſame for refuge frö the waters; they ſaw the heauens powre downe raine, and the floods increaſe: yet would <sup>a</sup> not one perſon be admoniſhed, not ſo much as the <sup>b</sup> builders and carpenters which happellie wrought vpon the Arke, till the waters had ſtopped their paſſage, from coming to receiue it for their ſauegard. The reaſon was, they <sup>c</sup> receiued not the word by faith, they <sup>d</sup> counted *Noah* his preaching, to be but dotage; his building, coſt in vaine. And thoſe that will not beleeeue the preaching of the word, they

<sup>c</sup> *Ioseph. Antiq. lib. 1. cap. 3. Adamum vniuerſalem rerum interitü præceſſiſſe ſcribit Theodulus Cateſy. Com. in Rō. 5. Id ex naturali lege dictum & reuelatū. Fortē autem ex reuelationibus non paucis, cum propheta fuerint.*

<sup>e</sup> *Iud. 14. Gen. 5. 29.*

<sup>u</sup> *Noah nō a mō nuach quieſcere, to reſt; becauſe in him the wrath of GOD in the flood ſtaied and went no farther: or becauſe hee was to reſreſh and comfort his fathers concerning the deſtruſtiō of mankind.*

<sup>x</sup> *Chryſoſtom. Hom. in Gen. 21. Prædicator per appellationem pueri mala que totum humanum genus depræſentauaſſent, ut vel timore caſtigati ab-*

*arcerentur a viſiſ, & amplecterentur virtutem. y* *Ierem. 8. 7. 9. z* *1. Cor. 2. 4. 2. Cor. 4. 3.*

<sup>a</sup> *Gen. 7. 21. 23. & 8. 16. b* *Auguſt. quæſt. in Gen. 9. 5. Non erat magnum ſabro: alios adhibere: quamuis operis ſui mercede accepta, non curauerint, virum eam Noe ſapienter an vero inuiter fabricaret. Es ideo, non in eam intrauerunt quia non crediderunt quod ille crediderat. c* *Heb. 4. 2.*

<sup>d</sup> *Gen. 19. 14. Ezech. 33. 32.*

<sup>a</sup> *Iohn 12.35.36.* *Ioseph* of the warres of the Iewes, *lib.7. cap. 12.* reciteth diuers signes, which happened before the destruction of Ierusalem, foretolde by Christ, *Luke 21.* First, that a blazing star in fashion of a sword, hung ouer the citie. Secondly, that at the least of vneauened bread, a light shone round about the Altar, about midnight, as cleere as day. Thirdly, that a Cow led to be sacrificed, calued a Lambe. Fourthlie, that the Brasen gate of the Tēple, which twentie men could

scarcely open, was seene to open at midnight of it owne accord. Fifthly, that the first of May there were seene in the aire Chariots and standing battells skirmishing in the cloudes, and compassing the Citie. Sixtly, in the Temple was heard the sound of a wonderfull terrible base voice, which said: Let vs goe hence. Seuently, a certaine cuntry fellow, one *Iesus* the sonne of *Anani*, seuen yeeres before the Citie was destroyed, began to crie out: A voice from the East, a voice from the West, a voice from the foure windes, a voice against Ierusalem and the Temple, a voice against this people: and though they whipped and scourged him to the bone, yet he ceased not to crie, Woe, woe to Ierusalem. And yet that people that would not obey Christ and his Apostles preaching, were destroyed for all these signes, as though they had had no warning. <sup>1</sup> *Luc. 16.31.* *Chrysost.* in cap. 1. ad *Galat.* *Comment.* *Hec autem Christus ipsi inducit in parabola loquensem Abraham, declarans se velle plus fidei habendum esse scripturis, quam si mortui reuiscant.* <sup>2</sup> *Prou. 12.28.* *Heb. 12.17.* *August.* *Serm. de Temp. 36.* *Age penitentiam dum sanus es, si sic agis dico tibi quod securus es, quia penitentiam egisti eo tempore quo peccare potuisti. Si vis agere penitentiam quando iam peccare non potes, peccata te diuiserunt, non tu illo.* <sup>b</sup> *Mat. 24. vers. 39.* <sup>1</sup> *Mat. 24.40.41.* <sup>1</sup> *Thess. 5.3.* <sup>2</sup> *Heb. 4.2.* <sup>1</sup> *Luc. 16.31.* *Ignati. epist. ad Philadelph. Iesus mihi pro archimio est, quem nolle audire manifestat perniciem esse.*

will not <sup>a</sup> be admoished by signes: those that will not <sup>f</sup> beleue the Prophets, will not receiue an Angell, or one that is risen from the dead. But now when they saw the floud increased, the heauens resolved into raine, cattell and wild beasts struiuing for life within the streames, their houses like fish pooles receiuing the waters, their children readie to perish, and themselues separate from help and comfort; what could they doe, but <sup>2</sup> repent too late, & wish woe vnto themselues, that would not in time be warned. Obser. Sleepie securitie & contempt <sup>b</sup> of the word, is a certaine token of destruction, and the same <sup>i</sup> shall goe before the end. Secondlie, those that mixe <sup>k</sup> not the word with faith, <sup>i</sup> will receiue no grace to beleue the tokens that are promised to foreshew the comming of the Lord to iudgement: but as it was in the dayes of *Noah*, so shall it be in the end of the world.

Question.



Question 3. verse 6.

How it is said: *The Lord repented that hee made man?*



**T**he Scriptures <sup>a</sup> often testifie, that *with the Lord there is no repentance nor* <sup>b</sup> *shadow of change:* and surely as there is no shadow of turning with the Lord, so is there in

deed <sup>c</sup> no shadow of contrarietie in Scripture, albeit to vs, as to them that are bleare eyed, <sup>d</sup> one candle seemeth manie. Wherefore we must diligentlie consider, how the Lord can rightly here be said *to repent* and *to be sorrie*, when as in other Scriptures it is said, hee cannot repent. The Scriptures which are the <sup>e</sup> mouth of God, <sup>f</sup> are compelled through our infirmitie and ignorance, to speake many things of God, which in deed are proper vnto men, which otherwise of man <sup>g</sup> could not be vnderstood, thereby to make me rise by little & little from the knowledge of themselues, to the knowledge of the Lord. For this cause it calleth the power & might of God, the <sup>h</sup> arme and the right hand of God, not that hee hath a hand or arme, but because our strength and power is executed by our hand and arme, which the Lord doth otherwise performe then we can vnderstand. In this <sup>i</sup> sense, his prouidence is called

<sup>a</sup> Num. 23. 19.

<sup>b</sup> 1. Sam. 15. 29.

<sup>c</sup> Malac. 3. 6.

<sup>d</sup> 1. Sam. 1. 17.

<sup>e</sup> Bernard. Sermon. de

quadrup. dubit. Via

Domini, via recta, via

pulchra, via plena,

via plana; recte sine

errore, quia ducunt ad

vitam; pulchra sine

sorde, quia docent mul-

tidinem: plena mul-

tudine, quia totus iam

mundus est intra Chri-

sti sagem: plana si-

ne difficultate, quia

donant suauitatem.

<sup>f</sup> Tertul. in Marcion.

lib. 1. Lippianibus, e-

tiam singularis lucer-

na numerosa est.

<sup>g</sup> Jerem. 15. 19.

<sup>h</sup> Matth. 4. 4.

<sup>i</sup> Cōciliatio. 8.

<sup>k</sup> August. octuag. viii.

quest. lib. 9. 52. Diui-

ne scriptura ad terren-

de humano sensu ad

diuinum & calefit

<sup>a</sup> nos erigentes, vsq; ad ea verba descenderunt, quibus inter se stultissimorum etiam visus consuetudo.

<sup>b</sup> Exod. 6. 6. Psalm. 44. 3. & 118. 15. 16. <sup>c</sup> Anastasius Nicen. lib. quest. in Script. q. 21. Nonnulli

autem ob summam stultitiam, cum scripturam audiant dicentem, aperi oculos tuos & uide, &c. Male

audientes nec intelligentes, existimant Deum humana forma praeditum, nec intellexerunt, ut qui esset

nimium insipientes, quod cum hominibus per homines loquens Deus, auditorum imbecillitati sermonem

accommodet: & quoniam videmus per oculos, videndi facultatem oculos nominat, & audiendi fa-

cultatem aures, & iussim, os. Sed oportebat eum non solum audire haec verba, sed etiam ea quae

dicent Deum non posse circumscribi: quod enim inquit ibi a facie tua,

<sup>k</sup> *Psal.* 34. 15. *Pro.* 35. 3. his <sup>k</sup> eye, because we with our eyes do watch & see.  
<sup>l</sup> *Isa.* 37. 17. The appearing of his presence is called his foote,  
<sup>m</sup> *Psal.* 18. 9. *Isa.* 66. 1. because <sup>l</sup> we by our feet doe come in presence. That  
<sup>n</sup> *Deut.* 32. 10. *Psal.* which he will preserve unhurt, is called <sup>m</sup> the apple  
 17. 8. *Zacar.* 2. 8. of his eye, because the same of vs is most carefulle  
<sup>o</sup> *Amos* 6. 8. The preserved. His essential substance is called <sup>n</sup> his  
 Lorde hath sworn (וְשָׁבַע, *benepheho*) soule, because the soule of man is the <sup>o</sup> mā himselfe.  
 by his life or soule: that is, by himselfe.  
<sup>p</sup> Of wicked men, <sup>p</sup> His anger or displeasure is <sup>p</sup> called his nostrels, be-  
 bodie is the mā, for cause men are known to be angrie, by the moouing  
 their belly is their of their nostrels. And the same his anger (which in  
 God; but of godly men is an <sup>q</sup> affection, when as there are <sup>r</sup> neither af-  
<sup>q</sup> *Mens* <sup>q</sup> *chiusq, is est quisq.* fections, nor passions in the Lord) as likewise his  
<sup>r</sup> *Psal.* 18. 8. <sup>r</sup> loue, <sup>r</sup> hatred, <sup>s</sup> ieaousie, <sup>t</sup> sorrow and such like,  
<sup>s</sup> *Ierem.* 49. 37. are said to be in the heart of <sup>r</sup> God, because as men  
<sup>t</sup> *Arist.* *Ethic.* lib. 2. doe represent their affections by their deedes, and  
 cap. 5. *ἐκ τῶν πόρ τῶ πῶ* their harts remaine vnsearchable, saue <sup>z</sup> of the ma-  
 ἐν τῷ ἰσχυρίῳ αὐτοῦ <sup>z</sup> ker of the hart; so the <sup>a</sup> thoughts and waies of God  
 ἰσχυρίῳ. *Sunt huius* are past mans finding out, farther they are expla-  
 modi in animo propter ned by his word and workes; wherein they are re-  
 qua neque laudamus sembled to our affections, that wee might measure  
 nec vituperamus. that in our selues, which in the Lord cannot be  
 Zeno sic definit affec- measured. Thus also he is said to *repent*, when other-  
 tus, πάθος ἐστὶν ἀλογος wise the Scripture saith, *hee is without a shadow of*  
 ὅς πάθος ὁμοῖον ἰσχυρίῳ: *change*. To repent doth signifie <sup>b</sup> to sorrow for some  
 αἴτιον ἐστὶν ἀντιόφῃ <sup>c</sup> action which we finde to be amisse, with <sup>d</sup> an after-  
 ratione, & contra na- <sup>c</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 turam animae commotio. <sup>d</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 Cic. *Tuscul.* quest. li. 3. <sup>e</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 Morbos & egritudi- <sup>e</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 nes animi vocas. in <sup>f</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 Academicis, perturbat- <sup>f</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 ones, de inuent. 1. <sup>g</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 impetus, commotiones, affectus: talia non reperiuntur apud deum. <sup>g</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 quasi in Gen. 50. Ira & penitentia humanae passiones sunt, à quibus natura diuina prorsus est libera. <sup>h</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
<sup>h</sup> *Malac.* 1. 2. *Iob.* 3. 16. <sup>i</sup> *Psal.* 11. 5. *Rom.* 9. 13. <sup>j</sup> *Exod.* 20. 5. *Deut.* 32. 21. <sup>k</sup> *Iudg.* 10. 16. <sup>l</sup> *1<sup>a</sup> Vers.* 6. <sup>l</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
<sup>l</sup> *Psal.* 11. 5. *Iudg.* 10. 16. Like as men which do earnestly sorrow, do earnestly seeke remedy for  
 their griefe: so by this so great alteration of his work, God appeared vnto men, as it were to  
 be sorrow in his very heart. <sup>m</sup> *Psal.* 94. 10. 11. <sup>n</sup> *Eccles.* 7. 25. 26. <sup>o</sup> *Isai.* 40. 13. *Rom.* 11. 33. <sup>p</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
<sup>p</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 eham. *vers.* 6. properly in repenting to alter his whole purpose. *Iudg.* 21. 15. *Augustin.* *Amaritu-*  
 tudinem animi vocat; Melius est modica amaritudo in faucibus, quam æternum tormentum in visce-  
 ribus. de Decem Chordis. <sup>q</sup> *Psal.* 51. 3. 4. either for guiltines or punishment. <sup>r</sup> From hence *Ar-*  
<sup>r</sup> *action* which we finde to be amisse, with <sup>d</sup> an after-  
 borle calleth repentance (μετάνοια) the changing of ones care or counsaile: and also (μετα-  
 νοια) the changing of ones wisdom.

thought,

thought, or purpose of minde, to change it into better. This belongeth properly to men, and peculiar it is to God alone, that he cannot will, whereof he can repent. For this sorrow of minde, which is repentance, ariseth of some euill committed, or goodnes pretermitted: but the diuine nature being pure from these, so pure, that the heauens, or Angels are not cleane before his eyes, his will also being the highest rule of righteousness, he cannot faile either in omitting, or committing, whereof he should repent. Why then saith the Scripture, hee did repent? Because as men, when they repent, doe alter their workes together with their thoughts, and by their workes it is known their thoughts are changed; so when the Lord doth change his workes, hee seemeth vnto vs to change his minde, which the scripture witnesseth he cannot alter, in any thought. Wherefore we ought not to conceiue any other of the Lords repentance, then the mutation of his workes, which change or alteration of workes, is called repentance, because me by changing of their workes, doe testifie and shew repentance. And the same in the heauenlie wisdom of the Scriptures, is called not a change of workes in God, but repentance it selfe, which properlie is a changing of the minde; because the Lord in euery such repentance, doth alter euen his reuealed mind and purpose; that is to say, that which hee hath reuealed of his minde

For euill spirits will not repent: the blessed spirits neede it not, because thorough the goodnes of God they cannot fall. *August. de ciuit. Dei, lib. 22. cap. 30.*  
*Ambros. Epist. 82.*  
*Nunquam autem penitere, solius est Dei.*  
*Deut. 32. 4.*

*Psalm. 145. 17.*  
*Iob. 4. 18. & 25. 5.*  
*Isai. 46. 10. August. contra Manich. lib. 1. cap. 3. Idem epist. 54.*  
*Deus ergo singulariter est bonus, & hoc amittere non potest.*  
*Nullius autem boni participatione bonus est, quoniam bonum quo bonus est, ipse sibi est: homo autem cum bonus est, ab illo bonus est, quod a se ipso non potest.*

*Terent. in Marcion. lib. 2. Quis ergo eris mos penitentia diuine, nihil enim aliud intelligitur quam simplex conuersio sententiae prioris.*

*Theodoret. quæst. in Gen. 50. Penitentia Dei nihil aliud est quam mutatio dispensationis eius.* *Aug. lib. Oclnag. Trium. quæst. 9. 52. Quoniam mutare caput aliud & in aliud transferre non facile solemus nisi penitendo; quanquam diuina prouidentia serena mente insuentibus appareat cuncta certissimo ordine administrare: accommodatissime tamen ad humilem humanam intelligentiam, ea que incipiunt esse neque perseverant, quantum perseuerantura sperata sunt, quasi per penitentiam Dei dicuntur ablata.* *Caluin. Instit. 1. cap. 17. sect. 13. Ita nec aliud debemus accipere sub penitentia vocabulo, quam factorum mutationem: quia solens homines facta sua mutando testari sibi displicere.*

and

<sup>1</sup> *Auguſt. de Ciuir. lib. 22. cap. 1. Cum Deus mutare dicitur voluntatem, ut quibus lenis erat, verbi gratia, reddatur iratus, ille potius quam ipſe mutatur.*

<sup>2</sup> *Nam ad ipſam ſubſtantiam Dei perſinet voluntas eius. Aug. Confeſſ. lib. 11. c. 11.*

<sup>3</sup> *Rom. 11. 33.*

<sup>4</sup> *Hieron. commentar. in Ierem. 12. Quicquid in mundo vel bonorum accidis vel malorum, non absque providentia.*

<sup>5</sup> *Matth. 10. 29. 30.*

<sup>6</sup> *Athanaſ. dialog. de Trin. lib. 1. οὐ γὰρ μὲν οὐκ ἔστι δύναμις τοῦ θεοῦ ἀποκρίναι τῷ ὄντι, ἀδυνατῶν πρὸς τὰς δυνάμεις αὐτοῦ λατρεῖν ἑδωκέναι.*

It is not poſſible to know God fully as he is, unleſſe a man were indued fullie with the ſame infinite knowledge that God is. But none can be of the ſame

and poſe; notwithstanding that <sup>1</sup> his minde, or will it ſelfe is not therein chāged, but they of whom he reuealed the ſame his poſe. For the vnderſtanding of this doctrine wee muſt remember, that the maieſtie of God, his <sup>m</sup> holines, his will, is incomprehenſible of any creature, his wiſedome and his counſaile <sup>n</sup> is vnſearchable; in which hee hath purpoſed and ordered <sup>o</sup> euerie thing, as they are to come to paſſe, from the creation of the world, and the redemption of the ſame, to the <sup>p</sup> falling of a haire from the head of man, and to the lighting of a Sparrow vpon the ground. This his diſpoſition and his counſaile, hee hath made knowne to men, not <sup>q</sup> ſo fullie as in himſelfe it is; but as men are able to containe the ſame. For a little diſh is more vnto the ſea, then the capacitie of anie man or Angell is, vnto that infinitenes that is in God. In which reſpect he ſaith to *Moses: thou <sup>t</sup> canſt not ſee my face, for no man ſhall ſee my face and liue*: becauſe our eyes, and hearts, and ſoules would burſt in ſunder, at the containing of the glorie of his greatnes. So far then as hee hath reuealed vnto vs his will and counſaile, the ſame is called <sup>r</sup> of the learned, his reuealed will; ſo farre as he hath not reuealed it, namelic that infinite wiſedome, in the order and cauſe of things,

knowledge, but he that is of the ſame nature, &c. <sup>s</sup> *Baſil. in Pſalm. 115. Qui enim mentem ſuam non humiliat, ſed de eſſentia Dei comprehensione cogitat, &c. Non reputans quod facilius eſt perna hemina totum mare deſeiri, quam humana mente maiestatem Dei, frustra inflatus non poſſeſt dicere, credidi quia propter locutus ſum. Finiti ad infinitum nulla comparatio.* <sup>t</sup> *Exod. 33. 20.*

<sup>u</sup> It is called (voluntas ſigni) his ſignified or reuealed will. *Auguſtin. de Ciuir. Dei lib. 22. cap. 1. Multa volunt fieri ſancti Dei ab illo inſpirati ſancta voluntate, nec ſunt, ſicut orant; ac per hoc quando ſecundum Deum volunt & orant ſancti, ut quiſque ſis ſabius, poſſumus illo modo locutionis dicere, vult Deus & non facit. Secundum illam vero voluntatem ſuam qua cum eius praſcientia ſempiterna eſt, proſpecto in caelo & in terra omnia quacunque voluit, non ſolum praeterita vel praſentia, ſed etiam futura iam facit.* *Peter. Mart. in 1. Sam. 15. Caluin. inſtitut. lib. 1. cap. 17. Sect. 1. 2.*

which





<sup>f</sup> Eucherius in Gen. 6.  
Panisudo Dei est mu-  
tandarum rerum im-  
mutabilis ratio.

<sup>g</sup> Idie Homer. Iliad. o  
ἐπιταὶ μὲν τῷ ἐπίου  
ἡσυχίῃ: prudentium  
semper mutabilis ani-  
mus.

Cicer. Epist. Fam. lib. 1.

Epist. 9. Nunquam e-  
nim praestantibus in  
republica gubernanda  
viris, laudata est in  
una sententia perpe-  
tua per mansio. idem.

Neque idem semper  
dicere, sed idem sem-  
per spectare debemus.

<sup>h</sup> Psalm. 139. 2.

Ephes. 1. 4.

Etiam peccata ordi-  
nat non facit. Ful-  
gent. lib. 1.

<sup>i</sup> 1. Sam. 15. 11.

<sup>k</sup> 1. Sam. 15. 23. 28.

<sup>l</sup> Theodores. quast. in  
Gen. 50. Paenitet me

(i. quis) pro eo quod  
est, nam illud depo-  
nere & alterum crea-  
re: sic & in hoc loco:

paenitet me fecisse ho-  
minem, hoc est, decre-  
ui perdere hominum  
genus.

<sup>m</sup> Ionab. 3. 4.

<sup>n</sup> Saue onely by ex-  
perience of Gods  
wonted mercie.

Ionab. 4. 2.

<sup>o</sup> Hieron. in Ionab.

cap. 3. Committitur ut agant paenitentiam.

2. 12. &c. Amos 7. 3. 6.

<sup>p</sup> Author. quast. Orthodox. in oper. Iustin. Mart. 9. 36. Proinde cum  
ignoscis & non ignoscit immutabilitatem retinet. His qui delicta sua corrigunt, ita ut non miserear  
ignoscis: is qui in vitis suis perseverans, ita ut non miserear non ignoscis.

penteth, and men are destroyed for sinne: men are  
chaunged by their owne default from good to euil,  
but the Lord is not changed: he altereth his worke,  
but not his <sup>f</sup> wisdome: hee changeth his reuealed  
pleasure, & as wise men according to occasion doe  
change their mind; but his wisdome and will is in-  
finite, in which he foreseeth from euerlasting, <sup>h</sup> all  
occasions, and therefore willet to alter and change  
his will and workes, in the sight of men and Angels;  
and therefore dorth alter his reuealed will and coun-  
saile, that his vnreuealed will and the purpose of the  
same, might from euerlasting remaine immutable.  
Thus he repented concerning <sup>i</sup> Saule; he made his  
pleasure knowne, that he should be King; of whom  
the Israelites could conceiue no farther, but that to  
him should haue remained the succession of the  
same for euer: but the Lord did will moreouer that  
Saule for his vnthankfulness and rebellion <sup>k</sup> should  
lose his kingdome, and to performe the same his  
will, he saith, *I repent that I haue made Saule king*: that  
is, I haue <sup>l</sup> determined to depose him, and to pre-  
ferre another. In like sort, when hee threatned the  
Niniuites <sup>m</sup> destruction, so farre as the Prophet  
could <sup>n</sup> conceiue, or he had alreadie manifested his  
counsaile, he purposed to ouerthrow the Citie; but  
the Lord had in deed determined to preserue the  
Citie, and therfore threatned them <sup>o</sup> to make them  
forsake their sinne, for which cause he had reuealed  
their destruction, that so hee might preserue them,  
and his <sup>p</sup> counsaile of preseruing them might not

be altered. God therefore is trulie in Scripture affirmed to repent, because hee changeth his worke, which <sup>a</sup> is a part of true repentance, and because his will and purpose, <sup>r</sup> so farre as is reuealed or may be vnderstood of creatures, is, or may be altered; which in men is the summe of true <sup>f</sup> repentance: but whereas in himselfe, as in a <sup>r</sup> bottomlesse depth of wisdome and counsaile, hee doth decree the reuoking of his reucaled will or workes (which reuocation is said to be repentance) hee is immutable, whereof the Scripture saith: *in him there is no shadow of change.* Obser. 1. We must looke vnto the law and to the testimony <sup>u</sup> to know the wil of God. Secondlie, our finnes are so execrable before the Lord, that they are <sup>r</sup> said to wound him, to <sup>r</sup> make him sorrie, <sup>r</sup> ielous, <sup>r</sup> angrie: wherefore so farre as man is inferiour vnto God, so farre the <sup>b</sup> fault of sinne exceedeth, which is done against the Lord, the hurts and domages that are done to vs, which make vs sorrie, ielous, or offended. Thirdlie, sin was growen <sup>e</sup> to height, before the floud of waters; but their finnes were not <sup>d</sup> greater then, or moe, then now are ours: wherefore <sup>e</sup> of certaintie the day of the Lord is neere. Fourthlie, they that by notorious finnes prouoke the Lord, as by crueltie, couetousnes, whoredome, hypocrisie, blasphemie, contempt of the word of God, &c. <sup>f</sup> are the cause of the hastening of the comming of Christ to iudgement.

<sup>a</sup> Ierem. 7. 3.  
<sup>r</sup> August. de ciuit. Dei. libr. 22. cap. 2. *Vult Deus & non facit, &c.*  
<sup>f</sup> 2. Cor. 7. 11.  
<sup>e</sup> Isa. 40. 13.  
Epiphani. Hæres. 70. *Nihil discors est in diuina scriptura, neque opposita dictio aduersus dictionem reperiuntur: Astenim si quis persensissimum foramen, calum conspicere et dicere, video calum: & sane non mentitur talis, videt enim calum reuera. Dicit autem ad ipsum aliquis non vidisti calum, & sane neque hic mentitur. Qui enim dicit se vidisse non mentitur, & qui dicit ad ipsum quod non videris, idem verè dicit. Neque enim viderat extensionem neque latitudinem. Ita est reuera de voluntate Dei, & per consequens de penitentia eius.*  
<sup>u</sup> Deut. 29. 29.  
Isai. 8. 19. 20.  
Micah. 6. 8.

<sup>a</sup> Zacar. 12. 10. Amos 2. 13. <sup>r</sup> Vers. 6. <sup>r</sup> Deut. 32. 21. Exod. 20. 5. <sup>a</sup> Deut. 32. 21. 2. King. 17. 11. 17. 18. Ierem. 44. 3. <sup>b</sup> 1. Sam. 2. 25. Matth. 18. 24. 28. <sup>e</sup> Vers. 11. 12. 13. Gen. 15. 16. Reuel. 14. 15. <sup>d</sup> Ezech. 16. 48. 49. 2. Tim. 3. 1. 2. 3. 4. 5. <sup>e</sup> Matth. 24. 42. Watch therefore, for ye know not the houre. <sup>f</sup> Ierem. 44. 22. Amos 2. 13. Isai. 1. 24. Reuel. 14. 15.

## Question 4. verse 9.

How *Noah* is said to be a *righteous man*, seeing the Scripture saith, *there is none righteous, no not one?*

**H**is noble Patriarch is commended by the Lord, with three degrees of praise; that hee *was righteous, perfect, and walked with God*. Whereas the Scripture affirmeth he *was righteous*, it meaneth no other <sup>a</sup> but that hee walked in the commandements of God, in faith and obedience; that <sup>b</sup> he feared God, and eschewed euill. That hee *was* <sup>c</sup> *tamim*, vpriight, perfect, that is, <sup>d</sup> vnreproueable, as not auoiding some vices, and following others, but <sup>e</sup> imbraced all vertue, wherein it was meete for that time he should be excellent. Thirdlie it is said, *he walked with God*, that is to say, he performed <sup>f</sup> these duties with a perfect heart, not as an hypocrite deceitfullie, to the end to be <sup>g</sup> seene of men; but <sup>h</sup> approuing himselfe before the Lord. *Noah* therefore *was righteous* <sup>i</sup> auoiding sinne and doing equity; <sup>k</sup> he liued vnblameable and vnspotted of the world; neither did he outwardlie beare shew of greater holines, then <sup>l</sup> inwardlie was rooted and grounded in his heart. But if *Noah* were righteous, and that <sup>m</sup> in the sight of God, how is it that the Scripture saith, <sup>n</sup> that *none is righteous*? Herein is contained <sup>o</sup> no contradiction, but the more difficult it seemeth to be vn-

<sup>a</sup> Luc. 1. 6.<sup>b</sup> Job. 1. 8. & 2. 3.<sup>c</sup> *עָמַם* tamam, perfecte, compleve, immaculatum esse. Targ. & vulg. Noe iustus perfectus.<sup>d</sup> Luc. 1. 6.<sup>e</sup> Philip. 3. 6.<sup>f</sup> 1. Tim. 3. 2.<sup>g</sup> Chrysostom, Hom. in<sup>h</sup> Gen. 23. Hic etiam est perfectus, nihil intermisit, in nullo claudicans, non in hoc bene faciebat, in illo vero peccabat: sed in omni virtute perfectus erat, qua tunc pollere illum congruebat.<sup>i</sup> 1. King. 8. 61. & 3. 6.<sup>j</sup> 1. Chron. 29. 17.<sup>k</sup> 1. Kin. 15. 3.<sup>l</sup> Prov. 11. 21.<sup>m</sup> Matth. 23. 5.<sup>n</sup> Psal. 139. 23. 24.<sup>o</sup> 2. Cor. 1. 12.<sup>p</sup> Psal. 34. 13. 14. Isai. 1. 17. 18. 1. Thess. 5. 22. <sup>q</sup> Philip. 2. 6. 1. Tim. 1. 27. <sup>r</sup> Psal. 18. 22. 23. Eph. 3. 17.<sup>s</sup> Gen. 7. 1. <sup>t</sup> 1. King. 8. 46. Job. 25. 6. Psal. 143. 2. 1. Job. 1. 8. <sup>u</sup> CONCILIATIO. 9.

to vs, the more diligentlie ought wee to search the Scriptures. There are two kindes of righteousness, expresse by name in the word of God. The first is the righteousness of our <sup>p</sup> creation, wherein we were created in the image of Gods holiness and righteousness: and this is called in the Scriptures <sup>q</sup> our own righteousness. The second is that righteousness which is giuen vs <sup>r</sup> by Iesus Christ, in our regeneration, & this is called <sup>t</sup> the righteousness of God, as that which cometh from him, not of our selues. Of the first kind of righteousness, the Scripture witnesseth that none is righteous. For whereas man had by creation, both <sup>s</sup> will and power perfectlie to haue performed obedience vnto all the commandements of God; and the Lord doth at our hands require the same perfection, and that <sup>u</sup> most iustlie, forasmuch as he gaue it vs to keepe: the same power <sup>x</sup> in all men <sup>y</sup> thorough Adams disobedience, in whom <sup>z</sup> the nature of all men was contained, is so farre <sup>a</sup> weakened and defiled, and the <sup>b</sup> will corrupted; that no man which euer liued, <sup>c</sup> begotten of

<sup>p</sup> Eccles. 7. 31.

<sup>q</sup> Ephes. 4. 24.

<sup>r</sup> Rom. 10. 3.

<sup>s</sup> Tit. 3. 5.

<sup>t</sup> Act. 13. 39.

<sup>u</sup> Rom. 5. 11.

<sup>v</sup> Isai. 56. 1.

<sup>w</sup> Rom. 1. 16. 17. & 3.

<sup>x</sup> 25. &c. August. lib.

<sup>y</sup> de Spir. & lit. cap. 9.

<sup>z</sup> Iustitia, inquit, Dei

<sup>a</sup> manifesta est: non

<sup>b</sup> dixit iustitia homi-

<sup>c</sup> nis, &c. The iustice

<sup>d</sup> of God (saith the A-

<sup>e</sup> postle) is manifest;

<sup>f</sup> he saith not the iu-

<sup>g</sup> stice of man, or the

<sup>h</sup> iustice of mans pro-

<sup>i</sup> per will, but the iu-

<sup>j</sup> stice of God; not

<sup>k</sup> that whereby God

<sup>l</sup> is iust, sed qua induit

<sup>m</sup> hominem cum iustifi-

<sup>n</sup> cat impium, but that

<sup>o</sup> wherewith hee clo-

theth man when he iustificeth the vnrighteous. Vide Luther. in prefat. in Tom. 1. oper. Atque hæc passiva & gratia gratis data. Rom. 3. 24. altera iustitia nostra, actiua, inherens. <sup>q</sup> Gen. 1. 26. 27. Ephes. 4. 24. Coloss. 3. 10. Tertul. in Marcion. lib. 2. Liberum & sui arbitrij & sue potestatis inuenio hominem à Deo institutum, &c. Nam non poneretur lex ei qui non haberet obsequium debitum legi in sua potestate. &c. <sup>r</sup> Luc. 12. 48. Origen in Leuit. 6. Hom. 4. Videamus nunc quid est depositum, quod fidelium unusquisque suscepit. Ego puto quod & ipsam animam nostram & corpus depositum accepimus à Deo. Et vis videre maius aliud depositum quod accepisti à Deo? Ipsa anima tue Deus imaginem suam & similitudinem commendauit: istud ergo depositum, tam integrè tibi restituendum est, quam à te confitas esse susceptum. <sup>s</sup> Psal. 53. 3. <sup>t</sup> Rom. 5. 12. 19. <sup>u</sup> August. de peccat. meritis. lib. 3. cap. 7. Si quidem in Adam omnes tunc peccauerunt, quando in eam natura illa insita in qua eos gignere poterat, adhuc omnes ille unus fuerunt. <sup>v</sup> Ierem. 10. 23. Galat. 5. 17. Fulgent. ad Mon. lib. 1. cap. 9. Unde cognoscimus Dei esse ut & bonum facere velimus, & ut bonum facere valeamus. August. de Grat. & libero arbit. cap. 17. Deus est qui præparat voluntatem & cooperando perficit quod operando incepit. <sup>w</sup> Ioh. 8. 44. Philip. 2. 13. August. de corrupt. & Grat. c. 12. Tantum quippe à spiritu sancto accenditur voluntas eorum, ut ideo possint quia sic volunt, ideo sic velint quia Deus operatur ut velint. Nā cum fuisse voluntas serua peccati, liberata est per illum qui dixit, si vos filius liberauerit, &c. <sup>x</sup> That is beside Christ alone.

<sup>f</sup> Eucherius in Gen. 6.  
Panitudo Dei est mu-  
tandarum rerum im-  
mutabilis ratio.

& idie Homer. Iliad. o  
ἐπὶ τῷ πρῶτῳ τοῦ  
σοῦδου: prudenium  
semper mutabilis ani-  
mus.

Cicer. Epist. Fam. lib. 1.

Epist. 9. Nunquam e-  
nim praestantibus in  
republica gubernanda  
viris, laudata est in  
una sententia perpe-  
tua per mansio. idem.  
Neque idem semper  
dicere, sed idem sem-  
per spectare debemus.

<sup>h</sup> Psalm. 139. 2.

Ephef. 1. 4.

Etiam peccata ordi-  
nas non facit. Ful-  
gent. lib. 1.

<sup>i</sup> 1. Sam. 15. 11.

<sup>k</sup> 1. Sam. 15. 23. 28.

<sup>l</sup> Theodores. quest. in

Gen. 50. Penitet me:

(i. iquit) pro eo quod

est, Basui illum depo-  
nere & alterum crea-

re: sic & in hoc loco:

penitet me fecisse ho-

minem, hoc est, decre-

ui perdere hominum

genus.

<sup>m</sup> Ionah. 3. 4.

<sup>n</sup> Saue onely by ex-

perience of Gods

wonted mercie.

Ionah. 4. 2.

<sup>o</sup> Hieron. in Ionah.

cap. 3. Committitur ut agant penitentiam.

Looke the like example of Gods repentance, Gen. 22.

2. 12. &c. Amos 7. 3. 6.

<sup>p</sup> Author. quest. Orthodox. in oper. Iustini. Mart. 9. 36. Proinde cum

ignoscit & non ignoscit immutabilitatem retinet. His qui delicta sua corrigunt, ita ut non misetur

ignoscit: si qui in vitis suis perseverant, ita ut non misetur non ignoscit.

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chaunged by their owne default from good to euil,  
but the Lord is not changed: he altereth his worke,  
but not his <sup>f</sup> wisdome: hee changeth his reuealed  
pleasure, & as wise men according to occasion doe  
change their mind; but his wisdome and will is in-  
finite, in which he foreseeeth from euerlasting, <sup>h</sup> all  
occasions, and therefore willeth to alter and change  
his will and workes, in the sight of men and Angels;  
and therefore dorth alter his reuealed will and coun-  
saile, that his vnreuealed will and the purpose of the  
same, might from euerlasting remaine immutable.

Thus he repented concerning <sup>i</sup> Saule; he made his  
pleasure knowne, that he should be King, of whom  
the Israelites could conceiue no farther, but that to  
him should haue remained the succession of the  
same for euer: but the Lord did will moreouer that  
Saule for his vnthankfulness and rebellion <sup>k</sup> should  
lose his kingdome, and to performe the same his  
will, he saith, *I repent that I haue made Saule king*: that  
is, I haue <sup>l</sup> determined to depose him, and to pre-  
ferre another. In like sort, when hee threatned the  
Niniuites <sup>m</sup> destruction, so farre as the Prophet  
could <sup>n</sup> conceiue, or he had alreadie manifested his  
counsaile, he purposed to ouerthrow the Citie; but  
the Lord had in deed determined to preferue the  
Citie, and therfore threatned them <sup>o</sup> to make them  
forsake their sinne, for which cause he had reuealed  
their destruction, that so hee might preferue them,  
and his <sup>p</sup> counsaile of preferuing them might not



be altered. God therefore is trulie in Scripture affirmed to repent, because hee changeth his worke, which is a part of true repentance, and because his will and purpose, so farre as is reuealed or may be vnderstood of creatures, is, or may be altered, which in men is the summe of true repentance: but whereas in himselfe, as in a bottomlesse depth of wisdome and counsaile, hee doth decree the reuoking of his reuealed will or workes (which reuocation is said to be repentance) hee is immutable, whereof the Scripture saith: *in him there is no shadow of change.* Obser. I. We must looke vnto the law and to the testimony to know the wil of God. Secondlie, our finnes are so execrable before the Lord, that they are said to wound him, to make him sorrie, iealous, angrie: wherefore so farre as man is inferiour vnto God, so farre the fault of sinne exceedeth, which is done against the Lord, the hurts and domages that are done to vs, which make vs sorrie, iealous, or offended. Thirdlie, sin was growen to height, before the floud of waters; but their finnes were not greater then, or moe, then now are ours: wherefore of certaintie the day of the Lord is neere. Fourthlie, they that by notorious finnes prouoke the Lord, as by crueltie, couetousnes, whoredome, hypocrisie, blasphemie, contempt of the word of God, &c. are the cause of the hastening of the comming of Christ to iudgement.

<sup>1</sup> Ierem. 7. 3.

<sup>2</sup> August. de ciuit. Dei. lib. 22. cap. 2. Vult Deus & non facit, &c.

<sup>3</sup> 2. Cor. 7. 11.

<sup>4</sup> Isa. 40. 13.

Epiphan. Hæres. 70.

Nihil difcors est in

diuina scriptura, ne-

que opposita diffio ad-

uersus diffionem re-

petitur: Atenim si-

cus si quis peruenissi-

mus forum, calum-

conspicatur & di-

ceres, video calum:

& sane non mentire-

tur talis, vides enim

calum reuera. Dicis

autem ad ipsum ali-

quis non vidisti ca-

lum, & sane neque hic

mentitur. Qui enim

dicis se vidisse non-

mentitur, & qui dixit

ad ipsum quod non

videris idem verè di-

cis. Neque enim vi-

derat extensionem ne-

que latitudinem. Ita

est reuera de volunta-

te Dei, & per conse-

quens de penitentia

eius.

<sup>5</sup> Deut. 29. 29.

<sup>6</sup> Isa. 8. 19. 20.

<sup>7</sup> Micah. 6. 8.

<sup>1</sup> Zacar. 12. 10. Amos 2. 13. <sup>2</sup> Vers. 6. <sup>3</sup> Deut. 32. 21. Exod. 20. 5. <sup>4</sup> Deut. 32. 31. 2. King. 17. 11. 17. 18. Ierem. 44. 3. <sup>5</sup> 1. Sam. 2. 25. Matth. 18. 24. 28. <sup>6</sup> Vers. 11. 12. 13. Gen. 15. 16. Reuel. 14. 15. <sup>7</sup> Exer. 16. 48. 49. 2. Tim. 3. 1. 7. 3. 4. 5. <sup>8</sup> Matth. 24. 42. Watch therefore, for ye know not the houre. <sup>9</sup> Ierem. 44. 22. Amos 2. 13. Isa. 1. 24. Reuel. 14. 15.

## Question 4. verse 9.

How *Noah* is said to be a *righteous man*, seeing the Scripture saith, *there is none righteous, no not one?*

**T**His noble Patriarch is commended by the Lord, with three degrees of praise; that hee was *righteous*, *perfect*, and *walked with God*. Whereas the Scripture affirmeth he was *righteous*, it meaneth no other <sup>a</sup>but that hee walked in the commandements of God, in faith and obedience; that <sup>b</sup>he feared God, and eschewed euill. That hee was <sup>c</sup>*tamim*, vpright, perfect, that is, <sup>d</sup>vnreprouable, as not auoiding some vices, and following others, but <sup>e</sup>imbraced all vertue, wherein it was meete for that time he should be excellent. Thirdlie it is said, *he walked with God*, that is to say, he performed <sup>f</sup>these duties with a perfect heart, not as an hypocrite deceitfullie, to the end to be <sup>g</sup>seene of men; but <sup>h</sup>approuing himselfe before the Lord. *Noah* therefore was *righteous* <sup>i</sup>auoiding sinne and doing equity; <sup>k</sup>he liued vnblameable and vnspotted of the world; neither did he outwardlie beare shew of greater holines, then <sup>l</sup>inwardlie was rooted and grounded in his heart. But if *Noah* were righteous, and that <sup>m</sup>in the sight of God, how is it that the Scripture saith, <sup>n</sup>that *none is righteous*? Herein is contained <sup>o</sup>no contradiction, but the more difficult it seemeth to be vn-

<sup>a</sup> Luc. 1. 6.<sup>b</sup> Job. 1. 8. & 2. 3.<sup>c</sup> טָמִים *tamim*, perfecte, comple, immaculatum esse. Targ. & vulg. *Noe iustus perfectus*.<sup>d</sup> Luc. 1. 6.<sup>e</sup> Philip. 3. 6.<sup>f</sup> 1. Tim. 3. 2.<sup>g</sup> Chrysostom. Hom. in

Gen. 23. Hic etiam est

perfectus, nihil inter-

misit, in nullo claudi-

cans, non in hoc bene-

faciebat, in illo vero

peccabas: sed in omni

virtute perfectus e-

rat, qua tunc pollere

illius congruebat.

<sup>h</sup> 1. King. 8. 61. & 3. 6.<sup>i</sup> 1. Chron. 29. 17.<sup>j</sup> 1. Kin. 15. 3.<sup>k</sup> Prov. 11. 21.<sup>l</sup> Math. 23. 5.<sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup><sup>1</sup> *Psal.* 34. 13. 14. *Isai.* 1. 17. 18. *1. Thess.* 5. 22. <sup>2</sup> *Philip.* 2. 6. *Iam.* 1. 27. <sup>3</sup> *Psal.* 18. 22. 23. *Eph.* 3. 17. <sup>4</sup> *Gen.* 7. 1. <sup>5</sup> *1. King.* 8. 46. *Iob.* 25. 6. *Psal.* 143. 2. *1. Iob.* 1. 8. <sup>6</sup> CONCILIATIO. 9.

to vs, the more diligentlie ought wee to search the Scriptures. There are two kindes of righteousness, exprest by name in the word of God. The first is the righteousness of our <sup>p</sup> creation, wherein we were created in the image of Gods holinesse and righteousness: and this is called in the Scriptures <sup>q</sup> our own righteousness. The second is that righteousness which is giuen vs <sup>r</sup> by Iesus Christ, in our regeneration, & this is called <sup>t</sup> the righteousness of God, as that which cometh from him, not of our selues. Of the first kind of righteousness, the Scripture witnesseth that none is righteous. For whereas man had by creation, both <sup>s</sup> will and power perfectlie to haue performed obedience vnto all the commandments of God; and the Lord doth at our hands require the same perfection, and that <sup>u</sup> most iustlie, forasmuch as he gaue it vs to keepe: the same power <sup>x</sup> in all men <sup>y</sup> thorough Adams disobedience, in whom <sup>z</sup> the nature of all men was contained, is so farre <sup>a</sup> weakened and defiled, and the <sup>b</sup> will corrupted; that no man which euer liued, <sup>c</sup> begotten of

<sup>p</sup> Eccles. 7. 31.

<sup>q</sup> Ephes. 4. 24.

<sup>r</sup> Rom. 10. 3.

<sup>s</sup> Tit. 3. 5.

<sup>t</sup> Act. 13. 39.

<sup>u</sup> Rom. 5. 11.

<sup>v</sup> Isai. 56. 1.

<sup>w</sup> Rom. 1. 16. 17. & 3.

<sup>x</sup> 25. &c. August. lib.

<sup>y</sup> de Spir. & lit. cap. 9.

<sup>z</sup> Iustitia, inquit, Dei

<sup>a</sup> manifestata est: non

<sup>b</sup> dixit iustitia homi-

<sup>c</sup> nis, &c. The iustice

<sup>d</sup> of God (saith the A-

<sup>e</sup> postle) is manifest;

<sup>f</sup> he saith not the ius-

<sup>g</sup> tice of man, or the

<sup>h</sup> iustice of mans pro-

<sup>i</sup> per will, but the ius-

<sup>j</sup> tice of God; not

<sup>k</sup> that whereby God

<sup>l</sup> is iust, sed qua induis

<sup>m</sup> hominem cum iustifi-

<sup>n</sup> cat impium, but that

<sup>o</sup> wherewith hee clo-

theth man when he iustificeth the vnrighteous. *Vide Luther. in prefat. in Tom. 1. oper. Atque hec passiva & gratia gratis data. Rom. 3. 24. altera iustitia nostra, actiua, inherens. Gen. 1. 26. 27. Ephes. 4. 24. Coloss. 3. 10. Tertul. in Marcion. lib. 2. Liberum & sui arbitrij & sue potestatis inuenio hominem a Deo institutum, &c. Nam non poneretur lex ei qui non haberet obsequium debitum legi in sua potestate. &c. Luc. 12. 48. Origen in Leuit. 6. Hom. 4. Videamus nunc quid est depositum, quod fidelium unusquisque suscepit. Ego puto quod & ipsam animam nostram & corpus depositum accepimus a Deo. Et vis videre maius aliud depositum quod accepisti a Deo? Ipsi anime tue Deus imaginem suam & similitudinem commendauit: istud ergo depositum, tam integre tibi restituendum est, quam a te confas esse susceptum. Psal. 53. 3. Rom. 5. 12. 19. August. de peccat. merit. lib. 3. cap. 7. Si quidem in Adam omnes tunc peccauerunt, quando in eim natura illa insita in qua eos gignere poterat, adhuc omnes ille unus fuerunt. Ierem. 10. 23. Galat. 5. 17. Fulgent. ad Mon. lib. 1. cap. 9. Unde cognoscimus Dei esse ut & bonum facere velimus, & ut bonum facere valeamus. August. de Grat. & libero arbit. cap. 17. Deus est qui preparat voluntatem & cooperando perficit quod operando incepis. Ioh. 8. 44. Philip. 2. 13. August. de corrept. & Grat. c. 12. Tantum quippe a proprijs sancto accenditur voluntas eorum, ut ideo possint quia sic volunt, ideo sic velint quia Deus operatur ut velint. Nam cum fuisse velunt: serua peccati, liberata est per illum qui dixit, si vos filius liberaueris, &c. That is beside Christ alone.*

<sup>a</sup> That is, by Christs  
righteousnesse ap-  
plied by faith.

<sup>e</sup> Ioh. 15. 5.

2. Cor. 3. 5.

Philip. 2. 13.

Concil. African. c. 25

Prorsus est donum Dei

diligere Deum, &c.

predicare debemus &

*credere, quod per peccatum primi hominis ita inclinatum & attenuatum fuerit liberum arbitriū, ut nullus postea aut diligere Deum sicut oportuit, aut credere in Deum, aut operari propter Deum, quod bonum est possit, nisi gratia eum & diuina misericordia prænenerit.* i. Mans freewill is so weakened by the fall of the first man, that it can neither loue God, nor beleue in God, or doe any good thing, vnlesse it be preuented by grace and diuine mercie. <sup>1</sup> August. de verb. Apost. Serm. 2.

*Sunt enim homines ingrati gratiæ, multum trilucentes inopi sauciq; naturæ.* i. Men are vngratefull vnto grace, and attribute too much to their beggerly and wounded nature. <sup>2</sup> Rom. 10. 3.

*& 11. 7. 25.* <sup>b</sup> Arist. Ethicor. lib. 3. cap. 5. <sup>c</sup> ipū dē dē apud, quod dē dē in 2. 2. i. Both vertue and vice is in our owne power. The Pythagorians resembled this choise to the letter (Y) as if all men being borne alike, when they come to discretion had in themselves two waies (in

form of Y) to chuse good or euill. *Laſtan. lib. 6. cap. 3. Virgil. Littera Pythagora discrimine se-  
sta bicorni, &c.* Christians that hold this, differ nothing but in name from the veriest Hea-

then. *Cic. quæst. Academ. Zeno omnes virtutes in naturæ & ratione ponebat.* <sup>1</sup> Hieron. Dialog. in

*Pelagian. 1. Bene operari, & meum est (inquit Pelagianus) & Dei, ut ego operer & ille adiunget.*

*Aug. Epist. 95. Litteras misimus contra inimicos gratiæ Christi, qui confidunt in virtute sua, & in crea-  
tore nostro, quemadmodum dicunt: su nos fecisti homines, istos autem nos ipsi fecimus.* <sup>b</sup> Aquin.

*part. 1. q. 83. art. 1. & prim. secund. q. 85. art. 2. Concil. Senonens. decret. 15. Concil. Trident. sess. 6.*

*can. 4. Si quis dixerit liberum hominis arbitrium, à Deo motum & excitatum, nihil cooperari assen-  
tiendo Deo excitanti atque vocanti, quo ad obtinendam iustificacionis gratiam se disponas ac prepa-  
ret, &c.* If any man say, that mans freewill, moued and stirred vp by God, doth not worke to-

gether with him, by assenting vnto God mouing it and stirring it vp, whereby it might dis-  
pose and prepare it selfe to obtaine the grace of iustification, &c. hold him accursed. *An-*

*drat. defens. Trident. Synod. lib. 4. expoundeth the meaning of the Synod in these words, mo-  
ued and stirred vp, thus: Non quasi mens & voluntas, &c.* Not as though (saith he) the minde

and will of man before conuersion, had no power to begin, and to effect spirituall actions; but because those naturall powers, although not extinguished, yer are they wrapped in the

corde of sinne, so that man by his owne power cannot rid himselfe cleere: like as one that is

tied is not able to goe, vnlesse he be loosed, albeit he haue naturall power of going, &c. What

is this but as the Pelagians said, I work, & God helps me forward? *Bellarmin. tom. 3. cont. 3. part. 1.*

*cap. 10. Liberi arbitriū cooperatur cū gratia ad cōuersionē peccatorū.* i. Freewill worketh together

with grace vnto the conuersion of a sinner. <sup>1</sup> Concil. Trident. sess. 6. can. 7. *Si quis dixerit opera  
omni: quæ ante iustificacionē sunt, verē peccata vel odiū Dei mereri, &c. anathema sit.* i. If any mā

say y<sup>e</sup> al mens works, before iustification, are sins, & deserue Gods wrath, let him be accursed.

And yet the Apostle saith, Whatsoeuer is not of faith is sin. *Rom. 14. 23.* & those which are not

iustified, are y<sup>e</sup> children of wrath, *Eph. 2.* Then which, what can be more opposite, I can seee.

keepe

keepe the law, and to doe good works, which may stand righteous before Gods iudgement. But the Scripture doth most fullie and plainly confute their lies, whereas it teacheth, that not onlie not any man is righteous, but not any worke of man <sup>m</sup> which is not wrought in the second righteoufnesse. This second kind of righteoufnes, is <sup>n</sup> *Iehoua* our righteoufnes, *Iesus* that <sup>o</sup> *Lambe of God* which taketh awaie the *sinnes of the world*, who by vniting <sup>p</sup> the nature of man with the nature of God in one person, in himselfe, which was <sup>q</sup> by taking the māhood into God: fulfilling also in that <sup>r</sup> vnited nature, that perfect righteoufnes which iustice of man required; and induring that punishment which vnrighteoufnes committed did deserue; <sup>s</sup> gathered together as many as receiued him <sup>t</sup> or would be gathered; and made them in himselfe the sonnes of God; whereby it commeth to passe, that they which <sup>u</sup> cannot in themselves be righteous, *are made the righteoufnes of God* <sup>x</sup> in him. Wherefore in that naturall righteoufnes, no man is righteous before the Lord: but in this

*per Iesus Christus. Iren. lib. 3. cap. 20. Offendimus quia non tunc caput filius Dei existens semper apud patrem, sed quando incarnatus & homo factus, longam hominum expositionem in seipso recapitulauit, in compendio nobis salutem prestans, &c. Vigil. cont. Eutych. lib. 1. Ita verbum intra virginis uteri secreta carnis sibi iniuncta conseruisse, id est incarnatum fuisse, ut tamen verbi natura non mutaretur in carnem. Item carnis naturam ista per suscipientis coniunctionem in verbi transisse personam, ut non tamen fueris in verbo consumpta: manet enim utraq, id est, verbi carnisq, natura, & ex his duabus bodicq, manensibus, vnus est Christus vnag, persona. Athanas. in Symbol. Non conuersione diuinitatis in carnem, sed assumptione humanitatis in Deum; vnus omnino nō confusione substantie, sed vnitate persone. i. Not by conuerting the godhead into flesh, &c. Chrysost. Hom. in Iob. 1. Non enim verbi substantia in carnem transiit: hoc enim impietatis est vltima; sed manens quod est, serui formam assumpsit. Aff. 20. 28. 2. Cor. 5. 19. Namely, in the humane nature vnited to the godhead, Galat. 4. 4. 5. Damasus Pap. Rom. lib. Synod. ad Paulin. Tom. 1. Concil. in vii. Damas. Theodoreti Histor. lib. 5. cap. 10. Si quis dixeris in crucis passione sustinuisse dolorem filium dei, deitate, & non carne & anima rationali, quam assumpsit in forma serui, ut sacra aji scriptura: Anathema esto. Ista, 1. c. 22. Rom. 9. 8. Iohn. 1. 12. Iren. lib. 3. cap. 20. Recapitulauit in seipso, in compendio nobis salutem prestans, ut quod perdiditramus in Adam, in Christo Iesu reciperemus. Luc. 7. 30. & 13. 34. Aff. 13. 39. & 4. 12. Rom. 10. 1. 3. 2. Cor. 3. 21.*

righteoufnes



righteousnes giuen of God, both *Noah*, and manie other are righteous. Moreouer, for as much as this second righteousnesse is of the Lord, not of our selues, and wee notwithstanding remaine in our selues who are corrupted; it cannot be that <sup>a</sup>anie in this present life, although he be made righteous by this second righteousnes, should be free and vtterlie voide of his own vnrighteousnes. Whereof it cometh to passe, that it may be <sup>z</sup> trulie, but in diuers respects, affirmed of euerie godlie man: hee is righteous; and of the same, he is not righteous: And of euerie godlie action, the best that a righteous man <sup>a</sup> can worke, the same is righteous, and the same is not righteous before the Lord. The person is true-lie called righteous, because he is made <sup>b</sup> a member

<sup>a</sup> Rom. 7. 24. 25.

Matth. 26. 11.

August. de peccator.

mer. & remiss. lib. 2.

cap. 7. Non enim ex

qua hora quisq; bap-

tizatur, omnis vetus

vicius infirmitas absu-

mitur; sed renouatio

incipit a remissione

omnium peccatorum.

Hieronym. Dialog.

contra Pelag. libr. 1.

Qui paulo ante dixerat,

non quia iam accepi,

aut iam perfectus sum, &c.

Philip. 3. 11. et simpliciter fatebatur se non esse perfectum: nunc quod sibi proprie denegabat,

mittit in turbam, iungitque se cum ceteris, & ait, quotquot sumus perfecti &c. vers. 15. Ex quo perspi-

cuum est, duas in scripturis sanctis esse perfectiones, duasque iustitias & duos timores. Primam

perfectionem & incomparabilem virtutem perfectamque iustitiam, Dei virtutibus coaptandam. Se-

cundam autem que competit nostre fragilitati, iuxta illud; non iustificabitur, &c. Psalm. 143. 2.

ad eam iustitiam que non comparatione, sed Dei scientia dicitur esse perfecta. <sup>2</sup> Iob. 1. 1. & 9. 10.

Hieron. in Pelag. dialog. 1. Iob quoque & Zacharias & Elizabet iusti dicti sunt, secundum eam

iustitiam, que possit in iniustitiam aliquando mutari: & non secundum illam qua nunquam mutari

potest, de qua dicitur: ego Deus & non morior. <sup>a</sup> Eccles. 7. 22. that doth good and sinneth not.

1. Iob. 3. 9. Whosoever is borne of God sinneth not: Ergo, the workes of faithfull men being

imperfect in themselues, are made perfect in Christ, that is to say, not imputed for sins, but

haue bin punished in Christ. *Isai.* 46. 6. *Ioh.* 15. 1. 2. & c. *Rom.* 7. 22. 23. which doctrine albeit it

be blasphemed by Papists: Peter. Tom. in Gen. 2. cap. 6. Disps. 5. yet it is euident by Scripture, and

confirmed by the Fathers, which in that sense affirme al mans righteousness to be imperfect.

August. Epist. 29. Virtus est charitas, quia id quod diligendum est diligitur, hac in alijs maior, in alijs mi-

nor, in alijs nulla est: plenissima vero que iam non possit augeri, quam diu hic homo viuus est in ne-

mine: quamdiu autem augeri potest, profecto illud quod minus est quam debet, ex vitio est: ex quo vitio

non est iustus in terra. Hieron. contr. Pelag. lib. 2. Orabit ad te omnis sanctus, &c. Psalm. 32. Si sanctus

est quomodo orabit pro iniquitate: si iniquitatem habet, qua ratione sanctus appellatur? Iuxta illum

videlicet modum, qui & in alio loco scribitur: septies cadis iustus & resurgis. Gregor. Moral. lib. 9.

c. 1. Sanctus vir (Iob) quia omne virtutis nostre meriti esse vitium conspicit, si ab interno arbitrio

districte indicetur, recte subiungis: si volueris contendere cum eo. &c. Iob. 9. 2. <sup>b</sup> Iohn. 15. 5. Eph.

3. 30. 1. Iob. 2. 1. Gregor. Mor. lib. 8. cap. 23. Quaslibet iustitia polleant, nequaquam sibi ad inno-

centiam vel electi sufficiunt, si in iudicio districto indicantur.

of Iesus Christ the righteous, and is as truelie spiri-  
tuallie in him, and <sup>c</sup> was in him in all his obedience  
and sufferings, as he was in <sup>d</sup> the flesh, in *Adam*, <sup>e</sup> *Math. 17. 5.*  
when *Adam* sinned. Neuerthelesse forasmuch as <sup>f</sup> *Rom. 5. 17. 18.*  
he remaineth in the sinfull flesh of *Adam*, hee <sup>g</sup> can-  
not but be partaker of the sinfulness of flesh, in <sup>h</sup> *Galas. 3. 16.* To thy  
which respect the Scripture saith: *If <sup>i</sup> he say he hath*  
*no sinne, he is a lyar*, and <sup>k</sup> sinneth in the same. So also  
as they proceed from the nature of their flesh, are  
<sup>l</sup> foiled as in a pit of corruption, and <sup>m</sup> are as filthie  
clouds: but <sup>n</sup> they are washed, and sanctified, & clen-  
sed, thorough the merite of Iesus Christ, & are cast  
into the infinites of his desert, <sup>o</sup> as a stone into the  
bottome of the sea; so <sup>p</sup> their vnrighteousnes, euē in  
the iudgment <sup>q</sup> of the Lord, is taken away. So taken  
away, not as thogh <sup>r</sup> their vnrighteousnes were not  
in themselves vnrighteousnes, or their imperfectiō  
no imperfectiō, or their transgression of the law no  
sin: but because that same vnrighteousnes, & imper-  
fectiō, & transgression <sup>s</sup> is counteruailed and ouer-  
prised, by the merit of Iesus Christ, with whō <sup>t</sup> the  
faithfull are by faith made one, & therefore their sins  
not <sup>u</sup> imputed vnto thē. Infomuch, that albeit they  
sin through the corruptiō of the flesh, in which they  
are, yet they are <sup>v</sup> perfectlie righteous in the iudge-  
ment of the Lord, thorough the merite of Iesus  
Christ in whom they are. Yet their sinne is not ac-  
counted righteousness, but sinne; more then an vn-  
godlie Infidell is counted iust: but as God doth iu-  
stifie the sinner, neither in, nor for his sinne, <sup>w</sup> but

<sup>x</sup> *Rom. 5. 17. Bernard.* *Vox sanguinis Christi, &c. Nec dubium est, quin efficacior &*  
*potentior sit vox Christi ad bonum quā nostra peccata in malū.* <sup>y</sup> *John. 15. 5. & 17. 21.* <sup>z</sup> *Rom. 4.*  
<sup>aa</sup> *3. 4.* <sup>bb</sup> *2. Corinth. 5. 19.* <sup>cc</sup> *2. Corinth. 5. 21.* <sup>dd</sup> *Philip. 3. 9.* <sup>ee</sup> *Job. 33. 24.* <sup>ff</sup> *Isai. 53. 4. 5. 10.* <sup>gg</sup> *Rom. 3. 24. 25.*

for the satisfaction and desert of Christ, which is giuen without desert vnto the sinner, and of him receiued \* by his faith; so the worke albeit imperfect, is counted perfect, neither as though it were perfect in it selfe, nor in that it is imperfect, but in that ⁊ the imperfection thereof is abundantlie repaired and filled vp, by the perfection of the worke of Satisfaction of Iesus Christ. Therefore also no worke of man ⁊ doth merite any thing at the hand of God, but death; because in man it is defiled, by the naturall defiling of the flesh: notwithstanding being purged, by the blood of Christ, who hath for vs fullie deserued ⁊ eternall happines, the same work which of it selfe deserueth nothing, shall for his sake be crowned <sup>b</sup> with euerlasting reward, and in this life <sup>c</sup> doth obtaine a recompence, being performed <sup>a</sup> in faith, with true obedience. *Noah* therefore is truelie righteous, albeit it be also true, that none is righteous. He is called righteous, not that hee was free from either <sup>c</sup> naturall corruption, which his ancestors <sup>f</sup> *Seth* and *Adam* were partakers of, or <sup>e</sup> actuall transgression, which are the <sup>h</sup> fruits of the

\* Rom. 3. 24.

Ephes. 2. 9.

Tit. 3. 5.

\* Ioh. 1. 12. & 6. 35.

⁊ Philip. 4. 18. 19.

Coloss. 2. 10. When both our imperfections are taken away, and also the righteousness and merite of Christ is made ours by faith.

Micah. 7. 19.

1. Cor. 1. 30.

\* Luc. 17. 10.

Rom. 6. 23.

Ephes. 2. 9. *August.* epist. 105. *Quæ igitur sua merita iactaturus est liberatus, cui si digna suis meritis redderentur, non esset nisi damnatus?*

*Gregor. lib. 9. Moral. cap. 1.*

\* Heb. 9. 12. 14.

<sup>b</sup> Math. 25. 35.

2. Tim. 4. 8.

*August. in Psalm. 70.*

*Nihil es per te: Deum*

*innoca: sua peccata sunt, merita Dei sunt: supplicium tibi debetur, & cuius præmium veneris, sua dona coronabit non merita tua. Idem epist. 105. Nulla igitur sunt merita iustorum: sunt plane, quia iusti sunt (hoc est, quia in Christo sunt iusti, cuius meritum est ipsorum) sed ut iusti fierent, merita non fuerunt. Contrarium statuit Tridentina Synodus: Si quis dixeris hominis iustificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius iustificati merita, &c. Anathema sit. Christo igitur retractâ sententia, Luc. 17. 10. quin imo vltius ausi sunt imponere Pelio Ossam: Siquis (aiunt) iustificatus, bonis operibus quæ ab eo per Dei gratiam & Iesu Christi meritum, cuius membrum viuum est, sunt, non verè mereri augmentum gratiæ, vitam æternam, & gloriæ augmentum: Anathema sit. Ibid. can. 3. 2. per a Soto. & Andræ, Defens. Trident. Syn. lib. 4. In expositione, addunt ex debito promereri. Caietan. in prim. secund. quæst. 114. art. 3. Docet opera bona iustorum esse meritoria vite æternæ, ex condigno, ratione operis, etiamsi nulla extaret diuina conuentio. Bellarm. Tom. 3. contr. 3. part. 2. lib. 5. cap. 17. Dicis ex condigno, ratione pacti & operis simul, & Prou. 11. 31. <sup>d</sup> Coloss. 1. 9. 10. And whatsoeuer is not of the commandement is not of faith; whatsoeuer is not of faith, is sinne, Rom. 14. 23. \* *Psalm. 51. 5.* It is not spoken of one man, but of mankind. *August. de peccat. meritis. & remiss. lib. 2. cap. 14. Item Isai. 48. 8. f Gen. 5. 3. g Pro. 20. 9. Eccles. 7. 22. h Lam. 1. 15.**

same

same corruption, from which none <sup>i</sup> of the faithfull  
in this life can be exempted: but righteous in his ge-  
neration saith the Scripture, thereby not onlie shew-  
ing the praise of Noah; <sup>k</sup> that in the midst of so  
mischievous a nation, hee preferued his soule from  
their vncleannes: but also limiting his righteousness  
as not <sup>l</sup> simplie to be free from sinne, but as he could  
be perfect in this pilgrimage. Notwithstanding hee  
was righteous <sup>m</sup> in the sight of God: not in <sup>n</sup> him-  
selfe, in the seueritie of iustice; but yet by <sup>o</sup> imputa-  
tion & giuing vnto him the righteousness of Christ,  
(which he receiued by faith) euen in the seueritie  
of iustice. In somuch that hee was (צדק תמים) *isdek ta-*  
*mim*) perfect righteous, before the Lord, both in re-  
spect that his will, by the grace of God, was sancti-  
fied <sup>p</sup> with a purpose of heart to cleaue vnto the  
Lord; which will <sup>q</sup> the Lord accepteth for perfor-  
mance, through Iesus Christ: And also in regard  
that his <sup>r</sup> person was wholie clothed with the righ-  
teousnes of Christ, whereby hee being vnperfect,  
was made perfect by his <sup>s</sup> perfection, and all his im-  
perfections <sup>t</sup> were buried, as in the bottome of the  
Sea. A heauenlie comfort, for weake distressed con-

<sup>1</sup> Sam. 3. 2. 1. Iob. 1. 8.

August. de peccat. me-  
rit. & remiss. lib. 2.

cap. 14. De ijs qui di-  
minarum scripturarum

testimonijs, in bona  
voluntate atque affli-

bis iustitie predicati  
sunt atq; laudati, om-

nes magni, omnes iu-  
sti, omnes veraciter

laudabiles fuit, sed sine  
peccato aliquo non sunt.

<sup>k</sup> Chrysostom. Hom. in  
Gen. 23. Bene agere

inter virtutis hostes,  
maius virtutis pondus

testatur.

<sup>1</sup> August. de ciuit. Dei  
lib. 15. cap. 26. Non

unq; sicut perficiendi  
sunt ciues ciuitatis

Dei in illa immortal-  
tate, quæ equabuntur

angelis Dei, sed sicut  
esse possunt in hac pe-  
regrinatione perfecti.

<sup>m</sup> Gen. 7. 1.

<sup>n</sup> Psalm. 143. 2.

<sup>o</sup> Mat. 3. 17. & 17. 5.

<sup>p</sup> 1. King. 11. 4.

<sup>q</sup> 1. Chron. 29. 9. 17.

*Act. 11. 23. 1 Cyprian lib de Exhort. ad Martyriū. c. 12. Nec solos animaduersos & interfectos diuinæ  
pollicitationis manent premia, sed etiā si ipsa passio fidelibus desit, sine damno temporis merces inde Deo  
redditur; in perfectione militiæ, in pace conscientia coronatur. Ambros. Comment. in Luc. cap. 9.  
Deus non obsequiorum speciem sed puritatem queris affectus. 1 Galat. 3. 27. Philip. 3. 9. Renel. 6. 11.  
1 Iob. 1. 16. Rom. 4. 3. 4. 5. 8. In this point Papists, as it were opposing themselves against the  
Scripture, race the foundation of iustification, that is, of faith and saluation, denying in most  
manifest words, that mans iustification consisteth in the imputation of the righteousness of  
Christ. Bellarm. Tom. 3. contr. 2. partic. 2. lib. 2. cap. 7. Iustificationem non consistere in imputatione  
iustitiæ Christi. Notwithstanding that the Scriptures doe so plentifully testifie it, Gen. 15. 6.  
Psalm. 32. 2. Iere. 23. 6. Luc. 18. 13. Act. 13. 39. Iob. 15. 3. 4. 1. Iob. 2. 2. inazuric: the Apostle  
doe so plainly expound it, Rom. 4. 3, 4, 5, 6. &c. 1. Cor. 1. 30. Ephes. 1. 4. and the same is the only  
gate of mans true happines, and of eternall life by Christ. But wee referre this to Gen. 15.  
vers. 6. 1 Micah. 7. 19.*

sciēces. For in *Noah*, thou maiest see thy selfe called righteous, by the Lord, (if so be thou wilt receiue by faith the righteousness of Christ) although thou be clothed with sinfull flesh. And although thou hast many imperfections, such <sup>u</sup> as there were in *Noah*, yet by the full satisfaction of Christ, in whom thou doest beleeuue, they are fullie <sup>x</sup> pardoned, and taken away. And albeit thy conscience doe accuse thee of want in euerie worke, so that thou darest not offer it <sup>y</sup> as righteous before the Lord, much lesse demand <sup>z</sup> of him the wages & merite of the same; yet remēber thou with *Noah*, that thy <sup>a</sup> righteousness is hid with Christ in God, and he is thy perfection, of whom the Lord hath said, <sup>b</sup> *in him I am well pleased: c heare him*. Obser. 1. Although by nature <sup>d</sup> we all are sinners, yet euerie one that <sup>e</sup> beleeueth is <sup>f</sup> free, and <sup>g</sup> fullie iustified, by the imputation of the righteousness of Christ through faith. Secondlie, a single heart; which truely doth trust in God, <sup>h</sup> is an vndoubted token of a godlie man. Thirdlie, the Lord in punishing and shewing mercie <sup>i</sup> will make a perfect difference betweene the righteous, and the wicked.

<sup>u</sup> Gen. 9. 21.

<sup>x</sup> Ierem. 31. 34.

<sup>y</sup> Act. 10. 43.

<sup>z</sup> Iob. 9. 32. & 10. 15.

<sup>a</sup> Luc. 17. 10. As the

Papists presumptu-

ously doe, by merite

of condignitie. A-

quin. Prim. Secund.

quaff. 114. artic. 2.

The same doth the

Councell of Trent

confirm, albeit in

coloured wordes:

Sess. 6. can. 32. Item

Aquin. prim. Secund.

q. 114. artic. 8. & 9.

<sup>b</sup> Coloss. 3. 3.

<sup>c</sup> Matth. 9. 13.

<sup>d</sup> Iob. 9. 39. 41. Heare,

receiue, and mixe

with faith. Heb. 4. 3.

<sup>e</sup> 1. King. 8. 46.

<sup>f</sup> Rom. 3. 23. & 5. 12.

<sup>g</sup> Iob. 3. 16. 36. All

true beleeuers, and

only beleeuers. <sup>h</sup> Iſai. 55. 1. Rom. 3. 24. <sup>i</sup> Act. 4. 12. Heb. 7. 25. 26. Psal. 32. 2. 2. Cor. 5. 19. <sup>h</sup> Psal.

15. 2. & 24. 4. <sup>i</sup> Gen. 18. 25. Ezech. 34. 17. 30. Matth. 25. 32.





## CHAP. VII.

*Question 1. versē 2.*

What meaneth this that the Lord putteth difference betweene the beastes, calling some *cleane*, and some *uncleane*, seeing that they were all created good, and therefore cleane? And how was the same distinction obserued of *Noah*?



OD in the Creation made all the creatures <sup>a</sup> exceeding <sup>a</sup> *Gen. 1. 31.* good, and nothing euill or <sup>a</sup> *Arnob. in Psalm. 139.* vnclane among them, neither is there any beast <sup>b</sup> which <sup>b</sup> *Malus enim per creaturam nec ipse est diabolus.* in his nature or substance is vnclane. Neuerthelesse as hee made them all for <sup>c</sup> the <sup>c</sup> *Act. 10. 15.* speciall vse of man; so also, and that <sup>d</sup> onelie for <sup>d</sup> *Rom. 14. 14.* his vse, hee doth distinguish them. Hee taught <sup>e</sup> *1. Cor. 10. 25.* *Fulgent. de Prædest. cap. 18. Sic Deus rationali creatura magis voluit inesse bonum, ut etiam infima creature nullum inesset substantialiter malum.* <sup>f</sup> *Gen. 9. 2. 3. Psalm. 8. 6. & 115. 16. Ambros. de Noë & Arca cap. 10. Rationis expertia non propter se, sed propter hominem generata sunt animalia.* <sup>g</sup> *Leuit. 11. 44. 45. Iren. libr. 5. Prædixit autem figuratim omnia hæc lex de animalibus delineans hominem. Qui in patrem & filium per fidem firmiter faciunt, hæc est enim firmitas eorum quæ duplici sunt vngula: & eloquia Dei meditantur die & nocte, uti operibus bonis adornentur: hæc est enim terminantium virtus.*

<sup>a</sup> *Leuit. xi. 1.*

*Deut. 14. 4. &c.*

<sup>i</sup> *Iustin. Martyr. Dial. cum Triffon. Vt etiam inter edendum & bibendum ob oculos vobis versaretur Deus.*

<sup>2</sup> *Leuit. 11. 7.*

<sup>b</sup> *August. contr. Faustum. lib. 6. cap. 7. Im-mundum quippe illud animal in lege possum est, quod non ruminet: non autem hoc eius vitium sed natura est. Sunt autem homines, qui per hoc animal significantur immundi, proprio vitio non natura, quicunque libenter audiunt verba sapientia, postea de his omnino non cogitant.*

<sup>i</sup> *Psal. 32. 9.*

<sup>2</sup> *Pet. 2. 22.*

<sup>3</sup> *Tertul. lib. de Cibis Iudaic. Proficere autem poterant, intellectu plus in hominibus vitia fugienda, quae lex*

*damnaasset etiam in peccatoribus. Nam quanto irrationale animal ob aliquid reijciatur, magis illud ipsum in eo qui rationalis est homine damnatur.* <sup>1</sup> *1. Tim. 4. Tertul. lib. de Cibis Iudaic. Credendum est, quicquid est à Deo institutum, mundum esse; & ipsa institutionis auctoritate purgatum, neque culpandum, ne in auctorem culpa reuocetur.* <sup>m</sup> *Iustin. Martyr. Dialop. cum Triffon. Vt vobis ob oculos versaretur Deus, promissis admodum & procliniis ad desiciendum à nozione eius: prout Moses quoque inquit: edit iacob & saturatus est, & impinguatus, & recalcitruis dilectus, Deus, 32.* <sup>a</sup> *Gen. 2. 17.* <sup>o</sup> *Tertul. in Marcion. lib. 2. Et si lex aliquid de cibis detrabit, & immunda pronunciat animalia, quae aliquando benedicta sunt, consilium exerceat continentia intellige, & franos impositos illi gule agnosce, quae cum panem ederet angelorum, cucumres & pepones Aegyptiorum desiderabat.* <sup>2</sup> *Tertul. ibid. Proinde ut pecunia ardor resingueretur ex parte qua de victus necessitate causatur, pretiosorum ciborum ambitio detracta est.* *Hieron. contr. Iovin. lib. 2. Tolle epularum & libidinis luxuriam, nemo queret diuitias.* <sup>1</sup> *1. Tim. 6. 10.* <sup>2</sup> *Tertul. contr. Marcion. lib. 2. Vt facilius homo ad ieiunandum Deo formaretur, paucis & non gloriosis escu assuescit, & nihil de lenioribus esuriturus. Basil. Hom. de ieiunio. Chrysostom. Hom. 1. in Gen. Paulatim inducebantur, neque delicijs vacare permittebantur.*

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uocans.

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Atque hæc ratio dili-  
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<sup>c</sup> *Gen* 15. 9.

*Leuit.* 1. 2. ex analogia.

<sup>a</sup> *Deut.* 8. 3. 4. 5.

*Psal.* 145. 13.

<sup>c</sup> 123. 2.

<sup>a</sup> *Psal.* 78. 25. The  
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stead of the food of  
Ægypt.

<sup>c</sup> *Leuit* 26. 5.

*Heb.* 13. 5.

<sup>a</sup> *Leuit.* 11. 3. &c.

<sup>a</sup> *Gen.* 9. 3.

*Iustin. Mart. Dialog.*  
*cum Triff.*

<sup>b</sup> *Gen.* 1. 31.

*Act.* 10. 15.

*Rom.* 14. 14.

*1. Tim.* 4. 4.

<sup>a</sup> *Leuit. 11. 7.*

*Deus. 14. 4. &c.*

<sup>f</sup> *Iustin. Martyr. Dial. cum Triffon. Vt etiam inter edendum & bibendum ob oculos vobis versaretur Deus.*

<sup>g</sup> *Leuit. 11. 7.*

<sup>h</sup> *August. contr. Faustum. lib. 6. cap. 7. Im-mundum quippe illud animal in lege positum est, quod non rumineat: non autem hoc eius vitium sed natura est. Sunt autem homines, qui per hoc animal significantur immundi, proprio vitio non natura, quicunque libenter audiunt verba sapientia, postea de his omnino non cogitant.*

<sup>i</sup> *Psal. 32. 9.*

<sup>2.</sup> *Pet. 2. 22.*

<sup>k</sup> *Tertul. lib. de Cibis Iudaic. Proficere autem poterant, intellectu plus in hominibus visia fugienda, que lex*

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<sup>c</sup> Contra Tyrannum in Gen. & Peter. in Gen. Tom. 2. lib. 11. Disp. 2. Non igitur quantum ad cibum, sed tantummodo quantum ad ritum & usum sacrificiorum.

<sup>d</sup> Chrysost. Hom. 24. in Gen. Considera quomodo in nonnullis locis, ab aliquibus abstinent aliqui ut immundis, & non probatis; aliqui illis ipsis vescuntur, consuetudine se ad hoc inducense: sic & tunc quoque erat.

<sup>e</sup> As we make difference betweene beefe & horse flesh, betweene Conies and Cats, betweene Hares and Foxes without a schoolemaister.

<sup>f</sup> For the constitution of mens bodies, followeth greatly the qualitie of the ayre in which they liue: in which respect Galen was wont to say that he prescribed diet no more to Germanes and Britaines, than to Lions & Beares, viz, because of the difference of their countrie, fro theirs to whom he prescribed. <sup>g</sup> The inestimable goodnesse and wisdom of Gods providence is manifest in this. <sup>h</sup> Hieron. contra Iovinian. Arabes & Saraceni, & omnis eremi barbaria, camelorum lacte & carnibus vivunt, quia huiusmodi animal pro temperie & sterilitate regionum facile apud eos & gignitur & nutritur. <sup>i</sup> Which euen by the law of Moses were counted cleane, Leuit. 11. 21. 22. and were taken Baptists common fooode, Matth. 3. and yet of vs they are esteemed vncleane, loathsome and vnholosome. Hieron. contra Iovin. lib. 2. Orientales locustis vesci moris est. Strabo de sin orb. lib. 16. Piusmus ex locustis, quas verni Libes & Zephiri vehementius flantes, in ea loca compellunt. Item Plutarch. in Sympos. Aristoph. in Acarnens. Plin. & alij. <sup>k</sup> Hieron. contra Iovin. lib. 2. Asri etiam lacertis viridibus vesci soleant. <sup>l</sup> Hieron. ibid. In Ponto & Phrygia vermes albos & obesos, qui nigello capite sunt, & nascuntur in lignorum carie pro magni redditibus paterfamilias exigit. <sup>m</sup> Hieron. ibid. Sarmatae, Quadi, Vandali, & innumerabiles alie gentes equorum & vulpium carnibus delectantur.

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Lord at this time make this difference <sup>a</sup> onlie in respect of sacrifice, although the eating of flesh were not yet allowed; but also <sup>d</sup> in respect of eating flesh, which shortlie after hee did purpose to permit, in which men by naturall instinct, & the very guide of sense & reason, do <sup>e</sup> discern of beasts, which are good for meat, & doe count y rest as it were vncleane. But one will say, it was hard for Noah to know the difference of the flesh of beasts, which neuer tasted anie: & for vs as hard to know, which he accounted good for meat, seeing in respect of the situatiō of countries, & the <sup>f</sup> qualities of mens bodies in regard therof; of creatures few or none there are vpo the earth, which may be <sup>g</sup> thought vnholosome for the vse of fooode.

For it is not of light or vaine authoritie, but affirmed vnto vs by manie witnesses, that the <sup>h</sup> Arabians feede on Camels flesh: the <sup>i</sup> people of the East, and of Libya, on Grasshoppers: the <sup>k</sup> Syrians and Africans, haue Lizards or Neuts for daintie fare: those of <sup>l</sup> Pontus and Phrygia count wormes that breed in rottennes of trees as delicate: the <sup>m</sup> Sarmatians and Vandals feede on horses and wolues:

the *Nomades* <sup>a</sup> of *Africk*, on lions and beares: the <sup>a</sup> *Egyptians* on crocodiles: the <sup>p</sup> *Indians* on serpents. Seeing therefore as yet <sup>a</sup> no libertie was giuen of eating the flesh of any creature, which when it was permitted, was giuen without restraint, whereby all creatures were lawfull to be eaten, and few can be named, which were not <sup>r</sup> receiued vnto food; of which, this or that kind <sup>r</sup> which to one was cleane, to another nation was coured as vncleane; how can it be discerned, which in this place are counted cleane, and receiued by seuens into the Ark? To this is answered: that by the name of cleane beasts, <sup>r</sup> are meant the same which afterward were permitted to the Iewes to eate: which is manifest, both because <sup>a</sup> those kindes were euer counted cleane for sacrifice; and also if any other had bin meant, then were <sup>a</sup> afterward expressed by name in Scripture, the holie Ghost would doubtlesse haue described them, either by their names or properties, for the better vnderstanding of the Church. And *Noah* did well perceiue the meaning of this distinction, both <sup>r</sup> because he which gaue this differēce, taught

also doe maike out that tree where against the Elephant doth vse to rest; and cutting it halfe in sunder on the contrarie side, when the beast commeth to leane against it againe, he falleth ouer with the tree and all: then, for that he cannot rise againe, because the legges of Elephant are of one bone without ioynts, and cannot be bended, they come downe which haue watched him, and doe hew him to peeces. <sup>a</sup> *Plin. lib. 6. cap. 30.* <sup>a</sup> *Hieron. lib. 2. cont. Iouin. Syri crocodilis terrenis vestigiis soleant.* *Strabo de sin orb. lib. 17.* <sup>p</sup> *Plin. lib. 6. cap. 39.* *Quos Ophiophagos vocat: alios Galenus ophiophobos.* <sup>a</sup> *Tertul. lib. de cibis Iudaicis.* *Postea usus carnis accessit, diuina gratia humanis necessitatibus competentia ciborum genera opportunis temporibus porrigente, &c.* <sup>r</sup> As appeareth by testimonie, and also by experience. <sup>r</sup> *Chrysostom. Hom. in Gen. 24. Considera quomodo, &c.* *Hieron. contra Iouin. lib. 2. Compelle Phrygen & Ponticum vt locustam comedat, nefas putabit. Coge Syrum & Arabem vt vermes ponticos glusiat: ita eos despicias, vt muscas & millepedas & lacertos.* <sup>a</sup> *Theodoret. quest. in Gen. 50. Nam cum hominibus esses permixtus manducare carnes, & homines p*ro* sacrificaturi essent illis, maiorem numerum mundorum animalium custodiri iussit. Be la base esse species asseris que Iudeis postea munda habebantur.* <sup>a</sup> *Gen. 15. 9. & 22. 13.* <sup>a</sup> *Lewis. 11. 1.* <sup>r</sup> *Chrys. in Gen. 27. Quia Deus qui praeceperat, i*de* & scire ea manifesta fecit.*

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<sup>a</sup> Chrysostom. Hom. in Gen. 24. Qua de causa (dic oro) asinum immundum censemus quamuis leguminibus tantum pascatur, alia autem quadrupedia cibo convenientia putamus, etiamsi immundo pascantur alimentis.

<sup>a</sup> Sic & Glossa vulg. Immunda vocat quia homini non adeo fuerunt necessaria, & horum numerum restrinxerunt fuisse dicit.

<sup>b</sup> Such as the ceremonial law adiudged cleane. Ergo, God gaue vnto the Israelites the best & most profitable, the rest which were prohibited were not so necessarie, yea not

necessary for that people and that time. <sup>c</sup> For there Adam both liued, and died: as Origen would teach by tradition, in *Matth. tract. 35. Venis ad me traditio, &c.* & Hieron. epist. ad Marcell. *Mensura charitas, &c.* Item ad Eustochium virgin. Epitaph. *Paula.* & August. Serm. de temp. 71. buried either in Caluarie or in Hebron. It may be true, but it is not necessarie to be beleued. <sup>d</sup> Theodoret. quæst. in Gen. 50. Nam cum hominibus esset permissurus, &c. <sup>e</sup> Caluin. in Leuit. 11. 1. Tenendum est, sanctos ante legem distante nature sensu, sponte refugisse quosdam cibos: sicut hodie nemo lupos aut leones venabatur ad carnes eorum edendas. <sup>f</sup> Sicut Marcionite, Gnostici, & Manichei, Epiphani. Hæres. 42. Docet enim hic animatis non vesci, pronuncians esse indicij eos qui carnem edunt, velut qui animam edunt. August. de morib. Manichæorum lib. 2. cap. 17. Homocidium vos dicitis occidere animalia. <sup>g</sup> This difference is to be vnderstood betweene the Princes lawes and the Popish canons concerning fasting and abstinence from meates. The ciuill Magistrate forbiddeth flesh, not for conscience of daies and times, but for the increase of the creatures and benefit of the publike wealth: he that heareth him not, resisteth the ordinance of God: the other forbiddeth them as vncleane, or for conscience sake (when as yet they are not by Gods law forbidden, but so farre forth as they are forbidden by the Magistrate, whom men ought in conscience to obey) albeit they confesse they are not forbidden by the law of God, but by the Church. Bellarm. Tom. 3. contr. 3. part. 3. lib. 2. cap. 4. Non alia de causa nisi quia placuit Ecclesie prohibere. Idem cap. 7. Sententia communis totius Ecclesie Catholice; quæ legibus ieiuniorum obligari homines in conscientia docet.

as<sup>b</sup> the Babylonians and Iewish hypocrites were wont to doe from flesh, the<sup>i</sup> Indians from fish, the<sup>k</sup> Pythagorians from beanes and pease, the<sup>l</sup> papists in their holie<sup>m</sup> times from butter, chcese, egges, milke and flesh: they doe<sup>n</sup> with Caligula, proclaime a famine without a scarcitie, by shutting vp mens barnes and store, and by their traditions<sup>o</sup> transgresse Gods ordinance.

<sup>i</sup> Herodot. in Clio. Babyloniorum res sunt familie, que nullo alio nisi piscibus victitant.  
<sup>l</sup> Ioseph. Antiq. lib. 18. cap. 2.  
<sup>i</sup> Enseb. de preparat. Evang. lib. 6.  
<sup>k</sup> Laert. lib. 8. in vita Pythagoræ. Cic. de divin. lib. 1.

<sup>a</sup> Ex decret. Gregor. 1. Pape. & Gratian. dist. 17. de consecrat. Diebus Sabbatorum. Item Monacho carnem gustare non licet. Mantuan. Pastor. lib. 2. Polidor Virgil. de inuent. lib. 6. cap. 6. Cum ieiunamus primū à carne; & à quocunq; ciborum genere quod sapias carnem, sicut sunt lac, caseus, oua, auctore dno Gregorio, abstinentū est. Idem faciunt & Turci, Alcoran. cap. 2. <sup>m</sup> Concil. Moguntin. cap. 34. De quatuor temporibus obseruandis. Ember daies. Respons. Nicholai. 1. Pape ad consuls. Bulgar. cap. 4. Tom. Concil. 3. Quadragesimali videlicet tempore, item 4. temporibus, sexta feria omnis hebdomade, & in cunctis vigilijs insignium festiuissimum, à carniū vñ cessandū: qui verò diebus quadragesime esum carniū presumpserit attenuare, non solum reus erit resurrectionis Dominica, verum etiam alienus ab eiusdem diei sancta communione. Concil. Toletan. 8. cap. 9. <sup>n</sup> Sueton. lib. 4. cap. 26. Nonnunquam horreis preclusis, populo famem indixit. <sup>o</sup> 1. Tim. 4. 1. 3. Ignat. ad Philadelph. Si quis Deum & Christum confiteatur, & cibos aliquos immundos putes, talis apostatam illum draconem in se habitantem fouet. Concil. Gangren. can. 2. Si quis carnem manducantem ex fide, cum religione, præter sanguinem, & idolo immolatum & suffocatum, credideris condemnandum, tanquam spem non habentem, qui eas manducas; anathema sis. Prosper. de vita contemplat. lib. 2. cap. 17. Primasus in Epist. ad Rom. cap. 14. De ieiunio non est lex posita. Theodoret. Epitom. diuin. dogmat. cap. ult. De abstinentia à vino aut ab esu carniū, &c. eiusdem abstinentiam non similiter ac hæretici amplectimur: nam neque Ecclesia, eorum præhibet participationem: Et ideo alij permissis à lege bonis securi fruimur, alij verò ab ijs abstinent; nullus autem qui sapit & recte sentit, condemnat eum qui comedit. Et hoc ex Apostoli legibus probat oportere.

## Question 2. verse 2.

Wherefore the Lord commaunded Noah  
to receiue the beasts into the Arke, & why  
there were preferued more of the cleane  
beasts then of the vncleane: also how ma-  
nie of euerie sort did enter?

<sup>a</sup> Vers. 3.

<sup>a</sup> Chrysostom. Hom. in  
Gen. 17. Ex merito, nā  
quia propter hominem  
producta (terra) est,  
ideo & propter homi-  
nem maledicta, &c.

Ambros. de Noa &  
Arca. cap. 10. ratio-  
nes reddit. i. Sicut in  
bello cum imperator  
ab hoste occiditur, cō-  
moritur eius exerci-  
tus, sic in istā cum peri-  
ret homo, &c. 2. Sicut  
cum caput inter mem-  
bra moritur, omnia  
commori necesse est.  
3. Quia non propter  
se, sed propter homi-  
nem: ergo cum dele-  
retur homo, conueni-  
ent erat, ut parī dele-  
rentur cetera.

Lactan. lib. 2. cap. 11.  
Alia nimirum ad ci-  
bos, alia ad vestimen-  
ta, &c. Cicer. Tuscul.  
quest. li. 7. 1.

<sup>a</sup> Matth. 24. 22.

<sup>c</sup> Gen. 1. 31.

<sup>f</sup> Num. 14. 16.

**T**He cause is manifest, and expressed in the  
text: <sup>a</sup> to keepe seede aline upon the earth.  
Such was the fiercenesse of the wrath of  
God, against the sinnes of that wicked world, as that  
the Lord, when hee was constrained to take venge-  
ance of their vngodlines, could not <sup>b</sup> in iustice but  
punish the vnreasonable creatures for their sakes,  
<sup>c</sup> which were created for their vse, as though they  
had beene partakers of their offences. But foras-  
much as the Lord was determined not vterlie to  
destroy the race of man <sup>d</sup> for his Elect sake, and the  
comming of our Sauour in the flesh: it was all-  
<sup>e</sup> necessarie, that a seed of the creatures should be re-  
serued, that the vse of them might remaine to man.  
And although the Lord were able, as at the first,  
with the breath of his mouth to haue againe created  
them, yet being created alreadie <sup>e</sup> exceeding good,  
in their seuerall kind, it was more conuenient <sup>f</sup> for  
the honour of their creatour, that in their first crea-  
tion they should not wholie perish. And sith that  
the preferuing of the creatures was onelie to keepe  
seed aliue, it is vnneccessarie to demaund, whether  
of cuerie kind of creature, there were some prefer-  
ued



ued in the Arke, seeing that it is manifest that some creatures needed not such preservation for generation sake. For of Fishes (which were not destroyed, eyther because they were farther separat from the finnes of men, as it were deuided from them by the element of waters, or for some other cause in the good pleasure of the Lord) it was vtterlie needlesse to preferue any in the Arke, as also of such creatures which liue as well <sup>1</sup> in the water as on the land, as Otters, sea-wolues, water foules, and water serpents, and if there be any other of the same condition: so likewise of those that doe not breed by generation, as <sup>k</sup> mules, flies, and certaine kinds <sup>1</sup> of serpents, which being wholie perished might be restored in other creatures <sup>m</sup> which were preferued. But of those creatures which proceed by generation, and haue their whole abode vpon the drie land, it is thought of some not possible, that they should be gathered together in the Arke, that they could be together preferued in the same, or that the Arke was sufficient to containe so manie creatures. For answere whereunto, we are first to obserue out of the text, that the Lord doth not lay that labour vpon Noah, to take all these beastes and foules, and to keepe them in the Arke, but <sup>n</sup> onelie to giue them

<sup>p</sup>isces, verum etiam supernatantia vt multe aliter. <sup>k</sup> Which are not bred in their owne kind, as we shall (God willing) shew more at large in the 36. chapter, notwithstanding which, report is that Mules doe sometime breed, as *Sueton. in vit. Galba. cap. 4.* but it is counted a matter of great admiration. *Theophrastus* affirmeth, they doe ordinarie bring forth in Syria: Of flies, &c. *Aristotle* writeth, *Histor. animal. libr. 6. cap. 19.* and our owne experience sheweth sufficiently. <sup>1</sup> *Plutarch* auoucheth, that sometime they are bred of the marrow of men. *Baptista Leo in vit. Martini. Pap.* reporteth, that a great serpent was found in a sepulchre of it one so close, as that by no meanes he might seeme to take aire. <sup>m</sup> As Mules are ingendred of an Horse and a shee Ass: which is commonly knowne. <sup>n</sup> *Gen 6. 19. & 7. 3.* *August. de ciuit. Dei lib. 15. cap. 23.* Non ex Noe capta intromittebat, sed venientia & intrantia admitteret. Ad hoc enim uales quod dictum est, intrabunt ad te: non scilicet industria hominis, sed Dei nutu.

<sup>5</sup> Vers. 12.

<sup>h</sup> Author. de Mirab.

Sacra Scrip. in oper.

August. libr. 1. cap. 4.

Aquaticum enim male-

dicti vindicta non

succumbunt, quia in

maledictionis partici-

patione non sunt: &

non participant, quia

non sunt terra parti-

cipes, quae maledicta

fuit, Terra autem non

aqua maledicta, quia

Adam huius non solum

fructum vetustum co-

medus: Ista ratio an-

satia valida sit, lector

viderit, & num aqua

& calos sub terra

nomine maledixerit,

quarat a Scripturis.

2. Pet. 3. 7. ab expe-

rientia, & a nostris,

cap. 3. quasi. 13.

<sup>1</sup> *August. de ciuit. Dei*

*lib. 15. cap. 27.* Non

fuerat necesse conser-

uare in Arca, quae pos-

sunt in aquis uiuere,

non solum uersificat

° *Cablin, in Gen. 7.*

¶ *Isai, 11, 6.*

*Basil. Hexam. Hom. 11. Etiam vultures cygnorum more vivebant, &c. Beda & Alij.*

¶ *Gen. 6, 21.*

¶ *Prov. 16, 4. Basil. Hexam. 11. Nobis enim & bestijs, & volatilibus cæli, & omnibus feris, terre fructus datus sunt; atque hæc omnia animalia legi naturæ subiecta fructibus nutritabantur.*

¶ *Basil. Hexam. 11. Postquam autem homo dietam transgressus est, permisit dominus ut carnibus vescerentur. Hac permissione, etiam reliqua animalia libertatem edendi acceperunt; ex illo tempore de cetero cruda vorat Leo, ex illo vultures expectant morticinia. Damascen. Orisodox. libr. 2. cap. 10. Omnia anse transgressionē homini subdita, & ad manum parentia erant.*

¶ *Origen, in Gen. Hom. 2. Apelles dum assignare cupit scripta dō*

*si nihil in se divine sapientiæ, nihil, operis sancti spiritus continere; exagitat huiusmodi dicta, & dicit, nullo modo fieri potuisse, ut tam brevis spatium 205 animalium genera eorumque cibos qui per totum annum sufficerent, capere potuisset. " Iustin. Mart. in quæst. Orisodox. q. 43. Verius locutus est, qui quatuor & quatuordecim, &c. Origen. Hom. 2, in Gen. Contra Apellem disputans, in numero non contrahitur. Linc, in Gen. 7. Oleaster in Gen. in eodem consentiunt.*

entrance at their comming, which came vnto him of their owne accord. So that it was the mightie power of God, which at the first created them, that gathered them together vnto *Noah*; and the faith of *Noah* was an instrument of much more value, then all the nets and toyles, that might be thought sufficient. And ° the same instinct of the will of God was it, that made the beasts returne vnto the ¶ lenitie of their first creation, so that the fiercest of them, meekelie, not onlie submitted themselves to *Noah*, and receiued the ¶ food at his hands which he gaue vnto them, but also suffered the most weake in other kinde, to remaine beside them without hurt or feare. And no meruaile if wee looke into the originall of them, which were not created ¶ to deuour one another, but to glorifie the Lord, as now most notable in the Arke they doe, and to do seruice vnto men, wherein it is onelie the sinnes of man that hath caused ¶ them ¶ so greatlie to degenerate. But was not the Arke of sufficient measure to containe them? Who can looke with indifferent iudgement in to the description of the same, and so affirme? *Apelles* that infamous heretike, grosslie blasphemed ¶ this place of Scripture, nouncing both his faith, and the truth of this historie; and to set a colour vpon his blasphemie, would needs vnderstand the text of a double number, as though fourteene of the cleane beasts, and foure of euerie other kinde had bin said to be receiued: which also ¶ some other

writers

writers haue bin deceiued in. And to answere this obiection, some \* interpreters would vnderstand, these cubits to be Geometricall, containing fixe cubits of common measure: other, y that they did containe the double, or one & an halfe of common cubits. But the Scripture doth not warrant such exposition, but <sup>z</sup> rather withstand it; neither is there anie cause why we should suppose them to be of greater measure then common cubits are esteemed, <sup>a</sup> that is to say, of halfe a yeard, or a foot and a halfe, which is eightene inches of our measure: sauing that it is not vnconsonant to truth, that the bodies of men <sup>b</sup> in those times were greater then now they are, and therefore the common measure of a cubite, was also greater. But concerning the number of euerie sort to be receiued, the text is manifest: *of euerie cleane beast thou shalt take vnto thee* (שִׁבְעָה שִׁבְעָה, *shibegnah, shibegnah*) *seauen, seauen*, that is (as we in English vse to speake) *seauen of one sort, and seauen of another*;

<sup>7</sup> Hugo de St. Victore, lib. de Arca Noe. Quasi cubitum sacrum, aut quod viridicatur. Dent. 3. 11.

<sup>z</sup> For what a monster had Og bin and Goliath, and the rest, if the Scripture had spoken of any such double or fixe fold measure, and not of common Cubites? Notwithstanding, we must remember, that the standing measure of a cubite, did something differ, like as our English measures doe in diuers places. Herodotus, in *Clio*, callith one the *Regium cubitus*, the Kings cubit, which said he, was three inches longer then the common cubite. Likewise in *Euterpe*, he maketh mention of the cubite of Egypt and of Samos, *Vitruu. lib. 3. cap. 1.* saith the cubit consisteth of fixe hand breadths or foure and twentie inches, wherein hee scarcely agreeth with our measure or with himselfe. <sup>a</sup> Namq, tribus granis digitus formabitur unus, ter simul in palmo digitus, quater in pede palmus, tresq, pedes passus faciunt, cubitus semipassum. In our common English measures, three barley cornes make an inch, three inches an hand breadth, foure hand breadthes a foote, three foote a pace, one and an halfe a cubite, and two cubits a pace. A cubit properly taken, is the measure betweene the vttermost point of the elbow & the top of the middle finger. *Isidor. li. 11. Cubitus articulus brachij in quo homines cubare solent.* In the sanctuary, it was of the largest, and a standing measure. <sup>b</sup> *August. de ciuit. Dei lib. 15. cap. 9. Ita quippe non credunt, etiam magnitudines corporum longe ampliores tunc fuisse quam nunc sunt. Cyprian. lib. ad Demetrian. Qua in parte illud primo loco scire debes, sensisse iam mundum, nec illis viribus stare quibus prius steterat, nec vigore & robore eo valere quo antea preualabat. Non hieme mirandis seminibus tanta imbrum copia est, non frugibus afflate sortendis solis tanta flagrantia est. &c.*

<sup>d</sup> 1. King 6. 2.

\* Except onely the thicknesse of the floore between the feuerall roomes.

<sup>f</sup> As *Appelles* on the one side would not beleue this history, because in his iudgment the Arke was too little, & not capable of so many creatures: so contrariwise *Celsus* would not receiue it, because hee esteemed the measure of the Arke to be so great, as that it could not by mans industry be builded. We haue at this day (I feare) *Appellites*, we haue also *Celsians*, whom if reuerence of scripture wil not mooue, it is in vaine to mooue with arguments. Yet *Origen* doth answere thus:

*Cont. Cels. lib. 4. Quid enim absurdum est, cum centum annis fabricata dicatur: an non mirandum opificis ingenium, &c.*

*An non mirandum, introducta omnium generum seminaria per Dei providentiam? Item August. d. ciuit. Dei, lib. 15. cap. 27. Quod disputans tunc, &c.* Whereas some dispute that an Arke of so great measure could not be reared vp, they doe but foolishly caull, fish that they know that huge Cities haue bin builded, neither haue regard to the hundreth yeeres wherein it was in building. <sup>e</sup> The true *Berosus* was a most ancient Heathen writer of great authoritie; as appeareth by *Iosephus*, *Antiq. lib. 1. cap. 4. &c.* *Euseb. de demonstrat. Euang. & in Chron. Hieron. in Dan. c. 5. Berosus qui Chaldeam scripsit historiam, & Iosephus qui Berosum secutus est: B.* this writings being long agoe lost, one *Annius* of *Viterbium*, forged a pamphlet vnder the name of *Berosus*; wherein he writeth that *Noe* being one of the Giants of those daies, foresaw the flood by skill in *Astronomic*, and prepared the Arke. But the same is impious and blasphemous, sacrilegiously contradicting the sacred Scripture.

of

or of euerie kind or sort seuen, (עֶשְׂרֵים שֵׁשׁ, *ish ve isheto*) a male & a female; & of vnclane beasts (שֵׁשׁ מִיָּם *hi she-najm*) one paire or couple, one male, & one female: where vndoubtedlie by the expresse words of Scripture, and the consent of the chiefe interpreters, there were but two of euerie kinde, except of the cleane beasts, wherof were seuen. Furthermore the measure expressed of the Arke, cōvinceth that it was abundantlie sufficient to containe all the creatures that were to be receiued, and their foode (if need had beene) for manie yeares. The length thereof three hundredeth cubits (which was five times the length <sup>d</sup> of the temple of *Salomon*) and the bredth thereof fiftie cubits, which being ioyned together doe make of square measure by the common rules of Arte, fiftene thousand cubits. Besides this, it contained in the height thereof, three floores or roomes, in regard whereof it was three times as capable of the creatures, containing thrise the measure of the lowest roome, that is, if account be rightlie made in the whole, five and fortie thousand cubits, and euerie feuerall roome contained ten \* cubits, or fiftene foot in height. How <sup>f</sup> sensles then was that *Apelles*, to say the Arke was not great enough for foure Elephants? & how blasphemous is that <sup>e</sup> forged fable

of *Berosus*, which affirmeth that this so great a worke was deuised, and framed, and finished, by the onlie wisdom of *Noah*, & direction of the stars; whereas in deed it was past the wisdom of a mortall man, to finde out such a worke; neither was euer such a building scene vpon the waters; it was past the reason of man to know the necessity of such a worke, past the prouidence of man so well to prouide for so manie creatures, and past the power of man to guide it in the water, safe from shipwracke. And concerning the number of the creatures therein to be preferred: It is found among the learned, that there are not knowne to be of beastes and creeping things, about the number of one hundred and fiftie kinds, & of likelyhood they are not many nor great that are not known. How easily might they be ranged in such a space, though they were double in number, as in deed they were, & though the foules were preferred and placed by them, and of euerie cleane beast & foule, there were seauen in the Arke, and as much of euerie kind of food, as was sufficient for them all? Some one will aske, seeing these creatures were kept to preferue seed aliue, wherefore that seuenth beast was kept, seeing hee remained without a fellow? Perhaps to fill vp the number of seuen, which is called the virgin number, a mystic also brought into the Arke, for to be deuoured of the rauenous beastes as their food: but *Augustine* thinketh otherwise, that rauenous beastes for that time, fed on hearbes, or hey, as at the beginning: *Quid ergo* (inquit) *mirum, si vir ille sapiens & iustus, etiam diuinitus admonitus quid cuique congrueret sine carnibus, apiam cuique generi alemoniam preparauit & recondidit? Quid est autem quod uesci non cogeret fames? aut quid non suauē & salubre facere posses Deus?* What could not hunger compell them? what could not God make sweete? *Ambrosius*, de *Noa* & *Arca*, cap. 12. *Es ideo uirgo dicitur quia nihil ex se generat. Clemens Alexand. Strom. 6. Aliorum referens potius quam suam sententiam. Origen. in Gen. Hom. 2. & in Exod. Hom. 9. Euseb. de preparas. Euang. lib. 13. cap. 7. Ambros. lib. de Noa & Arca, cap. 12. Quia mundus & sacer septimus natus est. August. de Gen. cont. Manich. lib. 1. cap. 13. Beda in Hexam. & alij.*

<sup>a</sup> For indeede hee could haue no more foreknowledge of the flood by y stars, then Atheists shall haue of the second comming of our Sauiour.

<sup>b</sup> *August. de ciu. Dei, lib. 15. cap. 27. Arca fabricatur, quam nullus in mare missus conatus hominum, sed lenet unda cum ueneris naturali ordine pderum; magisq; diuina prouidentia, quam humana prudētia nantem gubernet, nau incurrat ubique naufragium.*

<sup>c</sup> *Plin. lib. 10. Hist. Nat. Gesnerus de Animalibus.* Of which, the foules & creeping things would require no great roome: of y beastes, not about fortie kinds, doe so greatly exceed the residue.

<sup>d</sup> *Origen in Gen. Homil. 2. supposeth that there were beastes*



<sup>a</sup> Philo Iudæus lib. de  
opific. mundi.

Solon apud Clement.

Alexand. Strom. 6. In-  
fans septenos postquā  
compleueris annos.

Hermippus Beritus  
lib. de Septenar. apud  
vndem.

Varro lib. 1. Hebdo-  
madis apud Gellium,  
lib. 3. cap. 10.

Irenæus lib. 2. cap. 19.

Valentinianus ays sue

hereses infectas, quod

in numeris essent su-

perfitios. Quid au-

tem velini in nume-

ros transferre vniuer-

sum, hoc à Pythagori-

cis acceperunt. Primū

enim hi initium om-

nium numeros substi-

tuerunt, & initium

ipsorum, parem & im-

parem. &c.

<sup>o</sup> Chrysostom. Hom. in

Gen. 24. Multi enim

varias de iis fabulas

narrant, & hinc occa-

sione sumpta observa-

tiones numerorum o-

stendunt. At non ob-

seruatio, sed intempe-

stima hominum curio-

sitas talia fingere mo-

litor, unde & multe

hereses orta. &c.

<sup>1</sup> Luc. 10. 1. Mat. 21. 1.

Marc. 14. 1. 1. Mat. 10. 2.

<sup>2</sup> The four Gospels, the four beasts, Reuel. 4.

<sup>3</sup> Vnde iumentum, &

iunando dictum est, siue arando siue onera portando Isidor. lib. 12. c. 1. vel à iungendo Nonius Mar-

cel. de propriis. Serm. cap. 1. <sup>4</sup> Gen. 9. 3. Iustin. Mart. dialog. cum Triffon. <sup>5</sup> Chrysost. Hom. in Gen. 24.

Ne hoc faciēdo multo laret paria. <sup>6</sup> Gen. 8. 2. <sup>7</sup> Deut. 6. 7. 8. Psal. 94. 18. 19. & 119. 97. Act. 13. 42.

<sup>8</sup> Gen. 6. 18. & 7. 1. 4. <sup>9</sup> Leuit. 26. 6. 22. Deut. 32. 24. Aristot. Hist. Animal. lib. 6. c. 31. Rarum

est leonis genus, nec multis nascitur locis, sed totius Europe ea parte solum, que inter Acheloum amnem

& Nessum est. Leones terræ Syriæ quinquies in vita pariunt, dādo steriles degunt.

cal number, a holy number, a number of perfection, and so much regarded by writers both ecclesiastical,

& <sup>a</sup> prophane. Concerning which obseruatio Chry-

ostome giueth this godly answer. Manie (saith <sup>o</sup> he) do

tell diuers fables of the number of seuen, & taking occasion

frō hence, do set forth obseruations of number. But it is not

observation but the vniuemelie curiositie of men, that inde-

uoreth to faine such things, frō whence many hereses haue

sprung. For we finde often (in the Scriptures) <sup>1</sup> the number

of two obserued, the number of <sup>2</sup> twelue, and <sup>3</sup> foure: wherof

it is in waste, to put your charitie in memorie, who are suf-

ficientlie instructed to stop your eares against such curious

sayings. Wherefore not for the number sake, but for

the worship of the Lord this number was fulfilled.

For as the number of sixe was fulfilled for the bene-

fit of Noah & his familie, for his necessarie clothing

<sup>1</sup> or help in his labours, or for his foode when it was

permitted <sup>2</sup> him to eat of the flesh of them that were

conuenient for food: so the seauenth beast was kept

for <sup>3</sup> sacrifice, which Noah did diligentlie <sup>4</sup> per-

forme, after hee escaped the daunger of the waters.

Obser. 1. The word and promises of God <sup>1</sup> are of-

ten to be read, heard, and continuallie to be medita-

ted of vs in this life, least wee should faint in the ma-

nifold temptations of the world; for which cause

the Lord doth so <sup>2</sup> often repeate to Noah the pro-

mise of his preseruatiō, and that his labour should

not be in vaine. Secondlie, it is the <sup>3</sup> speciall proui-

dence

dence of God, that the number of the cleane and profitable beasts, doth farre exceed those that be deuouring & hurtfull. Thirdlie, the Lord doth change and rule the heart<sup>b</sup> of man and<sup>c</sup> beast, and maketh (for his children sake) <sup>d</sup> the hearts of wolues, as lambs; and for the wickednes of men<sup>e</sup> the weakenes of flies to be reuengers of his couenant. Fourthlie, great and magnificent buildings<sup>f</sup> are not disallowed of the Lord, & so they tend vnto the glorie of the Lord, and profit of his Church. Fiftlie, the godlie doe increafe in knowledge by the often<sup>h</sup> hearing of the word, forasmuch as the Lord by himselfe and by his ministers, by often teaching, doth amplifie and explaine the doctrine: as here the Lord instructeth *Noah*, <sup>i</sup> first of the qualitie not of the number, two of euerie sort, afterward the certaine number of them, of cleane beasts by seauens, of other by couples.

Scripture, and often manifestly punished, *Isai.* 5.8.9. *Iere.* 22.13.14. &c. <sup>b</sup> *Mat.* 13.36.37. &c. *Iob.* 16.28.30. 2. *Tim.* 2.25.21. & 4.2. <sup>i</sup> *Gen.* 6.19. *August.* quest. in *Gen.* 8. Hoc refertur non ad numerum murtorum vel immundorum animalium, sed ad masculum & feminam, quod in omnibus sine mundi sine immundi duo sunt, masculus & femina.

<sup>b</sup> *Pron.* 21.1. & 16.17

<sup>c</sup> *Iob.* 5.23.

<sup>d</sup> *Isai.* 11.7.3.9.

*Dan.* 6.20.22.

<sup>e</sup> *Exod.* 8.6.24.

<sup>f</sup> 2. *Sam.* 5.9.

1. *King.* 7.2.

<sup>h</sup> Such as are her

Maiesties Naue

Royall, for the de-

fence of the Com-

monwealth; Chur-

ches well garnished

or goodly built for

the setting forth of

Religion; Princelie

houles for the ho-

nour of Nobilitie:

but such as exceede

their measure, or

are built for lasciu-

iousnes, ambition,

or vaine-glorie, are

condemned and

threatned in the

## Question 3. verse 11.

To what purpose it is said: *In the second month, the seuenteenth day of the month the fountaines of the great deepe were broken up?*

<sup>a</sup> *Isai. 44. 7.* In this one point, the holy historie excelleth all the histories of the heathen, and whatsoever other; in that it was indited by the holy Ghost, who being present in all places as an eye-witnes, can neither deceiue, or be deceiued.

<sup>b</sup> *Prou. 22. 2.*

*Matth. 21. 42. 43.*

<sup>c</sup> *Basil. Hexam. 10. O-  
siosum verbum scrip-  
turis ponere, grandis  
est blasphemia.*

*Hieron. in Ephes. c. 3.  
Singuli sermones, syl-  
laba, apices, puncta, in  
diuinis scripturis ple-  
masunt sensibus.*

*Chrysostom. Hom. in  
Gen. 18. & 21. Syl-  
la- & apiculus unicus  
recoditum habet the-  
saurum.*

<sup>d</sup> *Caietan. Comments.  
in Gen. cap. 7.*

*Perer. in Gen. Tom. 2.  
lib. 12. Disp. 2.*

**H**erein may wee behold the diligence of the Scriptures, in describing the month, & the day of the month in which the floud began. This argueth the <sup>a</sup> certaine knowledge of the authour of this historie, not onlie of the matter, but also of euerie circumstance thereof. Secondlie, it doth admonish vs that we be <sup>b</sup> diligent to learne, as the Scripture is diligent to teach. Thirdlie, it declareth, that <sup>c</sup> not a word nor tittle in the Scripture, but is profitable and necessarie for our instruction. The month and the day is here described; notwithstanding, there is growne no small diffension among interpreters, which is the month that is here described, and called the second month. There are which <sup>d</sup> suppose it to be the second month, not of the common yeare, but of the life of *Noah*. But I would demaund what end they could assigne, why the life of *Noah* should so exactly be declared. It sufficeth vnto the Church of God, to know that he was then old, as hauing liued fixe hundred yeares, but how many more months or dayes hee liued, was nothing necessarie. The second month then, was the second of the common yeare, which yeare no doubt in the sacred

sacred historie doth take his beginning from the creation of the world. But at what season this yeere began, is not a little doubtfull, by reason of the difference thereof, both among the heathen, and in the Church of God: the Egyptians and they of *Affrica*, began the yeare in haruest, which month we call September: the *Israelites* and *Arabians*, at the spring or March: The *Athenians* and *Grecians*, in the height of sommer which is June: the *Romans* in the deepe of winter, closing vp the old yeere, and beginning the new, with the month of *Ianuarie*. Although euerie one of these would seeme to draw their account, from the originall of the world, yet the truth remaineth onelie with the Church of God. Wherefore to let the heathen passe, and to come vnto the Hebrues who were directed by the word of God, the difference as yet remaineth vntaken away. For it appeareth by the Scriptures, that as the affaires of men consist in Ecclesiasticall and ciuill things, so they had a twofold beginning of the yeare, the one in respect of Sacred vses, which account began in the month of

As the *Israelites* began the yeere from their deliuerance out of *Aegypt* *1. King. 6. 1.* and the *Christians* from the birth of *Iesus Christ*: the *Romans* from the building of *Rome*.

*Ioseph. Antiq. lib. 1. cap. 4. Mense secundum, qui dicitur à Macedonia vocatur, ab Hebraeis Marisanane, scilicet enim Aegyptij distinxerunt annum.*

*Laëti. lib. 1. cap. 6. Aegyptij Mercurium appellat Thoth, à quo apud eos primus anni sui mensis, id est, september, nomen accepit.*

*Hieron. in Ezec. 1. Apud Orientales enim populos post collectionem frugum, & torcularia, cum decima deferrebantur in templum, October erat pri-*

mus mensis, & Ianuarius quartus. *אבב*, *Abab* saith *Rab. David*, properly is the stalke with the eare of corne, of which the moneth *Abib* is so called of the Hebrues, because in *4* moneths the corne in that region did come in eare: like as the *Romans* call *Aprill*, which partly in name and time answereth to *Abib*, ab aperiendo terram. *Varro de lingua Lat. lib. 5.* of opening the earth: because then the earth (or the hand of the Lord in the earth, *Psal. 104. 28.*) is opened. Of the *Athenians*, the same moneth *April* is called *Ἀπρῖλιος* à *ἄπρῃ* & *ῖος*, because then the earth beginneth to waxe warme. *Dionys. Halicarnas. lib. 1. Ilium est caput, affase iam uergete, decem & septem diebus ante solstitium æstiuum, octavo die mensis Thargelionis deficientis, quem admodum Athenienses tempora computant. Sed post solstitium supererant viginti dies qui annum illum complebant.* *Macrob. lib. 1. Satur. 3. Plut. in vit. Numa. Primus ab Iano dictus est Ianuarius, qui Ianus vitam feram atque immisem dicitur immutasse, unde bifrontem fingunt eum, quod aliam ex alia faciem rationemque accommodauit vita.* *Ouid. Fastor. lib. 5. Originum. cap. 23. Quia times & ianua sit anni.* *Exod. 12. 2. Lenit. 25. 9.* *Exod. 12. 3.*

N 3

Abib,

Exod. 12. 2.

• Ioseph. Antiq. lib. 1.  
cap. 4. Moyses autem  
Nisan qui est Xan-  
thicus, mensam pri-  
mum in suis factis or-  
dinauit, quod per hunc  
Hebraeos ex Aegypto  
eduxisset: eundem eti-  
am omnium qua ad  
rem diuinam pertine-  
rent exordium fecit; a-  
liis quod ad nundi-  
nationes rerum vena-  
lium reliquarumq; dis-  
pensationem anni at-  
tinet, nihil de pristino  
ritu innovauit.  
¶ Iohn. 7. 22.  
¶ Numb. 12. 7.  
• Exod. 12. 1.  
• 13. 3. 4.  
• Exod. 13. 15.  
• Exod. 12. 1.

• Exod. 12. 2.

• Iren. libr. 4. cap. 20.

Cum autem hec insti-  
tia & dilectio que e-  
rat erga Deum cessis-  
set in obliuionem &  
extincta esset in AE-  
gypto, &c.

¶ When as euerie  
man was by the law  
of God to returne

to the possession of his inheritance which he had morgaged, or sould, except to the nec-  
rest kinsman of his tribe: *Leuis. 25. 13. 16. 23.*

• *Abib*, the other in respect of temporall affaires,  
which began at the end of the sixt month by the  
first account. Concerning which *Iosephus* a learned  
Lew • affirmeth: that *Moses* ordained the month  
*Nisan* or *Abib* to be the first month, because that in  
this month he brought the Israelites out of Egypt,  
and made it the beginning of the yeere in all diuine  
and sacred matters: but otherwise in respect of mer-  
chandise and matters of sale, and the whole disposi-  
tion of the yeare beside, hee altered nothing of the  
former (Ægyptian) custome. Wherein *Iosephus* (as  
in manie other things) doth violent iniurie vnto  
the Scripture, and not onlie to the Scriptures, but e-  
uen to *Moses* and the Lord himselfe. For this ordi-  
nance was ¶ not of *Moses*, but the Lord commaun-  
ded it to *Moses*, and *Moses* ¶ being faithfull in the house  
of God, declared ¶ this ordinance vnto the people as  
from the Lord. And although it was appointed to  
be vnto them ¶ a remembrance of their deliuerance  
out of Ægypt, yet was it ordained, they being ¶ as  
yet in bondage, before the passeouer was eatē. And  
the Lord doth most significantlie expresse his ordi-  
nance: ¶ *this month shall be vnto you the beginning of*  
*months: it shall be to you the first month of the yeere;* there-  
in ¶ calling them from the customes and errours of

the Ægyptians, vnto the right knowledge of times,  
which their fathers and ancestors vnderstood be-  
fore. Notwithstanding in respect of the 7 yeere of  
Iubile, & the rest of the land which the Lord com-  
maunded, it was necessarie, that the terme of the

yeere



yeere should end with the end of haruest, least otherwise they should be hindred from reaping the land which they had sown. And for this cause we, although we begin the yeere at an other season, yet for the most part in matters of tenements & lands, and leases, and reuenues, we account the yeere endeth, at the end of the fruites thereof. This second month therefore was not the second month of the yeere of Iubile, as manie doe determine, for then had it beene called the <sup>a</sup> eight month, and not the second; & if it had differed from the second month of the sacred reckoning, doubtlesse the holie Ghost would haue obserued the same; but seeing the contrarie is manifest, it remaineth, that that which to the Israelites, by the institution of the Lord, was the second month, was also to Noah the second month: and by consequent, the first month was it, in which <sup>b</sup> their deliuerance was wrought; in which also the Lord <sup>c</sup> fore-promised their deliuerance vnto Abraham; in which <sup>d</sup> he performed the deliuerance of the world by Iesus Christ; and the month in which <sup>e</sup> the world was first created; in which man also by

<sup>a</sup> Lyra. in Gen. cap. 7.  
Oleaster. in Gen. c. 7.  
Peyer. in Gen. Tom 1.  
lib. 1.

<sup>b</sup> Leuit. 25. 9.

<sup>c</sup> Exod. 13. 4.

<sup>d</sup> Deut. 36. 1.

<sup>e</sup> Gen. 15. 14.

Exod. 12. 41.

Galat. 3. 17.

August. quest. in Exod. 47. Ex illa ergo promissione qua vocatus est Abraham & credidit Deo, post quadringentos & triginta annos, faciam legem dicis Apostolus (& exiisse ex Egypto dicis Moses) non ex tempore quo Iacob intravit in Egyptum.

<sup>a</sup> Exod. 12. 2.

Marc. 14. 12. &c.

<sup>a</sup> Ambros. Hex. lib. 1. cap. 4. In hoc principio mensura, quo pascha iussu Dei celebrabatur Iudaei, caluum & terram fecit Deus. Gaudens. Episc. Brixian. tract. 1. de Pasche obseruas. Nam veris tempore Deus condidit mundum. Martio enim mense dixit per Moysen Deus: mensis hic volis initium mensurae. primus est in mensibus anni, quem mensem verax vltiq; Deus primum non diceret nisi primus esset; scus septimum diem non diceret Sabbatum, nisi Dominicus primus esset. Athanas. libr. quest. ad Antioch. q. 17. Eodem dicit quo Christus in virginis utero conceptus, in mundi principio Deus creauit Adam. Cyril. Hierosol. Cateches. 14. Damasce. Orthodox. lib. 2. cap. 7. Per solem quatuor temporum versiones immutationesq; consistuntur, & prima quidem verna est, in ipsa enim Deus fecit vniuersa. Leo. 1. de pass. Dom. Sermon. 5. & 9. Beda lib. de rat. temp. cap. 40. Rabb. Eliezer. &c. And whereas other Rabbins in Bereshith Rabba hold that the world was created in the haruest time, either by the transposition of the letters in the word Bereshith, or because that the hearbs and trees were created with ripe fruit: the reason followeth not more, then that it was in haruest when Aarons Rod budded: neither was it more labour to the Lord to create fruites then trees: lastly, ripe fruit was to continue at all seasons by creatio. But let euery man enjoy his owne opinion (in things indifferent) without contention.

transgression

transgression stood first in need of a deliuerer, and receiued the first promise of the same. Whereby it is apparant, that the second month here spoken of, was in the season of the yeere next after it, which the children of Israel were commanded to account the first, and is called of the Scripture <sup>f</sup> *Zif*: as the first month was called of the Hebrues <sup>g</sup> *Abib*, of the Chaldees <sup>h</sup> *Nisan*. The first month began <sup>i</sup> in the tenth or twelfth of that which we cal March (sauing that the <sup>k</sup> Hebrue months are moueable, according to the courses of the moone) the second at the tenth or twelfth of Aprill, the seauenteenth thereof about the last of <sup>l</sup> April or the first of May, by our account. When as the Lord had opened <sup>m</sup> his hand ouer all the earth, the same euery where abounding <sup>n</sup> with riches, or with <sup>o</sup> pleasures: when they were in the midst of their chiefe delights, and proclaimed peace and salfie to themselues, and doubted least of anie danger: when their hearts <sup>p</sup> were merrie with-

<sup>f</sup> 1. King. 6. 1. 37. Er-  
ranis igitur Gauricus  
in annos. in Ptolom.  
Almag. lib. 13. Qui  
Hebraeos nihil de mē-  
sum nominibus, ante  
captiuitatem Babylo-  
nis habuisse scribit.

<sup>g</sup> Exod. 12. 2. & 13. 14.

Deut. 16.

<sup>h</sup> Nehem. 2. 1.

Hester 3. 7. Eliah in

Tisbith.

Tremel. in Nehem.

cap. 2.

<sup>i</sup> And the same is rather to be vnder-  
stood after the an-  
cient Romane computation, then that which we now haue, who began the first of March,  
or the Ides of March, that day which to vs is counted the twelfth of March: on which day the  
Sunne entred into the first degree of *Aries*. Which degree in the ancient time, the Sunne  
entred into, the seventh of the Calends of Aprill, that is, about the fife or fixe and twentieth  
of March: as *Ouid* truly testifieth, *Fastor. lib. 3.* And so is *Virunius* to be vnderstood, *lib. 9.*  
*cap. 5.* Sol enim cum *Arietis* signum init, & partem oflauam peruagatur, perficit equinoctium ver-  
num: i. When the Sunne commeth into *Aries*, and passeth by the eight part or degree there-  
of, it maketh the equinoctiall of the Spring, that is, the Sunne doth now passe the eight de-  
gree of *Aries*, at that season wherein it was wont but to enter into *Aries* & make the Spring:  
for alwaies the Spring equinoctiall was at the entring of the Sunne in *Aries*. To this agreeth  
*Euseb. in Fragm. Omnim. hifloria. Theodoret. quæst. in Exod. 72.* Beda *lib. de var. temp. cap. 4.* decla-  
reth that the world was created, the Israelites deliuered, and that Christ suffered the fife  
and twentieth of the moneth of March. <sup>k</sup> *Hieron. Commens. in Agge. cap. 2. Secundum Lune cur-  
sum, menses variantur apud Hebraeos, ut scpe primus mensis partem Martij possidet, interdum incipit  
in Aprili.* <sup>l</sup> The certaine day cannot truly be determined, vnlesse the yeeres be reckoned,  
and the variable change of the Moone calculated from the flood. <sup>m</sup> *Psal. 145. 16.* <sup>n</sup> For in  
the East and South countries the fruites are ripe sooner then ours, of which we will speake  
in another place. <sup>o</sup> As in England, and such other countries of the North: of which it is said:  
When May is gone, of al the yeere the pleasantest time is past, *P. 1. Sam. 25. 36. 37. 1. Thess. 5. 3.*

in

in them, and they least suspected any change; the wrath of God commeth on them <sup>a</sup> sodainelie, and fearefull vengeance, which destroyed <sup>r</sup> them all. A most admirable example of the iustice of the Lord, continually to be laide before the eyes of this sleepe generation! How great was this destruction, which was vniuersall ouer all the earth? How miserable, in that they <sup>r</sup> found no space vnto repentance, at the least for the preseruatiō of their bodies? How sodaine vnto them, that in sixscore yeere would not be <sup>u</sup> warned? It taketh them, when of all other times they would least haue beleueed. But on <sup>y</sup> other side, what a grieuous crosse was this to Noah, to <sup>r</sup> leaue his sweet countrie, and natine soile, and to be imprisoned in the Arke, as in a stall of beasts? How greatlie was hee moued with reuerence vnto <sup>r</sup> the voice of the words of God, that hee would close vp himselfe in such a pinfold, while as yet both heauen and earth did promise as it were securitie without the Arke? Or how might it be thought he <sup>r</sup> lamented the desperate case of so many millions of soules, which would not yet be warned, although they now were readie to be ouerwhelmed with the waters? Wherefore surelie his faith was verie great, as the <sup>r</sup> Scripture doth commend the same, that hee would not be snared <sup>b</sup> with the scandals and offences of the world, but beleueed the comming of the flood, when as almost heauen and earth, and all the creatures did secure him otherwise. His obedience often repeated, which (say they) is to note his want of wisdom. Secondly, for that the Lord deferred it of his owne accord seuen daies; But they are manifestly confuted by the Scripture: first, Gen. 6. 3. in respect of Gods foreknowledge. Secondly, Gen. 7. 4. God saith not, I will deferre seuen daies; but prepare thou within seuen daies, for seuen daies hence I will cause to raine, &c. Thirdly, though Noah, Daniel and Iob had then liued, &c. Iere. 15. 1. Ezech. 14. 14.

<sup>a</sup> Hebr. 11. 7. <sup>1</sup> Pet. 3. 20. <sup>b</sup> Luc. 17. 23.

O o

wonder-

<sup>a</sup> Prou. 1. 27.

Ierem. 18. 7.

1. Thess. 5. 3.

Reuel. 16. 15.

<sup>r</sup> Luc. 17. 27. 29.

<sup>r</sup> Rom. 15. 4.

1. Cor. 10. 11.

Luk. 17. 30.

<sup>r</sup> Heb. 12. 17. Be not

rash, for the residue,

but commit the iudg-

ment to the Lord.

<sup>u</sup> Gen. 6. 9.

1. Pet. 3. 20.

Luther in Gen. 7. Pro-

babilius videtur, cir-

ca verum tempus co-

pisse diluuium, cum

scilicet spe noui anni

omnium animi pleni

essent.

<sup>r</sup> Cicer. oras. post re-

dit. ad Quir. Ipsa

autem patria dici vix

potest, quid charitatis,

quid voluptatis ha-

beat.

<sup>r</sup> Heb. 11. 7.

<sup>r</sup> Iere. 13. 17. Luc. 19

vers. 41. compared.

Here some of the

Rabbins, from the

text, dispute against

the text; that Noe

did not pray for the

common safetie of

the worlde. Their

reasons are, first, be-

cause his age is so

<sup>b</sup> Gen. 6. 22. & 7. 5.

Matth. 8. 10.

<sup>c</sup> Num. 11. 15.

Job. 3. 1. &amp; c. Ier. 20.

vers. 14. compared.

<sup>d</sup> Heb. 10. 36.

2. Theff. 4. 10. 11.

Reuel. 3. 10. 11.

<sup>e</sup> Ephes. 6. 12.

Matth. 24. 21. 24.

<sup>f</sup> Vers. 11. Prov. 1. 27.

Jerem. 2. 31.

Matth. 24. 14.

Ezech. 33. 5.

<sup>g</sup> 1. Theff. 5. 2. 3.

Reuel. 16. 15.

<sup>h</sup> Which were fore-  
told by Christ and  
his Apostles in the  
Scriptures, Mat. 24.

ver. 15. Luk. 17. &amp; 21

Rom. 11. 26.

2. Theff. 2.

<sup>i</sup> 2. Pet. 3. 4.

wonderfull, that <sup>b</sup> he did in all things obey the will of God, and despised the reproofe of sinners, and the allurements of the world. His patience a mirrhor to the godlie, that <sup>c</sup> did not murmur vnder so great aduersitie, of losse of goods and lands, of banishment out of the world, daunger that in humane reason might insue; but in all things did follow the calling of the Lord, and committed himselfe vnto his protection. Obser. 1. The godlie haue neede of <sup>d</sup> strong faith and patience to <sup>e</sup> resist the scandals, wherewith they shal be besieged, especially toward the latter end. Secondlie, those that will not watch, and <sup>f</sup> be warned by the word, shall sodainelie be taken <sup>g</sup> a sleepe in sinne. Thirdlie, the tokens which shall goe before the day of iudgement <sup>h</sup> shall not of the wicked be regarded, because the common course of things <sup>i</sup> shall continue alike, as from the creation.

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Question 4. verse 11.

What are meant by *the fountaines of the great deepe, and the windowes of heauen* which were opened?

**I**T pleaseth the spirit of God, to describe vnto vs the manner how the earth was ouerflowed, by two notable arguments thereof: First, by the meanes or causes by which it came, which are called *the fountaines of the great deepe, and the windowes of heauē*. Secondlie, by the effect which these instruments of God did bring to passe; a floud of

of waters fifteene cubits about the highest mountaine vnder heauen. The word (*tehom*) which \* is Englished *the deepe*, is commonlie taken in the Scripture for <sup>b</sup> the sea, or <sup>c</sup> a place of much water. *The great deep* therefore (<sup>רחוקים</sup> *tehom rabba*) or <sup>d</sup> multiplied waters, is nothing els but the vniuersall gathering together of the water, which is called <sup>e</sup> *seas*. The word (<sup>מַגְנֵנוֹת</sup> *magnenoth*) translated fountains, is deriued from the word (<sup>עַיִן</sup> *gnayn*) <sup>f</sup> which signifieth an eye: And because fountaines as mens eyes doe drop forth teares, therefore also a spring of water in the Hebrue tongue <sup>g</sup> is called (*gnayn*.) The same word doth also signifie <sup>h</sup> the colour or outward proportion of any thing: as where it is said, the grasshoppers of Egypt, couered (<sup>עֵתְנֵן</sup> *eth ghen*) the vpper face of the earth, namelie, the <sup>i</sup> *superficies*, or that which the eye beholdeth of the earth. So that from the verie signification and nature of the word, I gather, that as there were two chiefe immediat causes of the flood, one from the sea, the other from the heauen: so also there were two speciall causes from the sea; one by the <sup>k</sup> vaines and pores of the earth, which now were broken <sup>l</sup> vp to send forth mightie streames; the other <sup>m</sup> from the gathering together

<sup>a</sup> *הַחַם* *taham*: *Locus aquarum multarum, aquarū multitudo & profunditas*. Rab Dauid.

<sup>b</sup> *Exod. 15. 5. 8.*

<sup>c</sup> *Psal. 106. 9.*

<sup>d</sup> *Esa. 51. 10.*

<sup>e</sup> *Gen. 1. 2. Psal. 42. 7*

*Metaphora.*

<sup>f</sup> *רחב* *Rabba*, to multiplie or increase:

*Gen. 8. 17. Psal. 78. 15*

<sup>g</sup> *Gen. 1. vers. 10.*

<sup>h</sup> *Basil. Hexam. Hom. 2.*

*Abyssus significat copiosam aquā, ad cuius*

*fundum non facile penetrari possit deorsum*

*versus.*

*August. in Psal. 41.*

*Abyssus est profunditas*

*quedam impensabilis & incomprehensibilis: & maxime*

*solet dici de aquarum*

*multitudine. Vbi enim*

*altitudo ibi profunditas est, quae penetrari*

*vsq; ad fundum non potest.* <sup>i</sup> *Deut. 19. 21. Esa. 52. 8.* <sup>2</sup> *Gen. 16. 7. & 24. 42. & 49. 22.* <sup>3</sup> *Exod. 10. 15* *Leuit. 13. 55. Numb. 11. 7.* <sup>4</sup> *Andavia. Tanquam umbra. Appolon. Summum. Cicer. fin. 3. Superior parvulusque rei cens facies quae exterius oculis cernitur, longitudinem cum latitudine habens sine profundo.* <sup>5</sup> *Eccles. 1. 7. Psal. 104. 10.* *Hieron. in Eccles. 1. Putant quidam aquas dulces quae in mare fluunt, vel ardente de super sole consumi, vel salsugini maris esse pabula. Ecclesiastes autem uoster, & ipsarum aquarum conditor, eas dicit per occultas venas, ad capita fontium regredi, & de matrice abisso insua semper ebullire principia.* <sup>6</sup> *Ambros. de Noa & arc. cap. 14. Vm diluuij conuenienter scriptura expressit, dicens caelum & terram pariter esse commota; undique ergo influentibus aquarum molibus conclusum genus hominum purgetur.* <sup>7</sup> *Gen. 1. 10. Chrysost. Hom. in Gen. 2. 5. Quasi diceret, praecepit tantum Dominus & statim aquarum natura mandato conditoris obediuit, & ut confluxit totum orbem inundauit.* <sup>8</sup> *Ambros. de Arc. cap. 14. Vndiq; ergo influentibus aquarum molibus, conclusum genus hominum purgetur.* *Philo Iud. Maria inmensa, fluuijque auxilij, torrentes simul & perennes, ciuitates cunctas in campestribus regionibus sitas inundarunt, de vita Moysi lib. 2.*



<sup>m</sup> Seneca de Natur. quæst. lib. 3. cap. 27. de causa diuinij. Prima imbres, 2. flumina aucta & red. in dâia. 3. cum per ista profusum est, crescunt maria supra solium, &c. & in miram altitudinem erigitur mare, & tanta illa hominum receptacula supergreditur. Deinde, sententiam de solis terre irruptionibus sequitur absurdum, cum aque enim euocabatur, quod abibant fontibus occlusis? Resp. author de mirab. in operibus August. lib. 1. cap. 6. Quomodo retrò nisi apertis aditibus reintrabant?

Es Hieron. Tract. in Gen. Nota secundum Ecclesiasten, quod omnes aqua atq; torvætes per oculos venas ad matricem abyssum reuertantur.

<sup>n</sup> Tehom Rabba, The Ocean Sea, not a lake.

<sup>o</sup> Whatsoever the word מַגְנֵנוֹת Magnenoth doth signifie, that same was broken vp; but it signifieth both the vpper face of the deepe, as well as the fountaines: as Psalm. 87. 7. My sight, my watchfulnesse, or providence, Rab. Ionab. therefore being vsed in this place in the plurall number, I see no cause why wee should take it in this signification, and not in the other, or not rather indeede for both together. <sup>p</sup> Psalm. 135. 6. <sup>q</sup> Aristot. de celo lib. 2. cap. 13. Vt aër leuior est aqua, sic & aqua leuior est terra. Quare quoniam modo id quod est leuius, inferius eo quod grauius est natura iacere putatur? Idem meteoror. lib. 2. cap. 2. Cum enim aqua ipsam terram complectatur, atque huic aëris globus adiaceat; aëri, vocati ignis globus, &c.

<sup>r</sup> Gen. 1. 9. <sup>s</sup> Job. 38. 8. 10. 11. <sup>t</sup> Miracula enim, quæ digna admiratione dicimus, Fest. Pomp. de significat. verbor.

nall seat and place. Neither is <sup>u</sup> it to be called a per-  
petuall miracle as contrarie to nature, that the water  
should remaine thus gathered together; seeing the  
Lord hath made it a second nature, and worketh  
<sup>z</sup> causes in nature from the same. And that we may  
enlarge the exposition of this doctrine, & not to the  
end to proue by demonstration <sup>7</sup> the truth of scrip-  
ture, which is of his own authoritie <sup>z</sup> sufficient vnto  
the godlie; but to repressse blasphemers & contem-  
ners of the word, who iudge the causes and euent  
of all things, by the smalnes of that light of reason  
that is in them) we testifie; first of all, <sup>a</sup> according  
to the authoritie of Scripture, that the waters are re-  
strained from ouerflowing the earth, onelie by the  
power and decree of God, which hath giuen them  
that nature, whereby they cannot ouerflow, except  
by speciall libertie from God. Secondlie, as a con-  
sequent thereof, that the waters by being gathered  
together, are not so depressed in the sea, but that  
they are (<sup>בצו</sup> *be ghen*) in the vpper face of them, re-  
maining as at the first about the highest places of  
the earth, and *doe stand above the mountaines*, <sup>b</sup> as the  
Scripture speaketh. Those which in this case are ru-  
led by their <sup>c</sup> senses, doe greatlie erre, wherein those  
that are ruled by their reason, are not perfect.  
For albeit it be rightlie said, <sup>d</sup> *those that goe downe to  
the sea in shippes, &c.* that the riuers do flow vnto the  
sea as to the lower place; and we do rightlie esteeme

ratione, quam applicatione ad sensum: cernimus enim motum aquae semper fieri in decliniori locum,  
flumina autē per terram decurrunt in mare. Quod si alius esset quam terra, profecto in eam ut in lo-  
cum decliniorē & humiliorē necessariū deflueret. Forte quidem non videris Caietanus ipsius Tibi-  
ris recursū, maris aīu retrusū, & quidem cum his semper in die flumina retroeunt, propter  
maris supernos impetus, miror quo animo talia exaravit Caietanus, vel quid statisset, si ea qua Ro-  
ma diluvio prope perijs, vixisset tempestate. <sup>d</sup> Psalm. 107. 23.

<sup>a</sup> Caietan. com. in Gen.  
cap. 1. Nam dicere, in-

quit, mare omnipoten-  
tia Dei teneri, ne de-  
fluat in terram, inep-  
tum est (Et tamen  
dicit scriptura ut in-  
fra videbitur) & pue-  
rilis inscitie, ponere si-  
ne causa, tantum &  
tam perperuum mira-  
culum.

<sup>b</sup> Aflus & scaturigi-  
nes aquarum, ut pau-  
lo infra.

<sup>c</sup> Scriptura enim om-  
ni demonstratione  
maior, vel potius sola  
demonstratio est.  
Clem. Alexan. libr. 7.  
Strom.

<sup>d</sup> Basil. in Psalm. 115.  
Fides praecae ac ducae  
sermone de Deo, fides  
& non demonstratio.  
Fides supra rationales  
metodos animam ad  
assensum trahens. Fi-  
des non per geometri-  
cas necessitates, sed per  
spiritus actiones accen-  
dens.

<sup>e</sup> Iob. 38. 9, 10, 11.  
Ierem. 5. 22.

<sup>f</sup> Psalm. 104. 6. & 33. 7.  
<sup>g</sup> Caietan. in 1. Gen. Si  
quis dubitat, terram  
que apparet extra a-  
quas, esse superiorem  
aquis, non tam egre

the waters to be lower then the earth, because they are contained within the shore; yet none of these reasons doe hinder any whit, but y<sup>e</sup> the waters of the deepe (that *tehom rabba*) should stand about the mountaines. For to thinke that the face of the waters are fullie eeuē, because they appeare vnto the eye so to be; and that therefore there can be no gathering and<sup>e</sup> heaping together of the waters; manifest reason doth perswade the contrarie, and the principles of nature doe conuince such a one to want both due consideration of the cause of things, and good experience. For by reason of the compass of the earth (whereof in the first chapter hath beene spoken) the plainest place that is vpon the earth, must needes giue some thing vnto the compass,<sup>f</sup> or els it declineth from the common proportion of the same. In this respect, manie meadowes and plaines, which seeme leuell and eeuē vnto the eye, are found by the certaine grounds of arte, to differ in equalitie of height. The waters & streames of riuers, albeit the difference of higher or lower ground is not, or at least wise not euerie where to be discerned; yet doe they flow vnto the lower ground, and the waters which follow are alwaies higher the<sup>e</sup> those which passe before. The sea appeareth eeuē (& yet not without a secret checke vnto the eye) notwithstanding in the ebbing & flowing of the sea, there is no little difference in a little space. Those also which seeke help among Philosophers in the deniall of this doctrine, are nothing therein relieued by them. For it is not hereby denied, that the face of the earth, and of the waters do make one<sup>g</sup> perfect globe, but<sup>h</sup> as the vallies and mountaines

<sup>a</sup> Psalm. 33. 7.

<sup>f</sup> Because the earth is acknowledged to be a globe or compass, both in the Scripture and of Philosophers.

Isai. 42. 22.

Amos 9. 6.

Arist. de celo lib. 2.

cap. 14.

Ptolom. Almagist. lib.

1. cap. 4.

<sup>g</sup> Arist. de celo, lib. 2.

cap. 4.

Peter. in Gen. Tom. 1.

lib. 1. in op. 3. di. 1.

quid quod aquam esse

rotundam, & ex aqua

et terra unum constare

globum. Scilicet. Quis

contradicit?

<sup>h</sup> Quia & ipsa terra

punctum est respectu

caelestium orbium.

Ptolom. Almag. lib. 1.

cap. 6. Atq; ipsi mon-

tes & conuales, ad

terra magnitudinem

sunt ut si in pila sit

pulsiculus quispi-

am, & quasi eminen-

tia circa spheria Pla-

sanorum, qua nihilo

prohibens ipsa esse

spheria: des. & equi-

ta. Arist. de celo, Cleo-

med. lib. 1. cap. 10.

of the earth doe nothing hinder the exact compasse of the earth, because they are as motes, or nothing in regard of the greatnes of the earth; so likewise the height of the waters, albeit fifteene cubits or more above the mountaines, is nothing in respect of the greatnes of the earth. And withall it is absurde to thinke, that by reason of any such ascension of the waters, <sup>h</sup>a vessell or ship should more perfectly be seene a farre in the sea, then neere at hand; forasmuch as the declining of the compasse in the globe of waters, & of the earth <sup>i</sup>preuaileth against the same, and the greatnesse of the compasse of the earth doth make the former <sup>k</sup>difference to be as nothing. It were also fondnes to conceiue that in euerie <sup>l</sup>narrow sea, the same proportion were to be obserued, but only or at leastwise chieflie, <sup>m</sup>in the main sea or deepe, which we in our language tearme the high or ocean sea. And that the waters of the deepe doe stand aboute the mountaines, three speciall reasons seeme to argue; which I lay before the reader, desiring him to iudge in godlie wisdom. First, the testimonies of Scripture, <sup>n</sup>which if they proue it not, haue not vntill this age <sup>o</sup>bin sufficientlie interpreted. The second is from the forme or pro-

<sup>h</sup> Obiectio Pererij. Tom. 1. in Gen. lib. 1. in oper. 3. diei: Primum quod navis velocius ferretur ad portum, deinde quod in alto prospectius cerneretur. Non valet.

<sup>i</sup> Psolom. Alm. lib. 1. cap. 4. Ex spherica figura terra & maria factum est, ut si omnibus aut quibusdam altioribus locis a quavis & ad quemvis angulum nauigantes accedimus, paulatim magnitudines eorum accrescere videntur, quasi ab ipso mari emergant, quae antea submersa propter conuexam aquae superficiem videbantur.

Cleom. lib. 1. cap. 8. Ex huius rei causa, arborem navis scandendo, prospicere consueverunt. Et cum vix huic obiectioni satisfacimus, qui ex editissimis montibus longinquas naves insuntur, quoniam inique tales procliuitates omnimodo superfluas & nunquam vel fictas quidem obijciunt. <sup>k</sup> Quid enim est altitudo quindecim stadiorum, ad octoginta milia stadiorum? <sup>l</sup> Vel de freto Angliano vel mari mediterraneo, &c. <sup>m</sup> Gen. 1. 9. We esteeme that Tebom Rabba to be that great gathering together of the waters in the Hyperboraic, Britaine, Atlantic, Lybic, and Eoic Oceans, which are not so many Seas, but al one, compassing the earth, so that the land inhabited, is to them as it were an lland. Pompon. Mela. lib. 1. <sup>n</sup> Job. 38. 9. 10. Psal. 104. 6. Jerem. 5. <sup>o</sup> For in this sense the Fathers doe interpret those places of the Scripture. Basil. Hex. 4. <sup>p</sup> Vt non superfluous aqua, &c. Ambros. Hexam. lib. 3. cap. 2. Dicant mihi quomodo tanquam in usum congregantis. Aquin. Sum. part. 1. quest. 69. artic. 1. Calvin. in Gen. 7. And such new interpreters, which are carried into another sense, doe not satisfie the Scriptures.

portion

† The quantitie is lesse, but the bredth of the Sea is greater then of the earth, as appeareth by their tables of Geographie: *Prolog. &c.*

‡ *Plin. lib. 2. cap. 97.*

⁴ Ascension in the Spheare of y<sup>e</sup> earth is the farther distance frō the Center or middle of the earth: now the waters being gathered together on an heape, as the Scripture saith, although their heaping together bee so small, and not sensible to the eye, yet by reason of their breadth it must needs acreeve so more then the height of any mountaine.

⁵ *Aristot. lib. 1. c. 13.*

*Meteor. Maximi amores maximis de montibus deferri videntur. Quod terre ambisum cognoscensibus, constare poterit.*

⁶ *August. de ciuit. Dei, lib. 7. cap. 3. Sic itaque administras omnia Deus, quæ creauit, ut etiam ipsa proprios exercere & agere motus sinat.*

⁷ *Ecclesi. 1. 7. Hieron. ibid. Ecclesiastes autem nosse & aquarum ipsarum conditor, eas dicit per occultas venas, ad capita fontium regredi.* ⁸ The opinion of *Thales*, as appeareth by *Aristot. de celo lib. 2. cap. 13. & Meteor. lib. 2. cap. 2. Nec defuerunt qui scriberent, flumina non modo in mare fluere, sed ex eo etiam effluere. Et Laert. lib. prim. vis. Thales. Plato. in Phædon. in hoc (scilicet, terræ æreum oceanum) vis receptaculum omnia confluunt flumina & inde rursus effluunt. Inde quatuor flumina describit poetarum more lecti Mosaicū libris ut tradis. Iustin. Martyr. Apolog. 2.*

of

portion of the sea, which is ⁊ much more space in the vpper face thereof, then the residue of all the earth, yet is it not exactlie euen in it selfe, as experience doth manifest in springs and tides; which because they shew a falling and a rising of the waters, and are not found in the great or maine sea, in the which ⁊ there is no falling, or at any time abating of the waters: it followeth thereof, that the waters are wholie ascending in the Ocean, which because it is more large, then the bredth of the earth, it is also more ascending ⁊ in the compasse of the same. The third reason I take from the effects that doe come, or may seeme to come from the gathering of the waters; in which they are said to be about the mountaines. One is, the fountaines and springs of water which are scene to arise out of the earth, euen in the toppe ⁊ of the highest mountaines. Whence come they? not of miracle: for the Lord so gouerneth the ⁊ things which he hath created, that hee permit- teth them to exercise and doe the naturall motions which he hath placed in them. Not of the ⁊ vaprous sweat, and distillation of the earth, as is manifest by their boiling vp, and vehement arising, euen in the toppe of mountaines, as though they were forced forth by vehemencie of following waters. It remaineth therefore according to ⁊ the Scripture, and ⁊ diuers ancient Philosophers, that they come from the sea; and that thorough the vaines & pores



of the earth, which are found <sup>a</sup> almost in euerie place. This also <sup>a</sup> may seeme to be against the nature of the waters, to arise vp in the vaines of the earth: for being heauie they alwaies of themselues descend vnto a lower place. But as wee see a spring that riseth in an hill, conueied in lead <sup>b</sup> vnto a lower ground, will force his waters to ascend vnto the height it beareth at the fountaine; euen so the waters which stand aboue the mountaines, doe force out springs of water, by necessarie and natural cause out of the highest mountaines. Another effect that seemeth to come from thence, is the flowing & ebbing of the sea. This as some suppose, doth come to passe <sup>c</sup> by the variable light of the moone. And is it not as likelie, which other <sup>d</sup> doe imagine, that the light of the moone should be caused by the flowing of the waters? No man denieth, but that the Lord hath imparted power vnto that creature, in things of <sup>e</sup> moistnes. But forasmuch as wee reason with natural men, of natural causes, I demand: <sup>a</sup> *Deficientibus praesertim in locis saxosis & in glareis, copiosiores aquae & saluberrimae, in sabulosis variiores, neque ita salubres.* Vitruv. lib. 8. c. 1. <sup>b</sup> *Arist. lib. 2. Meteor. cap. 2. Hec si ita enervant, id fuit quod in proverbio usurpatur, fontes sursum fluitant, quod fieri non potest.* <sup>c</sup> *Ambros. Hexam. li. 3. cap. 2. Ceterum quis ignoras quod rapido plerumque impetu in ima descendens in superiora se subrigat, atque in supercilium montis attollat? plerumque etiam canalibus manu artificis derivata, quantum descendit, tantum rursus ascendat; itaque si impetu suo feriat, vel artificis derivata ingenio, contra naturam suam ducitur & eleuatur; miramini si divinae operatione precepti, aliquid ad usum eius natura (scilicet congregationis aquarum) accessit, quod in usu ante non fuerat.* <sup>d</sup> There haue been many opinions of the cause of the ebbing and flowing of the Sea. Of Lucan, and Soline it is left as a point indissoluble: De quo (inquis) pluria pro ingenij differentium, quam pro veritatis fide expressa. Some say it is the breathing or blowing of the world, as Strabo lib. 1. Geograph. Albert. Magn. de propriet. element. tract. 2. cap. 2. Apollon. Tyaneus said, it was because the waters getting into certaine holes of the earth, was forced out againe by Spirits remaining within the earth: reported by Philostratus, lib. 5. Macrobius de Somno Scipio. lib. 2. saith, it is by the meeting of the East and West Ocean. Cicero de nat. Deorum seemeth to ascribe it only to the power of God: Quid est flum. mariis, vel Hispanienses, vel Britanici eorumque ceteris temporibus vel accessus vel recessus sine Deo fieri non possunt. Sicut eo secundum intulisset principium, omne tulisset punctum. Other for the most part ascribe it to the influence of the Moone. Ptolom. op. Quodripart. lib. 2. cap. 1. Pico Mirand. contr. Astrol. lib. 3. cap. 15. Silius de bel. Punie. lib. 3. affirmeth, the Moone hath the same vertue to draw water as the Loadstone hath to draw yron. Item Plin. lib. 2. cap. 8. 9. Caesar, de Bell. Gal. lib. 4. Hieron. Zanch. de oper. Dei pars. 2. libr. 4. suppose it to be caused by the variable light of the Moone: which feuerall opinions I can commend for reuerence; allow I cannot. <sup>e</sup> *Nich. Copernic. in Astronom. lib.* <sup>f</sup> As in Oysters and Cockles it is manifest.

Pp

what

what cause in nature from the moone, that so huge  
 floudes of waters, so large and heauie should be dri-  
 uen to or fro, when as in pooles, in fountaines and  
 riuers, it cannot be perceiued that one drop of wa-  
 ter is thereby increased, or mooued, or diminished?  
 What cause also from the moone, that in places  
 neer the Ocean, the tides are more vehement when  
 as <sup>f</sup> in middle seas they are small, & in <sup>s</sup> some place  
 not at all perceiued? What cause moreouer, that  
 some where the flowing is so violent, that it stayeth  
 and turneth the course of a ship that faileth with the  
 winde; as is reported to be in the <sup>b</sup> coasts of *Africk*,  
 and also in the <sup>i</sup> current of *Capo Florida*, by those  
 which haue seene it, and are yet aliue? Lastlie, what  
 cause that the red sea floweth but foure <sup>k</sup> houres,  
 and ebbeth eight: that <sup>l</sup> *Euripus* floweth and falleth  
 seauen times within the space of a day and a night?  
 Wherefore seeing it were miraculous that the light  
 of the moone should worke such <sup>m</sup> maisteries in the  
 sea; it seemeth more couenient to suppose, that the  
 naturall cause of the flowing of the waters, is in the

<sup>a</sup> As at Venice the tide is greater then at Tyrus; the reason whereof is indeede, because the waters flowing into the middle sea at the creeke of Gades out of the Ocean, hath a greater rise and fall (according to the Ocean) in places neere hand, then in those which are farther off. The same reason it is, why the tide is at Bristow twenty foot, when at London it is scarce sixteene.

<sup>a</sup> As in the Sea Euxinum, *Arist.* Meteor. lib. 2. <sup>b</sup> In the mouth of the Red sea, the waters flowe with such violence, that they turne a shippe, which is driven with full saile. *Sebast. Verro. Phys. lib. 3. cap. 18. Ad caput rubrum Africa, &c.* <sup>i</sup> Betweene Montausis and Capo Florida, in the North part of the countrey Caba in America. <sup>k</sup> *Ad caput rubrum Africa astus diuersus est, nam quaternis horis affluit, octonisi autem recurrit.* <sup>l</sup> *Cicer. de Nat. Deor. lib. 3. Quid Chalcidico Euripo in moiri densidem reciprocando, putas fieri posse constantius? Idem pro Murena. Pompon. Meta. lib. 2. cap. de insulis Meutier.* Euripon vocant rapidum mare quod septies die ac toties nocte fluctibus innicem uersis adeo immodice fluens, ut uentos etiam ac plenis uelis nauigia frustretur. *Idem. Strab. Geograph. lib. 9. Die quilibet ac nocte septies cursum transmutat.* *Plin. lib. 4. cap. 12. Senec. in Herc. Oeto. act. 3. Scen. 2.* Euripus undas fluctibus instabiles uagus, septemque cursus fluctit, & totidem refert, dum lassus Titan mergat oceano iuga. *Aeschines orat. contr. Ctes.* L. Valla, Dialog. de libero arbit. Aristoteles cum non posset Euripi naturam inuestigare, se in profundum illius precipitans demersus est, prius id testatur elogio Graeco quod Latine sic habet: Aristoteles non cepit Euripum, Euripus cepit Aristotelem. <sup>m</sup> To roske to and fro so great waters, so diuerslie, with so great force, seeing it is said to be the least of all the heavenly bodies, and aboue fortie times lesse then the earth, as saith Copernicus.

waters:

waters: that they doe in the wisdome of the Lord after the courses of the moone, flow to and fro at certaine appointed seasons, to the end that men might wisely be warned of them: that they flow naturallie, as to a lower place, as being gathered and heaped vp together in the deepe, about the mountaines. And as by the rising of the sun & the Lord doth signifie his mercie; by the varietie of the moone & the fragilitie of man: so by the flowing of the waters hee sheweth his iustice, that hee hath in his hands wherewith to punish sinners. Also that the waters doe retire, is by the naturall power of the voice of God, *let the waters be gathered together*: by vertue wherof they do as naturallie retire or flow vnto another place, as a stone descendeth vnto the center of the earth, or a tree though it be heauie, groweth vpward out of the ground. Manie other reasons might be obserued, which for tediousnes vnto the reader I omit. The purpose of the premiffes is this: to admonish those, who onelie will be wise in naturall things, and denie the authoritie of Scripture, where they finde not reason to confirme the same; that they despise not the authoritie of Scripture, which agreeth euer with the truth of reason, as the truth is one, and truelie doth record the workes of

As it were a signe giuen from heauen by the Moone, least the tide should take men at vnwares, as it was likely to haue oppressed the army of Alexander, as Curtius writeth, de gestis Alexan. lib. 9.

Neque abhorrent ista à ratione Aristotelia, qui mare rubrum compertum esse terræ Egypto excelsus refert. Meteor. lib. 1. c. 14. Idem. Basil. Hexam. 4. Neque impedis authoritas Strabonis lib. 17. Geograph. Nam & poteris Egyptus litore rubri mari depressor esse, quæ cū ab aquâ Nili tota præter habitationes quæ in quibusdam cumulis siue aggeribus tam pagi quam ciuitates maxima sua sunt, quotannis obruitur.

necessario est ipsa Nilo, denique in rubro mari inferior ipso Strabone teste. lib. 17. Nemo denique rubrum mare pro magna illa aquarum congregatione vel somno acceperit. P. Matth. s. 45. August. quaest. Euangel. 19. Luna significat mortalitatem nostram, propter hoc quod nascitur, crescit, senescit. Basil. Hexam. 5. Vox enim tunc & primum illud præceptum, velut lex quedam nature facta est & permansit (simul in mari atq;) in terra ista, generandi & fructificandi (in mari congregandi) tum consequenter ipsi exhiberi. Ex opica ratione & consimili. Sicut Philosophi Patriarchæ Hereticorum Tertul. aduers. Hermog. Maxime Athei omnibus deteriores. 2. Pet. 2. 22. Quorum dogmata cum frigeant & volare non possint, sedem sibi ac requiem inter Aristotelis & Chrysippi spinæ reperiunt. P. inquit Hieron. in Nabum. cap. 3. vers. 17. Albeit it doe exceede humane reason, and of Iulians and Atheists cannot bee founded, nor raught vnto. Cyril. in Iulian. lib. 9.

\* Psal. 111. 7. 8.

† Bernard. de confide-  
ras. lib. 5. Cernere est  
in virtutibus, unam  
ubi, equaliter presso  
esse virtutē, &c. Nam  
Deus amas ut chari-  
tas, nonis ut veritas,  
selet ut aqutias, do-  
minatur ut maiestas,  
regit ut principium,  
suevit ut salus, opera-  
tur ut virtus, reuelat  
ut lux, assistit ut pie-  
tas. Que omnia fa-  
ciunt Angeli, facimus  
et nos, sed longē infe-  
riori modo, non utique  
homo quod sumus, sed  
quod participamus.

‡ 1. Sam. 2. 9. Coloss. 1.  
17. Act. 17. 25. Hu-  
ius gratia ab Aristote-  
le primus motor di-  
ciatur: natura quidem  
principium rerum est.  
Physic. lib. 2. cap. 1.  
motor ille primus prin-  
cipium est principij,  
& cuius gratia cete-  
ra mouentur, lib. 7.  
cap. 1. & 2. à Cicerone  
anima mundi voca-  
tur, nature principij  
& rationis, lib. 2. de  
natura Deor.

\* As Simplicius and  
other Acheills.

† In Anchoras Sic do-  
cui sancta Dei scrip-  
tura, sic sentit ecclesia Dei: non enim astitit nobis Origenes (vel Aristoteles) in die iudicij. \* Eccl. 12.  
vers. 3. Iosua 8. 7. Iudg. 9. 29. † Hose. 13. 3. ‡ 2 King. 7. 19. § An Hyperbolicall speech of  
Raine, like as is 1. Sam. 7. 6. of weeping. Ambros. de Noa & arca cap. 14. ¶ Job. 26. 8. Prou. 3. 20.

‡ Gen. 1. 6. 7. § Gen. 1. 6. 9.

God \* which were done in truth and equitie, some-  
time declaring the vertue of his power; who as hee  
is † the authour of nature it selfe, worketh beyond  
and against the course of nature whatsoeuer plea-  
seth him: and sometime expressing by what natural  
causes he worketh, that we might be moued thereby  
to reuerence his works, and acknowledge his pow-  
er to be ‡ the natural power of the creature. To  
those that will examine the truth of Scripture, by  
the § writings of Aristotle and Philosophers, I an-  
swere with Epiphanius, that ¶ Aristotle shall not stand  
to defend their errors and presumptions at the day  
of iudgement. The second generall meanes wher-  
by the earth was ouerflowed, was that which the  
Scripture calleth *the windowes of heauen*. The word  
(חַוִּיחַ, *aruboth*) doth properlie signifie \* *watch win-*  
*dowes*, of the word (אַרַבְּ, *arabbh*) to lie in waite, and is  
also taken for any place, where † smoke or ‡ water  
is let out; which is as if the Scripture had said: The  
heauens ‡ also powred downe raine, not by mists  
and droppes, but euen by streames continuallie,  
for the space of fortie dayes & fortie nights. Wher-  
by it appeareth, that whereas the waters of the sea  
are gathered together, and the waters aboue, are  
contained, § borne vp, and bound together in the  
firmament, † by the separation whereby God deu-  
ided the waters from the waters; at this time the  
Lord did release the vnto libertie, ‡ pulleth downe  
the partition, and lets them goe together as at the  
first. Obser. 1. The mightie power of the Lord, who

hath

hath in his treasures <sup>k</sup> creatures <sup>l</sup> great and small, readie to <sup>m</sup> execute his wrath against the wicked. Secondlie, his goodnesse <sup>n</sup> that hee doth reſtraine them. Thirdlie, his patience <sup>o</sup> that he is not prouoked to the contrarie for all our ſins. Fourthlie, our owne conditions, <sup>p</sup> who are placed on the earth, as in the middeſt betweene two ſwallowing pits, the waters of the ſea and of the firmament; both which if <sup>q</sup> they were not reſtrained and vpholden by the power of the Lord, would ouerwhelme the wicked euerie moment.

<sup>k</sup> Job. 38. 22.  
<sup>l</sup> Psalm. 135. 7.  
<sup>m</sup> The earth, Numb. 16. 31. Winde and water, as Iona. 1. 4.  
<sup>n</sup> 13. Fire from heauen, Gen. 19. ver. 24.  
<sup>o</sup> 2. King. 10. 12. Wilde beaſts, 2. King. 2. 24.  
<sup>p</sup> & 17. 25. Graſhoppers, flies, Exod. 8. 6.  
<sup>q</sup> <sup>m</sup> Leuit. 6. 25.  
<sup>r</sup> Jerem. 5. 22.  
<sup>s</sup> Lamen. 3. 22.  
<sup>t</sup> Exod. 34. 6.  
<sup>u</sup> Psalm. 103. 8. 10.

<sup>p</sup> Gen. 1. 1. 6. 7. 9. Baſil. Hexam. 4. Per omnem aquarum hifloriam memor ſi prima vocu: congregentur aquae; oportebat ipſas currere, ut proprium locum occuparent: deinde ubi eſſent in praefiſtis locis, manere in ſeipſis, & non ulterius procedere. Caluin. in Gen. 7. Sed conſilio Deus inter duo ſepulchra nos poſuit, ne ſecurè conſummamus eius gratiam, unde vita noſtra dependet. <sup>q</sup> Job. 38. ver. 11. Psalm. 104. 9. Prou. 8. 29. &c.

Question 5. verſe 20.

What was the iuſt and exact meaſure of the waters which the Scripture ſpeaketh of: *fiſteene cubits upward were the mountaines covered,* and whether thoſe naturall cauſes which the ſcripture ſpeaketh of, were ſufficient to procure ſo mightie waters?



He height of the waters is deſcribed by the higheſt mountaine, but the height of the higheſt mountaine is not any where deſcribed: becauſe the mountaines remaine vnto the view of men, but the waters could not of anie be conſidered by view, but by the ſpirit



\* Ioseph. Antiq. lib. 1. cap. 4. *Quin & Nicholaeus Damascenus lib. 96. de his rebus narrat in hac verba: est super Regionem Minyarum magnus mons in Armenia nomine Baris, in quo multos profugos diluvij tempore servatos servans, & quendam arca vectum in huius vertice habuisse, & reliquias lignorum eius longo tempore durasse, qui fortassis in suis, de quo etiam Ioseph scribit Iudeorum Legislator. Diceret fortassis Lubaris non Baris ut observavit Tremel. Sic enim est apud Epiphani. Hares. 1. Post diluvium cum requiesces arca Noe in montibus Ararat, per mediam Ar-*

*meniorum & Cardyentium terram, in monte Lubar appellato, istic prima hominum habitatio fuit post diluvium.* <sup>b</sup> Deut. 32. 49. & 34. 1. Ioseph. Antiq. lib. 4. c. 8. <sup>c</sup> Matth. 17. 1. Luc. 9. 28. <sup>d</sup> Iudg. 4. 6. Hieron. Epist. ad Eusob. epitaph. Paula. Scandebat montem Tabor in quo transfiguratus est dominus. <sup>e</sup> Hieron. advers. Heluid. Mons Tabor Itaburium dicitur. Idem in Ioseph. cap. 5. a septuaginta interpret. Sic reddi & appellari. <sup>f</sup> Ioseph. de bello Iudae. lib. 4. c. 2. Montem Itaburium occupaverunt, cuius altitudo quidem triginta stadiis consurgens, septentrionali tractu inaccessus. Quod dies consurgit, est pro declivitate montis non ratione perpendiculari. <sup>g</sup> Aristot. Meteor. lib. 1. cap. 13. Caucasus porro maximus est montium omnium qui est limus ad ortum sunt cacumine atque latitudines cuius iuga a sole radiantur usque ad continuium ab ortu & iterum ab occasu. <sup>h</sup> quodam uirg. Conicinium, crepusculum, Macrobi. Saturnal. lib. 1. cap. 3. Tempus a diluvio ad galii cantus. Varro lib. 6. de lingua Lat. Quod in eo homines incipimus considerare, Nonius Marcell. Conicinium nocturnum primum tempus, quo omnia quiescenti gratia comitescunt. <sup>i</sup> August. de Gen. conir. Manichi. lib. 1. cap. 15. & de civitate lib. 15. cap. 27. Quidam inquit hanc historiam non esse gestam, sed solas rerum significandarum figuras esse contendunt: primum opinantur tam magnum fieri non posse diluvium, ut altissimos montes, quindecim cubitis aqua cresciendo transcendere, propter Olympi verticem montis, super quem perhibentur nubes non posse consendere, quod tam sublimis quam Caelum fixus non ibi sit aer esse crassior, ubi venti, nebulae, imbresque generantur, &c. Solini. Polyhist. cap. 18. & alij.

cloudes

of the Lord. That mountaine of *Ararat* appeareth to be of a notable height, vpo which the Ark rested two months & thirteene dayes, before y rest of the mountaines were discovered. The mountaine *Abarim* in the top of *Pisgab*, for the height therof, was chosen of the Lord, whereon to shew *Moses* the land of promise. The mountaine whereon our Sauiour shewed his glorie to his Disciples, which was called *Tabor*, or *Itaburium*, is affirmed to ascend from the plaine and champion fieldes, by the space of thirtie furlonges. Moreouer the testimonie of approued writers doth confirme, that there are mountaines whose top doth reach aboute the cloudes. The mountaine *Caucasus* doth aduance his toppes so farre aboute the common compasse of the earth, that thereon the Sunne doth shine, vntill to those which dwell at the foote of the mountaine, the euening is ouerspread, or as wee say, the day light is shut in. The hill *Olympus* in Theffalie, is affirmed to be so high, as neither winde nor

cloudes, nor raine, are at anie time perceiued to be in the top thereof. Much like is written of the *Alpes* in <sup>k</sup> Fraunce, of <sup>l</sup> *Atlas* in Barbarie, of <sup>m</sup> *Athos* a mountaine of Macedonia. Concerning which, as it is no matter of faith, to beleue or to reiect the report of the measure of the mountaines: so wee ought not lightlie to respect the monuments of famous writers, which haue gathered their knowledge by labour and experience, & in gage of their estimation doe report vnto vs the wonderful works of God, performed in these his creatures. But hereof it commeth to passe, that men of prophane and corrupt minds, which rather embrace the report of men, then the certaine testimonie of the word of God; doe <sup>a</sup> demaund how it is possible that the waters were about the highest mountaine, seeing as they affirme, the highest mountaine is found to be about the cloudes. It is neither of necessitie, nor yet conuenient, that we should <sup>a</sup> for defence sake, deny the authoritie of writers; but giue euerie one libertie to esteeme thereof, as his iudgement shall discern. But first of all we answered with S. *Augustine*, that it is not so greatlie meruaile if the waters did ascend vnto the still aire about the clouds, if so be

<sup>k</sup> *Herodian*, *Hist. lib. 8.*  
Hi sunt longissimi  
quidam montes, vnde  
mutorum Italiae circū  
cundati, adeo in altum  
editi, ut etiam supera  
re nubes videantur,  
etc.  
<sup>l</sup> *Hierodotus*, in *Melpom.*  
Exat in hoc mari  
mons cui nomen *Atlas*,  
est autem oblique  
perangulus & reuer  
na vero sublimis esse  
dicitur, et ad illius  
verticem oculi mortaliū  
peruenire non  
possint: neque ibi con  
quam vel per aestatem  
vel per hiemem nubes  
desse consueuerunt;  
hinc incolae caeli co  
lumnas esse dicunt.  
<sup>m</sup> *Plutarchus*, lib. de fa  
cie apparente in orb.  
*Luna*, etc. reciteth  
the proverbe: *Athos*  
obumbras latera *Lem  
niae* bonis: that is, *A  
thos* shadoweth the

Oxe of *Lemnos*, which is vsed when one obscureth anothers glorie. The occasion of which proverbe was, that in the market place of *Myrinum*, a Citie of *Lemnos*, there was set the image of a great Oxe, which image the hill *Athos* did ouershadow at the setting of the sunne, being feuentie furlongs distant. *Idem Apollonius Argonaut. lib. 1.* *Pomp. Mela. lib. 2.* *Geograph.* reporteth of the hill *Athos*, the like vnto that which *Augustine* and *Solin.* cap. 14. doe affirme of the hill *Olympus*. <sup>a</sup> *August.* de civ. Dei, lib. 15. cap. 27. Primo opinantur tam ingentium fieri non posse diluvium, ut altissimos montes quindecim cubitis aqua crescendo transscenderet. <sup>b</sup> *Siculus L. Valla* in *Comvienti*, in *Aug.* de civ. Dei, lib. 15. c. 27. Ex auctoritate cuiusdam *Francisci Philopoli*, qui se montem ascendisse affirmat, fabulosum esse dicit. Item ex hoc *Perer.* & *August.* de civ. Dei, lib. 1. An forte negant esse hanc terram verticem montis? Cur igitur usque ad illa caeli spacia terris exaltari licuisse, & aquis exaltari non licuisse consentimus; cum isti mensores & pensores elementorum, a quas terris perhibeant superiores atque leniores.

the

the earth be found to be so high (as it is said to be in the top of *Olympus*) forasmuch as the naturall place of the water, is to be aboue the earth. Here againe they will obieſt, that the meanes before expreſſed, were not ſufficient to raiſe the waters to ſuch a height: ſeeing thoſe which were the higheſt and chiefeſt meanes, are called by the Scriptures the windowes of heauen; which of the <sup>1</sup> chiefeſt interpreters are eſteemed to be placed in the cloudes. For ſeeing that ſome mountaines are aboue the cloudes, how could the waters by them be inforced to be aboue the mountaines? wherunto againe we anſwere. Firſt that albeit the cloudes are often

carried in the firmament, not perhaps ſo farre diſtant from the earth, as the height of ſome mountaine is: yet the firmament it ſelfe wherein the cloudes are carried, and wherein they did at the voice of God powre raine vpon the earth, vntill the end of the fortie dayes; is greatlie aboue the height of any mountaine. So that albeit commonlie the cloudes are carried, not paſt the <sup>2</sup> diſtance of tenne furlongs from the earth or thereabout, as is confirmed by learned writers, & that there are mountaines found, which are fifteene furlongs, by the plumline or perpendicular, <sup>3</sup> aſcending from the plaine; yet the cloudes are alſo <sup>4</sup> ſometime found to be no leſſe then fortie furlongs from the earth; and the ſpace of the firmament, wherein they are or may be gathered, is much <sup>5</sup> greater then the ſpace of fortie fur-

<sup>1</sup> Vide infra. At alijs aliter interpretantur. Gulielm. Parisien. ep. lib. de vniuers. par. 1. cap. De firmamentis ait Moſen vocaſſe caſa- vacas calis eas cali partes qua ſunt gene- vatrices pluuiarum & inundationum aquarum, qualia ſunt ſigna aquas, ſcilicet, Cancer, Piſces, Pleiades, Orion; inter Planetas, Mars, Venus, Luna, &c.

<sup>2</sup> Iſe Pet. Aliacus quaſi. in Gen. Noſtiam vel ceruſt conſtellationem, diuini ſignificantem. Id ipſum voluit ſicli- ſius ille Beroſus. <sup>3</sup> Hieron. in Iſai. lib. 13. cap. 50. aiunt Phi- loſophi, non amplius decem ſtadijs à terra, nubes in ſublime ſu- ſtollit, & ſolis ſplendo- rem abſcondere. Ergo non cælum ſacro ob- voluitur, ſed interclin- ſo cæli lumine aer qui ſubter eſt nubis tene- bris obſcuratur.

<sup>4</sup> Cleomed. lib. 1. cap. 9. Neque enim ediſior exans quindecim ſta- dijs ad perpendicularum inuenitur, neque mari profunditas ad ſummum ſtadia triginta.

<sup>5</sup> Plin. lib. 2. cap. 23. Poſſidonius (inquit) non minus quadraginta ſtadium à terra altitudinem eſſe in qua nubila ac venti nubesque proueniunt, ſed hæc à Plinio parum Philoſophicè explicantur. <sup>6</sup> Poſſidonius teacheth that there are foure hundred furlongs to the higher region of the ayre: from thence to the circle of the Moone twentie thouſand: which Plinie reporteth lib. 2. cap. 23.

longs.

longs. Whereby it is euident, that this onlie meane was sufficient vnto the Lord, to haue destroyed the world with water; as also that such is the wisdom and power of God, that he hath placed in the creatures together, & in euery one of them particularly, sufficient \* power to destroy al the wicked; as to dissolue the earth with water, or with fire, or such like other meanes at his commaundement. Notwithstanding (least any should finde vnto himselfe, an entrance whereby to cauil at the Scripture) it is manifest also that the fountaines of the deepe were no lesse auailable, for the destruction of the earth, then was the meanes which wee haue spoken of, forasmuch as the waters of the deepe doe stand about the mountaines, & therefore are sufficient to couer them, being permitted thereunto. Which point will be soone acknowledged and vnderstood, after wee haue preuented an obiection or two which may be opposed by the aduersaries. It may seeme vnto some (not well considered) contrarie to reason, that the waters of the sea, which are of those waters beneath \* the firmament, should be about the mountaines, seeing the waters about the firmament are by \* interpreters acknowledged, to be those which are gathered in the cloudes, which often are found to be not the distance of the mountaines from the earth: whereof it would follow that the waters beneath the firmament, were higher then those about the firmament. Which notwithstanding, is nothing

\* Like as in the destruction of Sodom, Gen. 19. As learned Doctor Fulke (whom of loue and reuerence I name) teacheth in his Gallerie of Meteors.

\* Psal. 104. 6.

\* Gen. 1. 7. 9.

\* August. de Gen. ad lit. lib. 2. cap. 4. Ergo ex aere, qui est inter vapores humidos, unde superius nubila cōglobantur, & maria subscisqua, ostendere ille voluit esse cælum

inter aquam & aquam. Hieron. in epist. ad Ephes. Commens. cap. 6. Maxime si intelligimus, quomodo cælestia nominantur, propter volucres cæli, & quod in usu dicitur, pluuia venire de cælo: non quod pluuia de cælo veniat; Philosophi quippe aiunt non amplius, &c. Caluin in Gen. 1. 6. Hieron. Zanch. de oper. Dei. part. 2. lib. 2. cap. 2.

Qq

contrarie

<sup>b</sup> *August. de Gen. ad  
lit. 2. cap. 1. Et nubes  
quippe, sicut expersi  
sunt, qui inter eas in  
montibus ambulane-  
rum congregatione &  
conglotatione minu-  
tissimarum guttarum  
talem speciem reddūt.*

<sup>c</sup> *Gen. 1. 7.*

*August. de Gen. lib.  
cap. 41.*

<sup>d</sup> *Aristot. Meteor. lib.  
1. cap. 13. Quocirca  
rapidi fluminum cur-  
sus ex ingis montium  
videntur precipitari,  
atque etiam plurima  
amplissimaque sumi-  
na de montibus in cel-  
sissima cacumina e-  
latis defluunt: ut ex  
Pyrene Danubius, ex  
Parnaso vel Parapa-  
miso Bactrus, Chos-  
per, Araxes, Tanais  
& Indus.*

<sup>e</sup> *Iob. 38. 9.*

<sup>f</sup> *Gen. 9. 14.*

<sup>g</sup> *Iob. 38. 8.*

*Psal. 104. 6.*

contrarie to experience. For wee often perceiue that <sup>b</sup> cloudes and mists, being gathered beneath in vallies, are againe dissolued into raine, <sup>c</sup> which is of the waters about the firmament, before they are ta- ken vp so high; as the mountaines; for which cause they seeme to those that behold them, beneath in the vallies, to be gathered in the toppes of moun- taines, and doe hide the mountaines with mists and darkenesse; in the height of which mountaines, springes <sup>d</sup> doe often rise; which are of the waters beneath the firmament. But yet againe, this doubt may be thus augmented: the monntaines are saide to be about the cloudes; but the waters of the sea are not said to be about the cloudes, either by the Scriptures, or by any approued writer: wherefore it cannot be that the waters of the sea should be a- boue the mountaines. This obiection the Lord himselfe <sup>e</sup> hath answered long agoe: *I haue made* (saith he) *the cloudes as a coatering of the sea, and darke- nes, as the swadling bands thercof.* Wherein is affirmed that by the wisdom and appointment of the Lord, cloudes, vapours and darkenes, doe compasse the waters of the deepe, as swadling bandes and gar- ments, like as also they doe compasse the earth, and are <sup>f</sup> as a coatering for the same. For wherefore doth the Lord so particularly expresse the excellen- cie of his wisdom, in placing the cloudes as the garment of the sea, if there were not a special point of workmanship therein to be considered: name- lie, that albeit <sup>g</sup> the sea is so gathered, and closed in with barres and doores; that it standeth about the mountaines, which are higher then the cloudes which



which couer the earth (and thereby are <sup>h</sup> not perhaps couered with cloudes) yet hee hath made the cloudes as a garment for the sea, which do couer the sea alike as they couer the earth. If any will examine this doctrine by the rules of nature, hee shall finde it in all things correspondent thereunto. For this notwithstanding, the cloudes are or may be carried by meanes alike, gathered alike, & in like place, that is in the middle region <sup>i</sup> of the aire. For as the earth is nothing <sup>k</sup> in respect of the greatnes of the spheres of heauen, and the gathering of the waters, nothing in respect of the greatnes of the globe of the earth it selfe: so this difference in the sea & in the cloudes, from the earth and the clouds which couer it, is also nothing; whether we compare it with the heauen, or the compasse of the earth, <sup>l</sup> or onelie consider it with the space and largenes of the firmament. This therefore may suffice to conuince an Atheist of his impietie, that will not beleue the historie of Scripture, because he cannot find how in reason it might be done. Notwithstanding neither this, nor whatsoever may be <sup>m</sup> confirmed by reason, or adorned with cloquece, is sufficient to perswade him <sup>n</sup> of the

*locum nubium montes extolluntur, atque ipsi aridi & angustii, non habent unde sol vapores eliciat. At mare contra & latitudinem habet & humorem, unde optime potest sol vapores cogere, atq; crediderim in aere altius propter frigiditatem eleuari, quod ipsum mare ex magna parte sub equatore & solis ipsius continuo cursu possum, & quo feruentius aduenit, eo altius vapores ad frigidam aeris regionem quicunque tolluntur euehi. necessesse est.* <sup>i</sup> Which is the place in which they are gathered and thickened. *Aristot. Meteor. 1. c. 9. Aristot. de Cael. lib. 2. cap. 14. Cleom. lib. 1. cap. 9.* <sup>l</sup> For what are fiftene furlongs, in respect of twentie thousand? *Hieron. lib. aduers. Heluid. Non Rhetorici campum desideramus eloqui, non Dialecticorum tendiculas, nec Aristotelis spineta conquerimus, ipsa scripturarum verba ponenda sunt.* <sup>m</sup> *August. in epist. Iob. Tract. 31. Sonus verborum nostrorum aures percutit, magister intus est. Nolite pyrare quengquam hominem aliquid discere ab homine. Admonere possumus per strepitum vocis nostrae, si non sit intus qui doceat, inanis est strepitus noster. Adeo frater vultis nosse numquid sermonem istum omnes audistis, quam multi hinc indocti exiunt, sunt & quantum ad me pertinet, omnibus locutus sum: sed quibus unctio illa intus non loquitur, quos spiritus sanctus intus non docet indocti redeunt.*

• *Ioh. 14. 26. &*

1. *Ioh. 2. 20.*

• *Luc. 8. 15.*

• *Gen. 2. 1. Qualibet*

*suo ordine, ut leuora*

*natura sine altiora, sic*

*ut vel ipse subscripsit*

*Aristot. de Caelo lib. 2.*

*cap. 13.*

*Oecolampad. in Iere. 5.*

*In mari Eriusrezo, di-*

*cunt multo mare sub-*

*liminis distore: imò si*

*matrem aduertimus,*

*omnia eius rationis*

*sunt maria, nam spe-*

*rica figura sunt.*

*Galen. in Iere. 5. 22*

*Leuitas ipsa ostendit*

*(maris aquas) emine-*

*re super terram.*

• *Ioh. 38. 10. 11.*

*Iere. 5. 22. Basil. Hexam. 4.*

*Debilissima re arena; id quod violentia intolerabile est frangitur: ali-*

*qui quid prohiberet, &c. Ambros. Hexam. lib. 3. cap. 2. Virumque igitur ex precepto dei, ut & finis*

*aqua & non superflua. Gen. 9. 11. Psal. 146. 6. 1. Cor. 10. 13. Deni. 32. 24. Amos 9. 3. 4. which*

*is the effectual voyce of God, or his working power, in and by his creatures. Gen. 1. Psal. 104. 9*

*& 119. 91. For the word Nature is taken diuersly: first, for God himselfe, for that by the word*

*Nature, God is vnderstood: 2. Per. 1. 1. 4. In this sense Aristotle calleth God or Nature the*

*first mouer: Bernard. Principium, the beginning, ad Eugen. lib. 3. 2mo, Fire, and the Soule of*

*the world: Cicero de nat. Deor. lib. 2. Secondly, it is taken for the will of God. So Plato de leg.*

*Natura est quod Deus vult: that is, what God willeth, that is Nature. And August. de ciu. Dei.*

*lib. 20. cap. 8. Voluntas creatoris cuiusque rei natura est: that is, the will of the Creator, is the*

*nature of euery creature. Thirdly, the effect or execution of that will. Rom. 11. 24. 1. Cor. 11. 4.*

*this is the second and subordinate beginning, which Heathen Philosophers doe commonly*

*vnderstand: of which Aristotle saith, de part. Animal. lib. 1. cap. 5. & non reus quod ex re in se in diu-*

*muat. i. No worke of Nature is to be contemned, because there is nothing in Nature, which*

*hath not in it some cause of admiration. And Galen de usu partium lib. 20. in the end (hauing*

*spoken of Gods wonderfull workes in the parts of mans bodie) Videtur nobis in Dei laudem*

*honoris cantum cecinisse: that is, we seeme to haue sung herein a song of honour to the praise*

*of God. And Zenophon lib. 1. Σμυρναίων, ταῦτα οὐκ ἔστιν ἀνθρώπων ἀλλὰ θεῶν ἔργα: These are the workes of y wise Architect and louer of his creatures. Item Cicero. Nat. Deor. lib. 2.*

*& in Lucull. Natura effecta esse quatenus sine, &c. Wherefore wee which sometime are com-*

*pelled to vse the word Nature in Diuinitie, doe meane thereby the power and abilitie of the*

*creatures, which God hath put within them to doe his will, in their creation: such as is of*

*the water, by their first power to ouerflow the whole earth, by the second power wherby they*

*were gathered together, to ebbe to and fro in the Sea. And in saying the flood was brought*

*who*

truth thereof, which by the vertue \* of the spirit of God, hath not his heart † prepared to receiue by faith, the plaine narration of the Scripture. It maketh also much vnto the glorie of God, his power, and wisdom in the creatures, being considered and vnderstood. For first the same declareth his wisdom, that hath † placed the creatures in such excellent order. Secondlie, his power, who \* maketh the sand of the shore as barres and doores, to keepe the waters, which but for his word and ordinance, would ouerflow the earth. Thirdlie, his fidelitie, † that according to his promise he doth keep them in. Lastlie, if these creatures haue such power in them, by vertue of their † nature and creation, as at the commaundement of God to destroy the world, what is hee able by his power to performe,

who  
gau  
wh  
ou  
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nat  
Na  
did  
will  
the

who made the creatures themselves of nothing, gaue them the power that <sup>u</sup> is in them, and worketh whatsoeuer hee will without the creatures as without his instruments, for the preseruatiō of his people, and the ouerthrow and destruction of the wicked.

to passe by naturall causes, we mean the power which God put in those creatures by their first creatiō before they were restrained: but we ioyne withal this saying of Seneca: *Tu*

*natura Deo nomen mutas: quanto pulchrius si dixeris, Deus, hoc aut illud fecit:* i. Change that name Nature into that name God: how much better were it to say God (rather then to say Nature) did this or that. And affirme moreover that the nature of the creature, is the effect of the will of God, which is ingrafted into euery creature. <sup>u</sup> *Rom. 13. 1. Coloss. 1. 17. Gregor. libr. 10. 7. Bona ordine suo est potentia, sed omnia regentis indiget uita.*

Qq 3

CHAP.



## CHAP. VIII.

*Question 1. verse 1.*

By what meanes were the waters of the flood  
diminished, and the ground dried-up, which  
was ouerflowed so deepe with water?



And God remembred Noah, saith  
the text: that is to say, albein  
the Lorde did so fiercelie  
shewe his wrath vpon the  
world, by powring raine frō  
heauen vpon them; by the  
space of fortie dayes and for-  
tie nights, & caused the deepe  
to returne to couer the earth, whereby the highest  
mountaines <sup>a</sup> vnder heauen (which at this day re-  
maine as a standing <sup>b</sup> measure of the height of the

<sup>a</sup> Caietanus in Gen.  
cap. 7. Excipis mon-  
tem Paradisi: apparet

(inquit) quod Moses non loquitur de omnibus montibus excelsis simpliciter & absolute, sed de illis  
tantum qui sunt sub calo, hoc est sub regione aeris in qua generantur pluuie: attestatur quoz huic  
sensui comunis acceptio montis in quo est Paradisus terrestris, vbi Henoch eras tēpore diluuij adhuc ibi-  
dem versatus. Satis est quod hunc cōvincit falsitatis Perer, Tom. 2. lib. 12. disp. 9. <sup>b</sup> Cleomed. libr. 1.  
cap. 10. Nam quod Plinius altitudinem montis Casij per directum esse quatuor mille passuum lib. 5.  
c. 22. magis coniectura nititur, quam veritate; & quod Plutar. refert in vita Pauli Emily: Nec montis  
altitudinem nec maris profunditatem decem stadia excedere, manifestē impingit. Vrinantibus enim  
mari viginti stadia muis in locis abyssum non sufficiens penetrare. Quare sequenda magis sententia  
doctiss. Cleomedis qui nec montem quindecim stadia, non mare 30. stadia supergressum esse prodidit.

waters

waters of the flood) were couered fifteene cubits  
vpward: yet God remembered Noah: that is, made  
knowne vnto Noah that God remembered him. For  
seeing no forgetfulnes can be in God; hee <sup>d</sup> then  
is said in Scripture to remember, when hee decla-  
reth by his deed or word the effect of his remem-  
brance. Before he remembered the preseruacion of  
Noah, where <sup>e</sup> it is said *the Lord* <sup>f</sup> *shut them in*: now  
he remembreth his deliuerance, when hee maketh a  
winde to passe vpon the earth. He remembered Noah and  
euerie beast: that is to say, so shewed the Lord <sup>g</sup> his  
mercie and remembrance, as that neither Noah, nor  
his familie, nor the smallest or weakest creature in  
the Arke, but <sup>h</sup> hee prouided in due season for the  
same. Whereby we learne; that although God doe  
often <sup>i</sup> seeme to haue forgottē his afflicted church,  
yet <sup>k</sup> the same and euerie member <sup>l</sup> of the same, is  
perpetuallie regarded in his watchfull prouidence.  
And if God remember the meanest creatures, will  
<sup>m</sup> he not be much more mindfull of those which at-  
tend with confidence vpon his promises? This re-  
membrance of the Lord is farther amplified by the  
cause or instrument: *he made a winde to passe vpon the  
earth, & the waters ceased.* There are which vnderstād  
by the word (*ruach*) spirit or winde, the <sup>n</sup> spirit of

<sup>e</sup> Tertul. contra. Mar-  
cion. lib. 2. Similissimi  
qui de humanis diui-  
na praeiudicant, vs  
quoniam in homine  
corruptiora conditio-  
nis habetur huius-  
modi passiones, idcirco  
<sup>f</sup> & in Deo eiusdem  
status existimantur:  
discerne substantias,  
<sup>g</sup> & suos ipsi distribue  
sensus iam diuersos  
quam substantia exi-  
gunt, licet vocabulis  
communicare vide-  
antur.

<sup>h</sup> August. comment. in  
Psal. 10. Nemo ita  
positum putet quasi  
obliuio cadat in De-  
um. Idem. in Psal. 87.  
Nam neque obliuio  
cadit in Deum, quia  
nullo modo mutatur;  
neque recordatio, quia  
non obliuiscitur.

<sup>i</sup> Chrysostom. Hom. in  
Gen. 26. Quia est re-  
cordatus est? Misertus est vult dicere, in ista in arca degentis. Augustin. in Psal. 87. Tunc  
Deus dicitur meminisse quando facit. <sup>k</sup> Gen. 7. 16. <sup>l</sup> Origen. Hom. in Gen. 2. Quod diuina virtu-  
tis opus fuit, ne ingrederetur aqua per aditum quem humana non manierat manus. <sup>m</sup> Ambros. de Noa  
lib. cap. 16. Cum dixeris quod Noe minor fuerit, in aurore & presule domus necessitates eius reliquias  
comprehendit. Simul exprimi videtur quidam reliquiarum consensu necessitudinum. Etenim cum om-  
nes inimici sibi chari sunt, una est domus, &c. <sup>n</sup> Psal. 145. 15. <sup>o</sup> Psal. 14. 23. & 3. 19. Lament.  
cap. 5. vers. 20. August. in Psal. 119. Conc. 15. Tunc dicitur obliuisci quando tardare videtur ad in-  
vium vel promissum. <sup>p</sup> Esai. 49. 15. 1. King. 9. 3. <sup>q</sup> Iohn. 10. 28. 29. Matth. 18. 14. <sup>r</sup> Matth. 6. 30.  
Psal. 34. 22. <sup>s</sup> Ambros. de Noa & Arc. lib. cap. 16. Non puto hoc ita dictum, ut spiritus nomine ven-  
tum accipiamus, Neque enim ventus poterat siccare diluuium. Alioquin cum mare ventus exagisset  
quotidie, exim. iniretur profecto,

God.



\* Gen. 1. 2.

*Ruach Elohim, hic vero sine additione est.*

<sup>1</sup> Job. 14. 16. 17. & ita intelligit Rabbi Rasi רוחו מן רוח nichumin. i. spiritum consolationis.

<sup>4</sup> Esai. 6. 5. A. 7. 28. 25

<sup>5</sup> Esai. 51. 9.

<sup>6</sup> Athanas. lib. de Spir. Sanct. Quod non sit creatura: ad Serapion. quin & ventus spiritus dicitur, ad istum modum in Genesi: & excitauit Dominus spiritum in terra, &c. Item, Author de Mirab. sacr. script. in op. August. lib. 1. cap. 7.

Caluin. in Gen. 8.

Peter Martyr in Gen. cap. 8.

<sup>7</sup> Caietan. in Gen. 8. Hunc spiritum seu ventum per solam profunditatem aquarum penetrasse ac permeasse.

<sup>8</sup> Luther. in Gen. c. 8. Facilis responsio est, dicit Moses adductum fuisse ventum super terram, super aqua superficiem, sanxisse donec aqua exsiccata terram iterum ostenderet hominibus.

<sup>9</sup> Psalm. 145. 7. & 147. 18. <sup>10</sup> Aristot. Meteor. lib. 2. cap. 4. Ventus naturalis est finis seu halitus ex calore & siccitate consurgens, quem sol calefaciendo terram ex terra euehit. Non igitur hic naturalis ventus, cum tota terra sit aquis obruta. <sup>11</sup> The place where the windes doe naturally blow, is onely betwene the earth and the middle region of the ayre. Aristot. Meteor. lib. 2. cap. 4. Hieron. Zanch. de oper. part. 2. lib. 3. cap. 4. <sup>12</sup> זכר עבר ג' זכר : in hipbil. facit transire. <sup>13</sup> Illud tantum quasi loci mutatione & naturali, hoc de mandato ad secundum locum reductio, ex miraculosa venti operatione, ut verbi in prima congregatione.

God which first did moue vpon <sup>o</sup> the waters, euen the same who is called the holie spirit, the <sup>p</sup> comforter, the <sup>l</sup> Lord of glorie : Neuertheles although the holie Ghost, which is <sup>r</sup> the verie power of God, did shew his might in diminishing the waters, yet he vsed a creature as his meanes, which is expressly named a spirit or winde, of which creature <sup>t</sup> the scripture doth here intreat. It is also demaunded, how the winde is said to passe vpon the earth, when the earth was couered so deepe with water? which of <sup>s</sup> some is answered, that this winde did pierce within the waters vnto the earth : but in deed the winde did passe vpon the earth, when <sup>u</sup> it passed vpon the waters, which were vpon the earth. Furthermore, wee may behold the almightie power of God, in bringing forth <sup>x</sup> this wind out of his treasure house, which could not in the ordinarie disposition of the creatures, which is called the course of nature, be drawn <sup>y</sup> out of the earth : as also in making it to passe <sup>z</sup> so farre about the naturall place thereof: and thirdlie by it, in diminishing so speedilie, such mightie waters. To which purpose the Scripture saith: not, that a winde did passe vpon the earth, but a wind was made to passe, <sup>a</sup> and God made that winde to passe vpon the earth. Least any should thinke, that the diminishing of the flood, was done by the vertue of the second causes, as was the <sup>b</sup> bringing of the flood, but by the supernaturall and miraculous power of

God,

God, which at the first created them of nothing, and gathered them together, and established their naturall abode for euer. The meanes therefore wherby the waters were abated, were the <sup>d</sup> restraint or closing vp the springs or flowings of the deepe, and the raine from heauen, <sup>e</sup> that they might not giue nourishment as it were vnto the flood: and secondlie the winde, which when the waters did receiue no farther augmentation, did diminish them. But was the wind sufficient to drie vp so great a sea of waters in so short a space? yea doublelesse, seeing the Lord did giue power vnto it, partly by resoluing these waters into <sup>f</sup> airie vapours as they were be- fore, but much more auailable for the drying of the earth, by causing these waters to goe and to re- turne to the place which is by God ordained for them, <sup>g</sup> that is the sea. Wherein wee see that the Lord, who by his power was able to haue dissolved this flood, without the meanes of creatures, as first he did, when he commaunded the drie land to appeare; is able also <sup>h</sup> to commaund his creatures; and to giue power vnto them to worke his pleasure. Thus as it were at his becke, or <sup>i</sup> the wagging of his finger; the raine ceaseth, the fountaines are stopped, the <sup>k</sup> winde ariseth, the waters ebbe <sup>l</sup> and flow, and the waters were diminished: wherby it seemeth they vnderstand, that as they were diminished from the earth, so they were treasured and heaped together in the Sea. <sup>1</sup> *Isai. 40. 29. Psal. 78. 45. 46. 1 Isai. 7. 18. 2 Psal. 107. 25. & 147. 15. 18.* For naturally it could neither goe nor returne, for as much as they flowed ouer all: but when as they began to be gathered either by the voyce of God, as *Gen. 1. 9.* or by the winde, they begin to go & to returne; wherby it seemeth apparant, that the ebbing and flowing of the Sea is caused by the gathering together of the waters. *Ambros. Hexam. libr. 3. cap. 2. Hinc cepit labi aqua, quod iusseris Deus audimus (vox enim Dei efficiens natura est) & in unam confluere congregationem, &c. Cursus eius ante nō legi, motus eius ante non didici (non enim ex v'su hoc habes ceterorum elementorum, sed speciale ac propriū) nec oculus meus vidit, nec auris audiuit: stabat aqua diuersis locis, ad vocem Dei mota est. Non quod non habuit in se potestate fluendi, sed quod non undiq; erat quo flueret. Item Caietan. in Gen. c. 8.*

<sup>m</sup> Gen. 1. 7. 9.

<sup>o</sup> Psalm. 106. 8. 9.

Isai. 7. 18.

<sup>o</sup> Exod. 14. 21.

1 King. 19. 11.

Jerem. 37. 10.

Joel. 1. 4.

<sup>p</sup> Psalm. 107. 25. &

147. 15. 18.

Jonah. 1.

Matth. 10. 29.

<sup>a</sup> Sicut Ethnici solent

& Athei.

<sup>r</sup> Isai. 9. 13.

Pron. 21. 31.

August. de ciuit. Dei,

lib. 21. cap. 8. Omnia

portenta contra natu-

ram dicimus esse, sed

non sunt. Quomodo

enim est contra naturam quod Dei sit voluntate; cum voluntas tanti visque conditoris condita rei cu-

iisque natura sit? Portentum ergo sit non contra naturam, sed contra que est nota natura. Sic regis

Deus ipse naturam Cicer. de Nat. Deorum lib. 2.

<sup>r</sup> Isai. 30. 26. <sup>o</sup> Isai. 14. 11. <sup>r</sup> Psalm. 107. 34.

Gen. 5. 17. 18.

are gathered together both <sup>m</sup> about & beneath the firmament. Obser. 1. The Lord to shew <sup>a</sup> his power and glorie in the creatures, doth vse them at his pleasure to effect his will. Secondlie, hee is able to make strong creatures <sup>o</sup> of more force, and weake creatures strong, for the accomplishment of his heauenlie purpose. Thirdlie, the winds doe not blow, neither the waters ebbe or flow, but <sup>p</sup> at the commaundement of the Lord. Fourthlie, the power and disposition of the creature, is not <sup>a</sup> alwaies to be sought for, in the course of nature, but to be <sup>r</sup> considered as from the Lord; forasmuch as the Lord doth <sup>r</sup> addeto, <sup>r</sup> diminish, and alter the course, condition & nature of them, so oft as please him.

Question.

Question 2. verse 4.

If the floud began the *seauenteenth* day of the *second* month, and the raine continued for-  
tie dayes, and the waters preuailed an hun-  
dredth & fiftie dayes as the Scripture see-  
meth to report: how could it be that the  
Arke rested upon the mountaine of Ararat  
the *seauenth* day of the *seauenth* month,  
which by this account is foure dayes be-  
fore the falling of the water?



It is verie conuenient, that this point of do-  
ctrine should be diligentlie considered, for  
manie canfes, especiallie <sup>a</sup> seeing the spirit  
of God hath so diligentlie described the same vnto  
vs. Wherein first is to be obserued a manifest and  
<sup>b</sup> hurtfull discord betweene the truth of the He-  
brue text, and the common Latine translation,  
<sup>c</sup> which is authenticall (that is to say of greatest au-  
thoritie) among the Papists; & thereupon a <sup>d</sup> mor-

<sup>a</sup> Rom. 15. 4.  
Hieron. comments, in  
Ephes. cap. 3. Scriptu-  
ra sacre nullus apex  
caret sensibus.  
Chrysostom. Hom. in  
Gen. 13. Nam sicut  
aromata, quanto ma-  
gis digressu asseruntur,  
tanto maiorem sua

natura fragrantiam reddunt: ita & in scripturis usu venit, quanto quis illis est familiarior, tanto  
magis videri potest latentem in ipsis thesaurum, pluraque percipere ineffabilem diuinarum fructus.  
<sup>b</sup> Gregor. Epist. lib. 6. Epist. 30. Alia sunt frivola & innoxia, alia sunt frivola & valde nociva. Et  
in scripturis ne minimam differentiam omitti debes. <sup>c</sup> Concil. Trident. Sess. 4. in Decretis de Canonica  
scripturis. 8. die Aprilis. Ita ut nefas sit, &c. So that it is an execrable thing with them, to  
say, that that translation is false or faultie. Perer. Tom. 2. lib. 13. Diss. 5. <sup>d</sup> Sic enim decreuit  
Hieron. epist. ad Damas. omisso viuis ad ipsum fontem recurramus, ipsa Hebræa verba po-  
nenda sunt. Item. August. de ciuit. lib. 15. cap. 13. Quandoquidem ad filem rerum gestarum, verum-  
que esse non potest verum; ei lingue potius credatur, unde est in aliam per interpretes facta transla-  
tio. Plane contrarium decernit Concil. Trident. Sess. 4. Vt illa ipsa vetus & vulgata editio, in publicis  
lectionibus, disputationibus, predicationibus, & expositionibus, pro authentica habeatur, & ut  
eam nemo rescire quomodo prætexas audeat vel presumat.

R r 2

mortal

tall dissention betweene the iudgement of the auncient fathers, and the established authoritie of that translation in the Tridentine Councell. For where the first resting of the Arke is affirmed in the Hebrue text to be, the seauenteenth day of the seuenth month, the same translatiō (obeying<sup>e</sup> rather the voice of man then God) hath followed<sup>f</sup> translations and not the text, and saith the Arke rested the seauen & twentieth day of the seauenth month: which is <sup>g</sup> false in regard of the historie of time, and can neuer with the truth be recōciled. But to continue in the truth of Scripture: *the Ark began to rest, the seauenteenth day of the seauenth month.* This seauenth month<sup>h</sup> by some interpreters is vnderstood, to be the seauenth month, not of the yeere, but from the beginning of the flood; which notwithstanding by other is disallowed, because the Scripture nameth before, <sup>i</sup> *the second month of the six hundreth yeere*, and afterward<sup>k</sup> *in the tenth month* of the same yeere, as all interpreters doe vnderstand it; and againe, *the first month of the six hundreth and one yeere*: by which it is gathered also by them of the contrarie iudgement, that this seauenth month, was the seauenth of the yeere, not of the flood. Such difference of iudgements in matters of obscuritie, which the wisdom of man can not throughlie finde out, is nothing at all hurtfull, <sup>l</sup> but greatlie commodious vnto the godly that labour to vnderstand the truth: for hereby it commeth to passe, that two sufficient answeres are deliuered; whereof although but one of them is answerable vnto the truth vnknowne, yet neither

<sup>a</sup> *Act. 4. 19.*

<sup>b</sup> The Greeke translation, and not the Hebrue fountaine.

<sup>c</sup> For if it were the 27. day, that the Ark rested, it was not the seuenteenth: if the seuenteenth, then it began not to rest y<sup>e</sup> twentieth seuenth. Notwithstanding *Chrysostom. Hom. in Gen. 26.* and *Ambros. de Noe & Arca. c. 17.* and also *Augustin. cont. Faustum. lib. 12. cap. 19.* doe followe the Greeke translation, the cause whereof wee shall shew in the next question.

<sup>d</sup> *Chrysostom. Hom. in Gen. 25. Tot diebus mansit sublimis, &c. Caietan. Com. in Gen. cap. 7. Calvin. in Gen. cap. 8. intellexisse videntur.*

<sup>e</sup> *Gen. 7. 11.*

<sup>f</sup> *Cap. 8. 5. 13.*

<sup>g</sup> *Augustin. Enchir. cap. 59. Cum ista queruntur, & ea sicut potest quisque coniectat, non inutiliter exercetur ingenia, si adhibeatur disceptatio moderata, & absit error opinantium se scire quod nesciunt.*



of them is different from the ground of faith, and that iudgement which is not sufficed with the one, may be fullie satisfied with the other. Manie contrariwise therefore, <sup>m</sup> doe vnderstand this seauenth month to be the seauenth month of the yeere in which the flood came. Vnto whom is objected, no smaller inconuenience then the former. For the Scripture saith, the raine <sup>n</sup> began the seauenteenth day of the second month, and continued fortie dayes: and againe, the waters preuailed vpon the earth one hundreth and fiftie dayes: which being ioyned together (for manie <sup>o</sup> do so, and not without good reason vnderstand the Scripture) amount to the number of one hundreth, fourescore and ten dayes. So that from the seauenteenth day of the second month, it might seeme that the flood continued in perfection, vntill the <sup>p</sup> nine and twentieth day of the eight month of the yeere: and to say that the Arke rested on anie mountaine before the waters were diminished, were to faine a miracle, and to falsifie the Scripture. Vnto this is answered, that the <sup>q</sup> fortie dayes in which the flood increased, are part of the nūber of that hundred & fiftie dayes in which the Scripture saith, the waters preuailed vpon the earth. This being graunted (although it may with sufficient reason be denied) the doubt remaineth as yet vntaken away. For the space of a month <sup>r</sup> among the Hebrues, and in the account of Scripture, is but of twentie nine dayes, and halfe a day, two months make threescore dayes saue one, foure moneths one hundreth and eightene dayes, whereunto nine & twentie dayes

<sup>m</sup> Rabbi Moses Ben. Nahmah, in Leg. Mo-  
sis, Tremel. Annotat.  
in Gen. cap. 8. Decimo  
septimo die mensis  
septimi, hoc est, inquis  
centesimo quinquage-  
simo primo die a  
diluuio capio. Item  
Lyra, in Gen. c. 8. &c.

<sup>n</sup> Gen. 7. 11. 12. 24.  
<sup>o</sup> Rabbini in Beresh.  
Rabb. Chrysost. Hom.  
in Gē. 25. Exaltata est  
abyssus. 150. diebus.  
tot diebus mansit sub-  
limis illa aquarum  
altitudo.

Ioseph. Antiq. libr. 1.  
cap. 4. Centesima an-  
tem & quinquagesi-  
ma die postquam plu-  
ere desijt, tandem co-  
eperunt aque siedere.  
Caluin. in Gen. Com.  
cap. 8. vers. 3.

<sup>p</sup> For betweene the  
seuenteenth day of  
the second moneth,  
and the nine and  
twentieth day of the  
eight moneth, there  
are 190. dayes, that  
is 40. and 150. daies.  
<sup>q</sup> Oleaster. in Gen.  
cap. 8.

Muscul. ibidem. in  
Gen. 7. 24. Annota-  
runt quidam centum  
istos & quinquagin-

sa dies, referendos esse non ad principium diluuij sed ad finem quadraginta dierum, quibus pluuia con-  
tinua: celum demissa est. Sed falsi sunt. <sup>r</sup> Munster in Calendario, secundum Lunæ cursum, &c.

For this remaineth vncertaine (and is nothing materiall) for if the first moneth were of thirtie dayes, then was it but two daies and an halfe; if nine and twentie daies, then was it three daies before the falling of the waters.

Yet it is not against the authority of very learned writers, to say, these mountaines were as high as any in the world: for first Ioseph. *Antiquit. libr. 1. cap. 4.* Epiphani. *Heres. lib. 1. cap. 1.* Onkelos Paraphrastes Chaldeus, do call these moun-

taines *Cardius* and *Kardu*, and of them, that whereon the Arke rested, *Baris*, or *Lubaris*: these mountaines are in *Ptolom. Geograph. in descript. Asia tabul. 6.* *Strabo de situ orbis. lib. 11.* called *Gordias*, which by the description are found to bee certaine toppes of the mountaine *Caucasus*, which of all the mountaines of the North-east parts of the worlde, is the greatest, both for height and breadth; as *Aristotle* affirmeth: *Meteor. lib. 1. cap. 13.* And least any should say there were higher mountaines in the South, the same *Aristot. lib. 2. Meteor. cap. 1.* affirmeth by demonstration, that the North parts of the earth are higher than the South, but the reader in such points as these, must beware of curiositie and stiffness in opinion, remembering *Hieroms* saying: whatsoeuer in Diuinitie cannot be proued by the Scripture, is as easilie denied as it is affirmed. *Quicquid descripturis auctoritatem non habet, eadem facilitate contemnitur: quia probatur.* *Hieron. Comment. in Matth. cap. 23.* " *Rabb. Salomon* gathereth that the Arke drue water eleuen Cubites: *Hugo de sancto, Vistore* hath but nine: *Lyra* saith thirteene: and whether more or lesse, it is not greatly pertinent.

of

of the waters before the Ark rested vpon the mount-  
taines. But this is to deface, not to defend the Scrip-  
ture. For if \* any error, inay any where be found  
in the diuine Scripture, which is the rule 7 of faith;  
how shall it from thence forth continue the rule of  
truth, seeing it selfe admitteth error, which need-  
eth to be defended by the wit of men? God for-  
bid that any should thinke so wickedly of the Scrip-  
ture, that howsoeuer there may be some want in  
translations, through the weakenes of men, or want  
of 2 knowledge in the original language, there were  
also imperfections in the Hebrue fountaine, which  
are the writings of holic men, as they were inspired  
by the holic Ghost; seeing the \* Lord himselfe pro-  
nounceth against him that shall seeme in such sort  
to defend his truth, *euen he wil condemne him for a liar*.  
Wherefore seeing the Scripture hath affirmed the  
Ark rested vpon the mountaines of Armenia the sea-  
uenteenth day of the seauenth month, the same of  
vs <sup>b</sup> must be maintained and beleued, albeit the  
wit of man, the peruerfnes of the aduerfaries of the

<sup>a</sup> August. Epist. 8. Mi-  
hi quidem videtur ex-  
tiosissime credi, ali-  
quod in libris sanctis  
esse mendacium, id est,  
eos homines per quos  
nobis illa scriptura mi-  
nistrasse est atque con-  
scripta, aliquid (erasse  
Epistol. 19.) in suis  
libris (aut) fuisse  
mentitos. Admisso e-  
nim semel in tantum  
auctoritatis fastigi-  
um, vel officio ali-  
quo mendacio, nulla  
eorum librorum par-  
ticula remanebit, qua  
non vicinque videbi-  
tur, vel ad mores diffi-  
cilio, vel ad fidem in-  
credibilis, eadem por-  
nitiosissima regula, ad  
mensiensis auctoris  
consilium officiumque  
referatur.

7 Isai. 8. 19. 20.

Iob. 5. 19. Ephes. 2. 20. Aug. lib. 2. cont. Crescon. Gram. cap. Canon Ecclesiasticus constitutus est, ad quem  
prophetarum & Apostolorum libri pertinent, quos omnino iudicare non audemus, & secundum quos da-  
eateris literis vel fidelium vel infidelium libere iudicemus. Idem de Gen. ad lit. lib. 5. cap. 7. Ma-  
ior est huius scripturae auctoritas, quam omnis humani ingenij perspicuitas. Idem de unitate Ecclef-  
cap. 10. Imo nec Catholicis Episcopis consensendum est, ubi contra canonicas Dei scripturas aliquid  
sentians. Idem de consensu Euang. 1. cap. 35. Nam quicquid Mediator Christus de suis factis aut dictis  
nos legere voluit, hoc scribendum Prophetis & Apostolis, tanquam suis manibus imperauit, itaque  
cum illi scripserint quae ille ostendit aut dixit, nequaquam dicendum est quod ipse non scripserit,  
quandoquidem membra eius id operata sunt, quod distant capite cognouerunt. Proinde ne quis aliter  
accipiet quod narrantibus discipulis Christi in Euangelio legerit (vel quod in vetersi canone con-  
suetur) quam si ipsam manum Domini, quam in proprio corpore gestabas scribentem conspexerit.  
<sup>a</sup> As in some things it is not agreed vpon among the Rabbins themselues, as of Zym and Lim,  
Isai. 31. 21. whether they are apparitions, or Spirits, or beasts; and such like, which we shall  
consider in their proper place; which things are of that sort, whose names are worne out  
and vnknowne vnto the Hebrues. 7 Prou. 30. 6. Iob. 13. 7. 8. 9. 10. <sup>b</sup> Ignatius Epist. ad Phila-  
delph. Christus mihi pro archimio est, quem nolle audire manifesta est perniciis,

truth,

Which thing hee setteth on worke by a threefold endeavour against  $\S$  holy Scripture; the open deniall of Atheists, the deprauations of heretikes, the reiecting of Canonically bookes, or thrusting in of Apocryphal (as of Enoch's prophesie) into the Canon: of which Hierom saith, *Comment. in Isai. 54.* the Diuell lieth in wait in Apocryphal bookes, that he may slay the simple.

<sup>a</sup> *August. Epist. 2.*

*Tanta est enim Christianarum profunditas literarum, ut in ijs quotidie proficerem, si eas solas ab ineunte pueritia, usque ad decrepitam senectutem, maximo otio, summo studio, meliore ingenio conarer addiscere. Nō quo ad ea que necessaria sunt salutis, tāsa in ijs perueniatur diffi-*

*cultate, sed cum quisq; ibi fidem tenuerit, sine qua p̄d recteq; non viuunt, tam multa tamque multiplicibus mysteriorū umbraculis opaca, intelligenda proficiensibus restant, tantaz, non solum in verbis, quibus ista dicta sunt, verū etia in rebus qua intelligende sunt, later: alsiu de sapientie, ut annosissimis, acutissimis, flagrantissimis, cupiditate dicendi hoc cōtingat, ut cū consummaueris homo tunc incipit.* <sup>a</sup> *Hillar. lib. 2. de Trin. De intelligentia heresis (et error) non de scriptura est, sensus et non sermo fit crimen.* <sup>b</sup> *Liber incerti authoris, cui titulus גְּנֵקִיד הוֹרֵי שִׁיחַac: ligationis Isaac. Vide Mercer. prælect. in Gen. cap. 8.* <sup>c</sup> *Igeberu innuauerunt, significat ut vulgata fert editio, obtrinuerrunt terram.* <sup>d</sup> *Per recapitulationem. Augustin. quæst. in Gen. 25. Recapitulatio ista si aduertatur in scripturis, multas quæstiones soluit, que insolubiles possunt videri. Quid sit recapitulatio vide quæst. 4. in cap. 2. et August. de Doctr. Christiana lib. 3. cap. 36.* <sup>e</sup> *Caluin. in Gen. 8. Recordatio ista de qua loquitur Moyses, non modo ad externam rei apparentiam (ut loquitur) sed ad sancti quoque vixi affectum referri debet.* <sup>f</sup> *Gen. 7. 11. 12. Quicquid in contrarium contendens Aben Ezra & Hier. Oleaster in Gen.*

truth, the subtiltie of the diuell himselfe doe bend themselues against it; and we remaine vnable <sup>d</sup> to defend the same. Neuerthelesse herein remaineth no such difficultie, but onelic this; seeing the truth hereof might by two meanes be fulfilled, the learned stand in doubt, which of these meanes was it, by which the Lord performed it, which whether so euer wee take, <sup>e</sup> the truth remaineth as it is. First therefore a full sufficient answer is found among the writings of the Iewes. The waters (say they) <sup>f</sup> preuailed vpon the earth one hundreth and fiftie dayes, albeit they began to be diminished, before the full end of an hundreth and fiftie dayes: for nothing letteth but they might well be said <sup>g</sup> to preuaile, to be strong and deepe vpon the earth, albeit they were in part diminished. *That God remembred Noah* (as saith the text) may <sup>h</sup> well be vnderstood before the end of an hundreth and fiftie dayes, or otherwise, then, <sup>i</sup> when *Noah* perceiued it. For where it is said *the water ceased, the fountaines were stopped, and the raine from heauen,* is <sup>k</sup> doubtles to be vnderstood at the end of fortie dayes, and so continued. Neither is this against that place, which saith,

that

that <sup>1</sup> the waters were abated, after an hundredth and fifty <sup>1</sup> *vers. 3.*  
 dayes; for the Scripture doth often speake to fit our  
<sup>m</sup> vnderstanding, so that albeit they did before de- <sup>m</sup> *Chrysost. Hom. in*  
 crease, yet Noah neither by marke nor meanes could *Gen. 2. 2. Pro mstra in-*  
 vnderstand the same. But now that the Arke was *firmitate omnia nar-*  
 setled on the mountaines, and the winde began to *rat diuina scriptura,*  
 force away the water, Iust Noah might well consi- <sup>m</sup> *August. Arcu ma-*  
 der <sup>m</sup> his greatest daunger past, and certainelie con- *gis diuina providen-*  
 ceiuethat God remembred him. Such answer I sup- *tia qua humana pru-*  
 pose to be sufficient, to withstand the slanderous ca- *dentia gubernauit, ne*  
 uils of the wicked; whereunto may be ioyned the *incurreres ubicunq;*  
 second exposition of the words of Scripture. For *naufragium, de cuius*  
 what inconuenience, if it be vnderstood, of the sea- *Dei, lib. 14. cap. 27.*  
 uenth month, not of the yeere, as <sup>o</sup> is meant in o- *Hand aliter enim non*  
 ther places; but from the beginning of the flood: *cecidisset cum Ouidio,*  
 This (will <sup>p</sup> one say) were to darken the course of *Trist. 1. Eleg. 2. Me*  
 historie. Surelie, nothing lesse; for seeing the *wiserum, quanti mon-*  
 Scripture (as the <sup>q</sup> Hebrues vse to say) doth pre- *tes volumus aqua-*  
 suppose an vnderstanding reader, & seeing it plaine- *rum! &c.*  
 lie signifieth, that the flood indured longer <sup>r</sup> then <sup>o</sup> *Gen. 7. 11. & 8. 5.*  
 the seauenteenth day of the seauenth month of the <sup>p</sup> *Pe er. in Gen. cap 8*  
 yeere, which was but iust fise months from the <sup>q</sup> *Non occurrit.*  
 beginning of the same: It leaueth onelie to be vnder- <sup>r</sup> For surely it had  
 stood, that this was the seauenth month and seauen- <sup>r</sup> been miraculous if  
 teenth day (which is six months & sixteene dayes) <sup>r</sup> the Arke had rested  
 after the first increase of waters. For mine owne <sup>r</sup> before the falling of  
 part (reuerencing the iudgement of learned men, <sup>r</sup> the water. Where-  
 which vnderstand it otherwise) I consent vnto <sup>r</sup> fore it is necessarie  
 those that gather thus much by the text. First, that <sup>r</sup> that thus the scrip-  
 the flood increased fortie dayes, <sup>r</sup> according to the <sup>r</sup> ture should be ope-  
 Scriptures, at the end whereof it continued fiftene <sup>r</sup> ned, and <sup>y</sup> mouthes  
 cubits about the mountaines, one hundredth & fiftie <sup>r</sup> of gainsaiers should  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> be stopped.  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> Namely months of  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> the Moone, or after  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> account of Scrip-  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> ture, which containe  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> 147. daies, and at  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> halte.  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> *Gen. 7. 11. 12. Sic*  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> *intelligit Ioseph. An-*  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> *tiq. 3. cap. 40.*  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> *Chrysostom. in Gen.*  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> *Hom. 25.*  
 dayes, that is, vntill the nine and twentieth day of the <sup>r</sup> *Cainin. in Gen. 7.*



eight month of the yeere, which was the thirteenth day of the seauenth month of the flood. At that time the waters began to fall, and *Noah* perceined it; by the winde that passed vpon the earth. Foure dayes after, which was the seauenteenth day of the seauenth month, the Arke rested <sup>u</sup> on the mountaines of *Armenia*, which day was the fourth day of the ninth month of the yeere; and the first day of the tenth month, which was the seauen & twentieth day after, were the tops of the inferiour mountaines seene. Whereby it is perceiued, that (as in the  
 \* ordinarie course of nature) the waters were more  
 y speedilie diminised, in the height of the flood; then afterward, when they were in part decreased. It remaineth to the godlie reader, to discerne which of these answeres is more agreeing with the text, and pray (if hee be not satisfied) that God would farther reueale this secret vnto him.

<sup>u</sup> *Ptolom. Geograph. de script. Afie tab. 3. Strabo de sin orbis, lib. 11.*

\* As in the ebbing of the Sea, or any other flood: for the greater their fall is, the more vehement is their course.

y *Lyra. in Gen. Statuit aequalitatem.*

*Petrus Tom. 2. lib. 13 disputat. 7. nobiscum facit, sed ratio impossi- est: cum non per totu globum diminuta, sed a terra facie reuoluta sunt.*

*Question.*

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Question 3. verse 7. 8.

What is to be vnderstood of the *Rauen* and the *Doue*, which *Noah* sent forth out of the *Arke*: and whether the *Rauen* returned as saith the text, seeing the common translations both Greeke and Latine, doe say hee returned not, vntill the waters were dried vp from the earth?

**T**He scope of this Scripture is to shew, that *Noah* being inclosed in the arke, so long time exercised <sup>a</sup> in temptation, seeketh <sup>b</sup> help by the vse of creatures, for the sustentation of his faith: for so much the Scripture doth implice: *that he might see if the waters were dried vp upon the earth*. Vnto this purpose, he chooseth <sup>c</sup> a *Rauen*, as the fittest creature in the *Arke*, and sendeth him <sup>d</sup> forth alone. After which he sent a *Doue*, <sup>e</sup> which returned vnto him into the *Arke*, because (as saith the text) *she found no rest for the sole of her foote*. But how is it said shee found

<sup>a</sup> Chrysostom. Hom. in Gen. 26. Ego verò admiror quomodo praestitit non fuerit absorptus, cum mentem illius subiret humani generis interitus, sua solitudo, & difficultas illa vita: cum post quadraginta dies & quadraginta noctes, quibus impetu magno pluuie ingruerbat, videret diebus centum quinquaginta in eadem parte manere aquas: & quod multo grauius, oculis cū non posset inclusus assequi quanta essent mala, scilicet maiorem sustinebat dolorem, grauioraq; quotidie suspicabatur: at causa bonorum omnium fuit, sua in Deum fides, per quam & restituit, & omnia forsiter tulit: cumq; se pascere, nihil triste sentiebat. <sup>b</sup> Pet. Mart. in Gen. 8. Obseruandū est, istū quamuis prophetam spiritu Dei praeditū, tamen naturali industria esse usum in scrutando orbis statu. <sup>c</sup> Vers. 3. Rabbini quidam in Cabala causam reddunt quod in Canum, canem & coruum animaduersum fuit, quia in arca coefferent. Alij eorum statuunt impudentius, ut me referre piget. Pernam attende peccati & Iudaorum excacationem! The true cause why the *Rauen* was sent forth, was because he was a foule that fed on dead carcases, and partly domesticall; so that for the one he might goe seeke the pray, and for the other cause returne, and *Noah* by his going and returning might know the falling of the water. <sup>d</sup> Absque socia. Rab. in Cab. Marlor. in Gen. 8. <sup>e</sup> Vers. 9. Chrysostom. Hom. in Gen. 26. Anem misem & familiarē, quā miram prae se fert sapientiā, & non nisi seminihus pasci solet.

The meaning therefore is, the could finde no footing in those places whereunto he was sent.  
*Chrysostom Hom. in Gen. 26. Neque conuenientem inuenire cibum valens.*

*Pet. Mart. in Gen. c. 8.*

*Græca illa non vera*

*quæ fuit 72. interp. sed*

*de qua Hieron. in præ-*

*fat. lib. 16. in Isai.*

*vulgata quæ non di-*

*cinis et in toto orbe di-*

*uersa est. Latina falsò*

*dicta Hieronymi, sicut*

*merito statuunt inter*

*Papistas, Sanctes*

*Pagninus præfat. bib.*

*liæ suæ interpretati-*

*onis, ad Clem. Pap. 7.*

*Paulus Episcop. Foro-*

*sempron. lib. de pass.*

*Domini die. lib. 2. c. 1.*

*Et multa esse à senten-*

*tia Hieronymi aliena*

*cõcedit Bellarm. tom. 1*

*contr. 1. lib. 2. cap. 9.*

*partim ex errore &*

*negligentia librario-*

*rum, partim quòd quæ*

*Hieronymus mutanda*

*senseris, Ecclesia Ro-*

*mana retinenda indi-*

*cavit, & alij de cau-*

*sis quas ipse ibidẽ de-*

*monstrat.*

*וַיֵּשֶׁב יִצְחָק בְּאֶרֶץ מִצְרָיִם*

*& non reueriebatur, donec*

*siccarentur, &c. Ita Chrysost.*

*Hom. 5. Ambrosij de Noa & arc. cap. 17.*

*August. quest. in Gen. 13. 14. & Dialo. ad Oros. quest. 59.*

*contra Faust. lib. 12. cap. 20.*

*1 Ita ut nefas habeatur si quis legat aliter.*

*Perer. Tom. 2. lib. 13. disp. 5.*

*2 Hieron. Trad. in Gen. lib. Pro ostio, fenestra scripta est in Hebræo: & de cornu. aliter dicunt, emissi*

*oculus & egressus est exiens & non reuertens.*

no resting place, seeing the toppes of the mountaines were vncovered? Both because the Doue was not sent <sup>f</sup> to search the mountaines, which might be seene out of the Arke, but the plaine wherein *Noah* also might rest his foote: and also because <sup>s</sup> the mountaines being so latelie ouerflowed with waters, could yeeld her neither conuenient foode nor footing. What became of the Rauē may seeme more doubtfull: for concerning his returne, the translations <sup>h</sup> Greeke and Latine, are contrarie vnto the Hebrue text. The Hebrue hath: <sup>i</sup> *He went forth going and returning*: the translations say, *he went forth and did not returne, untill the waters were dried up vpon the earth.* And after the translation, doe <sup>k</sup> many of the Fathers read it, and <sup>l</sup> the church of Rome with one consent. So that here wee haue a manifest contrarietie of speech, betweene the Hebrue copies, which now are extant or to be found throughout the world; and the translations Greeke and Latine, the reading of the Fathers (for the most part) the testimonie of *Hierome*, who saith it is so in the Hebrue text, and the authoritie and decrees of the Church of Rome. On the one side, it may seeme an iniurie done vnto the Fathers, to chalenge that translation which they allowed in handling of this historie. On the other side, it may moue a godlie conscience, to doubt some corruption in the Hebrue text, especiallie if it be obiected, that *Hierome* did so translate it, and affirme it <sup>m</sup> to be otherwise in

*וַיֵּשֶׁב יִצְחָק בְּאֶרֶץ מִצְרָיִם & exijt egrediendo & redeundo. 2 Vulg. qui egrediebatur & non reueriebatur, donec siccarentur, &c. Ita Chrysost. Hom. in Gen. 26. & in Matth. Comment. Hom. 5. Ambrosij de Noa & arc. cap. 17. August. quest. in Gen. 13. 14. & Dialo. ad Oros. quest. 59. contra Faust. lib. 12. cap. 20. 1 Ita ut nefas habeatur si quis legat aliter. Perer. Tom. 2. lib. 13. disp. 5. 2 Hieron. Trad. in Gen. lib. Pro ostio, fenestra scripta est in Hebræo: & de cornu. aliter dicunt, emissi*

*oculus & egressus est exiens & non reuertens.*

the

the Hebrue text, then now we finde it. For by these authorities it may seeme apparant, that the Hebrue text hath bin corrupted by the Iewes: which if it be, where is the truth of Scripture to be found, but either perished, or onelie remaining in that translation, which the Papists so greatlie magnifie: For answer whereunto, we affirme and testifie by the authoritie of the Scriptures themselves, (which is the voice of God) of the Fathers, and of the aduersaries themselves, that the Scriptures in the Hebrue tongue are pure, and vnspotted of all corruption. Secondlie, wee conuince by manifest reason, that through the speciall providence of God, they neither were, nor could be in any sort corrupted, but remaine the same that Moses, the Prophets and Apostles wrote, inspired by the ho-

<sup>a</sup> Sic enim statum nonnulli Pontificiorum. Melchior Canus de locu Theolog. lib. 2. c. 13. Hebræorum Doctores, nostris videlicet inimici, multo studio considerant textum Hebræum corruptum, &c. Græci quoque eadem contentione multis locis, ut scripturæ ad suum sensum traherent, nonnumquam testamenti violant. Non igitur ad Hebræa & Græca exemplaria, ut quæ deperdita sint, est recurrendum: & probat ex

Euseb. Hist. Eccles. lib. 4. cap. 18. Iustin. Martyr. Dialog. cum Triffon. Iustin. autem non ex Hebræo sed ex translatione Septuag. quæ forsasse ideo apud homines perijt quod corrupta esset. Id ipsum cum Canus statuit Iacob. Episcop. Christopolitan. præfat. in Psalm. Qui quoniam tam impudenter mentitur, ut ad Christiano homine ferri non possit, eo tulo bono sed non secundum scientiam prædico: fuisse dictum Bellarm. Tom. 1. contr. 1. lib. 2. cap. 9. <sup>a</sup> Vide quam apertam fenestram fecerunt Pontificij omni Athismo & Heresi, nam si non sit Hebræica summa veritas, atque ipsa Latina editio multis in locis suis merito reprobat, quæ est omnino veritas Euangelica? statim admissio vel uno errore in tantum authoritatis fastidium, nulla illorum librorum particula remanebit, quæ non vicunque videbitur, vel ad mores diff. illis vel ad fidem incredibili: (ut inquit Aug. epist. 8.) quin ut falsum & erroneum respiciatur. <sup>b</sup> Concil. Trident. Sess. 4. Perer. super hunc locum: alij, inquit, incumbant, ipsas duas lectiones inter se conciliare: dummodo illud ratum & fixum sit, si Hebræa lectio contradicat omnino Latine, nec utraque simul coherere queat; standum esse potius Latine quam Hebræa: quippe cum illa Trident. Concilij autoritate tantopere commendata & communis sit. <sup>c</sup> *Isai.* 40. 8. *Matth.* 5. 18. *Luc.* 16. 17. *Rom.* 9. 4. <sup>d</sup> Origen. in *Isai.* lib. 3. Citante Hieronymo. <sup>e</sup> Hieron. Comment. in *Isai.* cap. 6. Augustin. lib. de ciuit. Dei. lib. 15. cap. 13. <sup>f</sup> Bellarm. Tom. 1. contr. 1. lib. 2. cap. 9. Reflat seria sententia quam ego verissimam puto, scripturas Hebræicas non esse in uniuersum deprauatas, opera & malitia Iudeorum, nec tamen esse omnino integras, sed habere suos quosdam errores: at hoc, quosdam errores, esse Bellarmini errorem alij confirmabunt Papistæ. Vbi enim errant Hebræa scripturæ? errant quibuscumque cum authentica translatione consentiunt, non errare fatebitur ipse Bellarminus: ubi dissentiant, defenduntur contra Bellarminum, vel à Pagnino, vel Montano, vel Hieronymo, vel à veritate, ut suo loco docebitur. <sup>g</sup> Fabula igitur est Iudaica & impia quæ habetur *Ezra.* lib. 4. cap. 14. de scripturis ab *Ezra* renouatis & consecratis; scriptura etiam contradicens *Nabem.* 1. 2. & ab ipso expressè gloriatur Papistæ. Bellarm. ibid. cap. 8. <sup>h</sup> 2. Pet. 1. 21.

*¶ Argum. est Hieron. in Comment. in Isai. cap. 6. Quod nunquā Dominus & Apostoli cum cetera crimina arguunt in scribis & Phariseis, de hoc crimine quod erat maximum, reticuerunt. Sin autem dixerint, post aduentum Domini & predicationem Apostolorum, libros Hebraeos fuisse falsatos, cachinnum tenere non posset, ut Saluator & Euangeliste & Apostoli ista testimonia protulerint, ut Iudei postea falsaturi erant.*  
*¶ Ioh. 5. 39.*

*¶ Presertim ab Euangelistis, ad confirmationem dum Christum verum fuisse Messiam.*

*¶ August. de cin. Dei, lib. 15. c. 13. Sed absit ut prudens quispiam vel Iudeos cuiuslibet peruersitatis atque malicie tantum potuisse credat in codicibus tam multis & tam longe latē, dispersis.*

*¶ Euseb. De Preparat. Euangel. lib. 8. cap. 2. Scribis Philo, &c. id est, Philo the Iewe*

writeeth, that vntill his time, which was the space of more than two thousand yeeres, nor one word of the law of God was altered, & that every Iewe would rather dye an hundred times, than that he would suffer any letter thereof to be diminished. Moreouer, *¶ Isaac* testifieth, that the Iewes haue bene so careful of the scriptures, y they haue counted how often every letter of the alphabet is found in all the Scripture, that thereby they might easlie find if any letter of the Scripture were at any time altered, or taken away. *¶ Cic. Oras. pro. Roscio. Amer.* *¶ Deus super in nonnullis Latinis & Græcis.*

lie Ghost. For if they were at all corrupted; the same had bene done before the comming of our Sauour Christ, or since his time; but surelie not before, for then he would haue giuen the faithful warning of the same, when he commaunded them *¶ 10 search the Scriptures*: neither since, as appeareth by all the testimonies, *¶* which both our Sauour and his Apostles haue alleaged: therefore the Scriptures remaine in their first integritie. Secondlie, in regard that the Iewes haue euer bin dispersed, as it werethroughout the world, *¶* it was not possible that they would, or could consent vniuersallie in all their copies to corrupt the Scripture, but the same must haue bene knowne vnto the world.

Thirdlie, the Iewes haue euer shewed such *¶* zeale and diligence, for the preseruing of the Scriptures vncorrupted in the Hebrue tongue; as that the same without extream and vniuersal negligence cannot decay for euer. And for defence of this priuat place of Scripture, let preuaile *¶ Casianū illud, cui bono fuerit*: what aduantage should the Iewes haue gotten,

by withdrawing this letter (*Lo*) from the text? Againe, the same, *going forth and returning*, is *¶* read in all copies of the Hebrue. Lastlie, the Rabbines, or Iewish interpreters doe with one consent expound it so: which argue that the same is to be reuerenced and receiued, as hauing the authoritie of the word; and that the Scripture neither here, nor in any other writeth, that vntill his time, which was the space of more than two thousand yeeres, nor one word of the law of God was altered, & that every Iewe would rather dye an hundred times, than that he would suffer any letter thereof to be diminished. Moreouer, *¶ Isaac* testifieth, that the Iewes haue bene so careful of the scriptures, y they haue counted how often every letter of the alphabet is found in all the Scripture, that thereby they might easlie find if any letter of the Scripture were at any time altered, or taken away. *¶ Cic. Oras. pro. Roscio. Amer.* *¶ Deus super in nonnullis Latinis & Græcis.*

place,



place, is changed from the verie first writings of the Prophets and Apostles. Wherefore these translations must of necessitie, strike faile vnto the authoritie and truth of the Hebrue text: and the Church of Rome reforme their rashnes, in giuing to their common translation supreme<sup>r</sup> authoritie; or els not onlie forfeit<sup>r</sup> their glorious titles of Catholike, holie Church, but euen be<sup>t</sup> seclused from being a member of the same. For what if the fathers in such a point as this, did follow y<sup>e</sup> Greek translatiō, wherein (as being for the most part<sup>r</sup> not greatlie skilfull of the Hebrue tongue) they were chieflie exercised: must it for their sake, be counted of sole authoritie? The fathers themselues in matters of waighy difference, doe<sup>k</sup> appeale frō translations, to the original

*In Cabala; Bereshith Rabba, &c. Concil. Trident. Sess. 4. Vt hec ipsa vetus & vulgata editio, quæ longo. 100. seculorum usu, in Ecclesia ipsa probata est, in publicis lectionibus, disputationibus, prædicationibus, & expositionibus pro authentica habeatur, & ut eam nemo rescire, quoniam prætextu audeat vel presumat. aduersus, proprie qui arma: id est, potestatem & authoritatem habet in se: omnium relictissime Deo attribuitur & Scripturis adscriptis esse: nam ut Deus est Iehona quoddam essentiam in se habet & omnia in illum Exod. 3. 14. Colos. 1. 17. sic scriptura etiam fons ita est authenticus, ut qui ex Sp. Dei immediate authoritatem habet, & relique versiones in illum; huiusmodi non est translatio Romana; nisi quatenus eam canonizauit Romanus Pontifex; & quatenus authoritas sit ei ex non authentica authenticam facere: nam si tantum declarat hanc authenticam esse; tum quando ita coeperit, per quem, & cuius gratia, querendum est. B Sancta & universalis Ecclesia (quem titulum sibi usurpant in decretis Romanis & decretalibus episcopalis emendat, secus ac fecerit Aaron. Heb. 5. 4.) Nam est Ecclesia cæsus hominum, sub regimine vnus Christi in terris Vicarij Romani Pontificis, ut docet Bellarm. tom. 1. Contr. 4. lib. 3. cap. 2. Quomodo hoc probatur? scil. ex decret. epist. Clement. 1. Pape ad Iacobum. Apostolum, quem docet in hunc modum. Nossum tibi facio Domine, quia Simon Petrus, qui vera fidei merito, fundamentum esse Ecclesie definitus est, &c. Conciliorum, tom. 1. Qui Scripturam authenticam facit, quæ authentica non est, & veram authenticam non agnoscit pro authentica, errat in fundamento Religionis Christianæ. Qui autem in fundamento aliquo errat, hæreticus est: Hæreticus autem post primam & alteram admonitionem reiectaneus & in se damnatus: vide ergo an non hoc ad mysterium iniquitatis quasi circulus accedat. Ambrosius Prouincia Præfectus, communi omnium suffragio, deinde ipsius Imp. Valentiniani consensu ad presidendum Ecclesie ascitus est, cum nondum sacris initiatus erat. Socrates eccles. hist. lib. 4. cap. 25. Theodoret. eccles. hist. lib. 4. cap. 6. Sanctissimus tamen Episcopus, & qui ad Ecclesiam vilitatem multa vilitissime scripserit, Chrysostomus in Hebraicis libris non est versatus: ignorabat enim hebraicam linguam, D. Whitak. contr. 1. quest. 6. cap. 9. August. de sese aperire facitur. Neque enim ex Hebraica lingua quam ignorat, potuit interpret, &c. Epist. 131. Omnes præstantissimi Patres & celeberrimi. August. epist. 80. Hebraei codice: expressius habent, &c. Idem de ciuit. Dei lib. 15. c. 13. Quandoquidem ad fidem rerum gestarum, vtrumque esse non potest verum, si lingue potius credatur, unde est in aliam per interpretes facta translatio. Hieron longe sapissime nec non & Origenes.*

fountaine.

fountaine. *Hierome* a verie learned father, and excellent in the knowledge of the Hebrue language, doth verie <sup>1</sup> often and grieuouſlie reprehend the ſame Greeke translation (which other of the Fathers read) as diſagreeing greatlie from the Hebrue fountaine. The Church of Rome <sup>m</sup> denieth the authority of that Greeke tranſlatiō, but yet notwithstanding placeth another as impure in the ſtead of that which it doth in ſome things reprehend: and alſo of that Hebrue fountaine; which the ſingular <sup>n</sup> prouidence of God hath hitherto preferred pure, preſuming (which neuer came into the thought of anie godlie father) to make their owne translation <sup>o</sup> a iudge of all, and to be iudged of none, no not of the Hebrue and Greeke originall. Wherefore ſith this is euident, that the Hebrue remaineth vncorrupted, let vs conſider, what was the cauſe why the translation addeth (*not*) vnto the text, and altereth the ſenſe? Becauſe it followed coniecture, <sup>p</sup> and not the text: for ſeeing it is not ſaid <sup>q</sup> that *Noah* receiued in the Rauen; as hee did the Doue, it is gathered of manie, <sup>r</sup> that hee returned not. Moreouer, the Hebrue word which the Scripture uſeth, doth ſometime ſignifie a ſending forth without returne, and is ſo obſerued of the Hebrues: notwithstanding it

<sup>1</sup> Hieron. lib. de Tradit. Hebraic. Idem Comment. in Iſai. lib. 1 in fine. Noluerunt (inquit) Septuaginta tā perſpicuam de Chriſto prophetiam in Graecum vertere. Et alia ubique eius ſere generis.

<sup>m</sup> Neque unquam probatū ē agnouerūt, etiamſi a patribus maxima ex parte leſa fuerit.

<sup>n</sup> Quod vel ipſe faſcitur Bellarminus, controu. 1. lib. 2. cap. 2. ex auctoritate Iuſtini Martyris in proſept. Auguſti. de ciuit. Dei. lib. 8. cap. 46. & ex Eſaiam 53. Ne occidas eos, &c.

<sup>o</sup> Conſtat. ex Trident. Synod. ſeſſ. 4. Etiamſi mendax ipſe Bellarminus idipſum mendaci nomine obrudis Caluino, controu. 1. lib. 2. cap. 10. Vt enicit ſimoniu Cui & Andradj qui interpretes Concilij celebres & Bellarmino antiquiores exiſtite. Cuius de locis Theolog. lib. 2. cap. 13. ex concilij auctoritate concludit omnem quaſtionem fidei deſiniri oportere. per Latinam & verterem editionem: cuius videlicet ſi aliquod teſtimonium alteram quaſtionis partem confirmauerit, ea ſit Catholicis amplectenda, ſin contra reprobanerit, reiicienda. Deinde in diſputatione, non eſſe ad Hebraica & Graeca exemplaria prouocandum. Poſtremo in his quae ad ſilem & mores pertinent, non eſſe Latina exemplaria per Hebraica & Graeca corrigenda. Item Andrad. deſenſ. Trident. lib. 4. Non eſt ſeruandum ut cuius liceas illius editionis, quae eccleſia vtiſur, auctoritatem aſſernari, atque ad Hebraica Graecaque libere promouere. <sup>p</sup> Addit particulam aduerſariam. <sup>q</sup> Verſ. 7. <sup>r</sup> Aliſſo Hieron. epiſt. ad Oceanum. Idem aduerſ. Luciferian. dialog. ſicms a recenſitoribus qui Hebraeam leſionem equantur, non intra arcam fuiſſe uerſum receptum, ſed ſupra arcam ſectum reſeſſe, circum circaq; volitaſſe, ſic enim diximus ipſe ſonas, exiens & reuerſens donec, &c. <sup>1</sup> Gen. 3. 23. Ierem. 38. 6.

cannot

cannot in this text be so interpreted, because there is added her returne. But most meruaile it is, that

*Hierome* doth affirme that it is in the Hebrue text, hee returned not. For it cannot be, but either the

Hebrue text since *Hieroms* time hath bin corrupted, or els *Hierome* himselfe doth wilfullie belie the text.

Here is the truth, the Romaines haue asked counsaile of the dead. *Hierome* being aliuie, was wont to say: it is otherwise in the Hebrue: he went forth going and returning; but being dead he saith, he went forth and returned not. *Hierome* himselfe and not the text hath beene corrupted. *Hierome* spake it not an

\* hundreth yeere agoe, but y now he is forced so to say (or els to hold his peace) in fauour of the new

authentically translation, and the Tridentine Councell. Thus deale these \* Romaine censurers, with writers new and old. They \* stop the writings of those that fauour not the Church of Rome, whom they dare presume to intitle heretickes: but the Fa-

thers of who they would seeme to hold, the Councels & the Scriptures, they make vassels to that Sea.

For vnder the name of <sup>b</sup> allowing of the Scriptures, because they \* cannot purge the Hebrue copies for

eum. Deinde corrigis ex Hebræo, de cornu aliter dicitur: emisit cornum & egressus est exiens & non reuertens. Quam pusillè hoc? cum nihil sit aliter, vel in verbis vel in sensu. Aufer quod in vulgata authentica habetur non: longe est aliter sicut voluit & scripsit Hieronymus ex testimonio tum Car-

thusiani, tum aliorum. <sup>y</sup> Ratio quia etsi beatus Hieronymus interdum senserit quedam mutanda in sua versione, & ea notauerit in suis Commentarijs: tamen ecclesia (Romana) postea magis indicauit ve-

ram primam versionem, & eam retinere maluit in vulgata editione. Bellarm. controu. 1. lib. 2. cap. 9. Deinde etiam iudicauerunt censors illi Romani non esse conueniens, ut vulgatam editionem tam aperte damnares Hieronymus, quin ipse potius ex editione esset corrigendus, tum hic, tum in alijs si aude-

rent. De qua re, vixit Bellarminus fecerunt bono zelo sed absq; scientia ibid. c. 2. <sup>z</sup> Nã in qualibet urbe sua ditionis censors & correctores habent, qui auctores excudendos à zizanij impura doctrina in typographia expurgarent: ut ex Diplom. regi. Hispan. in Indic. <sup>a</sup> Vide indicem librorum prohibito-

rijs per totum. <sup>b</sup> Concil. Trident. Sess. 4. Vt innotescat quã pro authentica habenda sit &c. Cum primo apud bonos nunquam in dubium vocatum fuerit. Certe Hieronymus & Augustinus abunde testantur

\* Codicibus tam longe lateq; dispersis ultra fines Romane ditionis.

<sup>a</sup> Codicibus tam longe lateq; dispersis ultra fines Romane ditionis.

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Tt

their

<sup>a</sup> Hieron. lib. Tradit. Hebraic.

<sup>b</sup> Deut. 8. 11. Non magica fraude, sed sament diabolica.

<sup>c</sup> Quid enim hoc est aliud. Carthusian. in Gē. 3. impress. Colonia anno 1534. sic habes, Lyra dicit quod in Hebraeo habetur exiens & reuertens: idem ays (inquit) Hieronymus in quaestionibus Hebraicis.

Aquinas verò in Gen. 1573. Lomanie impressus, cum censorina auctoritate, dicit secundum Hieron. & septuaginta dicitur, egressus non rediit. Deinde quam incauè & stultie hoc diceret Hieronymus; sic enim legitur in vulgata editione: emisit cornum & egressus non rediit ad eum.

<sup>a</sup> Concil. Trident. sess. 4  
Statuit & declarat,  
ut hæc vetus & vul-  
gata editio pro aucten-  
tica habeatur: id est,  
omnis fidei questione  
per hanc defini oportere,  
nec eam per ex-  
emplaria Hebraica in  
ullo corrigendam, nec  
in disputationibus ad  
Hebraica pronocandū:  
sicut Canus lib. 2. c. 13.  
Andrad. libr. 4. qui  
concilio interfuit &  
eius sensu explicauit.  
\* Ipsa contere caput,

Gen. 3. 15. Mirifice consensit cum sancta Maria contere caput Serpentis, ora pro nobis. Item Bylo Pa-  
pistico, Laus Deo virginis, matri Mariae. Cum in Hebræo sit. Gloriam meam alteri non dabo, Isai. 42. 8  
<sup>i</sup> Codex Vaticanus cum quo confertur editio conciliorū. Codex Cambr. ex quo corrigitur Cyprianus, &c.  
<sup>2</sup> Neque hoc nouum inuentum Romanorum, ut apparet ex Concil. 3. Africano cap. 105. Sozimus Papa  
canonem Nicæni Concilij de appellatione ad Romanam sedem, qui nusquam habebatur, in fraude ca-  
pitur: quia illud quod pridem &c. non potuimus reperire: ex actis concilij dignam lectu historiam intel-  
liger. Habet & Iuel, in Hard. art. 4. <sup>h</sup> Concil. African. 3. canon. 26. Vt prima sedis Episcopus non ap-  
pelleretur princeps sacerdotum, aut summus sacerdos, aut aliquid huiusmodi, sed tantum prima sedis Epis-  
copus; vniuersalis autem Episcopus nec etiam Romanus appelletur. Vltimam clausulam quod directè  
facis contra primatum Romanum, in editione Pet. Crab. Suriy & Venetica deleuerunt & expunxerunt.  
Item in epis. Concil. African. ad Calestin. clericos vestros quibusc; petentibus nolite mittere, &c.  
hic pro petentibus ut est in editione Parisiensi, iam legunt potentibus: & cum delere penitus non au-  
dent, gestum visioſa lectione corrumpere. <sup>i</sup> Concil. Mileuit. can. 22. Ad transmarina autem qui puta-  
uerit appellandum, à nullo intra African. in communione suscipiatur: huic canoni addit Gratian.  
can. 2. cap. 6. nisi fortè Romanam sedem appellauerint: is autem qui appellauerit ad eum, à quo ap-  
pellauit, remitti non debet. Eandemq; cum glossa probant censors Romani in editione Venetica. 1585.  
<sup>k</sup> Recitatur Concil. huius canon ab Aquin. lib. contra Græcor. errores. Si quis Episcopus accusetur, po-  
terit appellare beatissimum Episcopum urbis Romæ, quia habemus Petrum petram refugij & ipse so-  
lus, &c. Deinde legitur inquis in Concil. Chalcedonensi, concilium conclaſſe: Leonis antichristo, Apo-  
stolico, æcumenico Patriarcha longa sint tempora. Sed hanc lectionem quod mendacium inane esset,  
loqui Romani posteriores non ausi sunt. <sup>l</sup> Origen in cap. 6. Iohannis sustulerunt. Iuell. <sup>m</sup> Cyprian. de  
vni. Eccles. sic auxerint in edit. Pamelij. Hoc vsique erant ceteri Apostoli quod suis Petrus pari con-  
sortio præditi & honoris & potestatis: sed exordium ab unitate profectus (primatus Petro da-  
tur) ut una Christi Ecclesia (& cathedra vna) monstraretur. Hic ex codice Hosij & Cambron. addide-  
runt: Primatus Petro datur, quod aduersus Cyprianum: pari consortio præditi honoris & potestatis.  
Tum & Cathedra vna, & alias similes clausulas: ut, super illum vnum edificat ecclesiam suam: qui  
cathedram Petri super quam fundata est Ecclesia deseris, &c. Quæ Hosij vel cuiusdam alius Papiſta  
glossata ita Romanis complacuerit, ut ex margine in textum transfulerint, adeo ut Cyprianus pro  
primatu ecclesiæ Romanæ pugnat qui solebat eundem enutrire: hoc erant vsique & ceteri Apostoli

Ambrosij,

a Ambrose, o Augustine, p Cyril, q Bertram, and  
 manie other authours, as is manifest to the per-  
 petuall infamie of the workers thereof. Where-  
 fore it behooueth Christian Princes, to cause  
 carefullie to bee maintained the auncient co-  
 pies of the Fathers, that learning and religion doe  
 not decay. The learned it becommeth to detect the  
 lewdnes of such enterprisers. And the godlie to e-  
 steeme no trespasse small which is committed a-  
 gainst the Lord, against true religion, or the per-  
 fection and authoritie of holie Scripture. Obserue  
 out of this verse. First, the Lord doth often vpon  
 his children y lay long temptations and verie grie-  
 uous. *quod suis Petrus. Item lib. 1. epist. 27. Item e-  
 pist. 55. Nisi si paucis  
 desperari & perditis,  
 minor videatur esse  
 autoritas Episcoporum  
 in Africa constituto-  
 rum, scilicet quam  
 Romani pontificis.*  
 alius in locum priorum substituisse, preter omnem antiquorum exemplarium fidem: pluribus narrat  
 verbis. Talia scilicet incassum conati sunt, cum fuerint alia apud alios exemplaria. *a Fran. sun. in indice  
 expurgat. prefat. ad  
 lectorem. Rem, inquit,  
 meis visam oculis ad  
 exemplum adferam.*  
 1494. cum Commentarij Thoma Valois & Nicholai Treuith ita leguntur: cuius rei sacrament. &c. Lib.  
 de ciuit. Dei, 10. cap. 20. Cuius rei sacramentum quotidianum esse voluit ecclesie sacrificium: cum  
 ipsius corporis ipse sit caput, & ipsius capitis ipsa sit corpus: tam ipsa per ipsum quam ipse per ipsam  
 suetus offerri. In Augustiniano incorrupte legitur: qua cum ipsius capitis corpus sit, ipsam per ipsum  
 discit offerre. Cui etiam plurimas affixerunt sermones & tractatus aliquos, qui ne plium habent Au-  
 gustini, sicut testis est Erasmus, Similia & Hieronymo affixerunt Tom. 4. & Athanasio, praesertim ad  
 Marcii Papam epist. in qua de rebus gestis post obitu Marcii ad decem annos, scribit, & Arrianos Ni-  
 ceni Synodi decreta incendisse: ut apparet ex Socrat. histor. 2. cap. 10. epist. Athanas. ad Orthodox.  
 Aquin. lib. contra error. Graecor. citat Cyril. Alex. ex Theodoro sic loquentem: quemadmodum Christus  
 a patre recepit potestatem super omnem potestatem, sic & Petro & eius successoribus plenissime com-  
 missi. Deinde, nulli alij quam Petro Christus quod suum est plenum, sed ipsi soli dedit. Postea vero: cui  
 (scil. Petro) omnes iure diuino caput inclinant, & primates mundi, tanquam ipsi Domino Iesu obediunt.  
 Nos vero tanquam membra corporis, capiti nostro pontifici Romano adheremus, solius pontificis enim  
 est arguere, corrigere, increpare, ratum facere, disponere, soluere & ligare. Quae omnia Aquinas de suo  
 finxit cerebro, & Papas ipsos referre pudes: ut apparet ex Dialogo D. Reynald. c. 10. Har. Bertram  
 in Tract. de sanguine & corp. Domini, misere dilacerans censores vniuersitatis Douacenſis: in  
 Catholicis veteribus (inquunt) plurimos feramus errores, & extenuemus, excusamus, excogitato  
 commento per sepe negamus &c. istum librum magni non estimemus momenti &c. corrigunt tamen.  
 Nam non solum Protestantium libros prohibent quicunque de religione ex professo tractant. In-  
 dex prohib. lib. reg. 2. sed & non paucos Catholicorum nisi emendantur. Cuius causa non solum Eras-  
 mus, Lod. Vicer. & similes correxerunt, sed & Polidorum de inuentione, Velutioris Commenta-  
 ria in Aristotelem, Leonis Ephemeridem, &c. quod contra Concilij Tridentini decreta facere viden-  
 tur. Ex indice expurgat. Magistratus enim est ecclesia & religionis custos & pater nutricius.  
 Isai. 49. 23. Sam. 2. 25. Non patitur ludum, fama, fides, oculus. August. de Doctr. Christia.  
 lib. 1. cap. 37. Tisubabit enim fides, si diuinarum scripturarum vacillet authoritas. Nihil igitur pa-  
 rum in tanti ausu affirmandum est. Gen. 39. 20. 1. Sam. 20. 3. Psal. 105. 18.



1. Cor. 1. 5.  
 Ephes. 6. 16.  
 Philip. 1. 9.  
 a Gen. 14. 14.  
 Exod. 10. 9.  
 Pron. 28. 7.  
 b Matth. 25. 14.  
 c Gen. 25. 22.  
 Judg. 6. 37.  
 d Job. 5. 23.  
 1. King. 17. 6.  
 Marc. 1. 13.

uous: wherefore the godlie must labour <sup>a</sup> to be rich in faith, whereby to stand in the day of triall. Secondlie, we may not <sup>a</sup> without iust cause forgoe, the creatures and goods which <sup>b</sup> are committed vnto vs by the Lord. Thirdlie, the godlie haue libertie in time of temptation <sup>c</sup> to seeke godlie meanes to strengthen their weakenes. Verse 4. Fourthlie, the brutish creatures, through the goodnes of the Lord, doe <sup>d</sup> often administer vnwonted comfort to Gods children, in their aduersities.

Question 4. verse 13. 14.

For what cause the ground being drie, the first day of the first month: Noah continued in the Arke vntill the seauen and twentieth day of the second month?



Two causes hereof may be gathered by the words of Scripture. One, where it is said, *the upper part* <sup>a</sup> *or face of the earth was drie.*

<sup>a</sup> פנים, Panim, facies,  
 a panah aspicere: id  
 quod videre possu-  
 mus.

<sup>b</sup> חרב, Charab, a  
 Charab. Arefcere ex-  
 trinfecus, a sole: To  
 drie on the outside  
 by the sunne, fire, or  
 wind. יבשה חאר, ia-  
 besha haavets, ver. 14.  
 the earth was dried  
 vp. Lament. 4. 8.  
 Ifai. 27. 11.

<sup>c</sup> Gen. 1. 11. 24.  
 Psalm. 145. 15.

Whereby it appeareth, that albeit the waters were dried from the earth, yet the earth being so long before couered & dréched with the waters, was soft & vnfit for the foot of man and beast, and did begin to be dried, & to returne to his former hardnes & <sup>b</sup> soliditie, frō the first day of the first moneth, & thence forth waxed firme, and more and more increased to be habitable, till the Lord commaunded Noah out of the Arke: In the distance whereof is also signified, the Fatherlie care <sup>c</sup> of the Lord toward all his creatures, who permitteth them not vnto the earth,

earth, till the same was fullie refreshed of the waters, and had time to bring forth hearbes and foode for man and beaft; as also his prouidence toward them in the Arke, that continued with <sup>d</sup> abundance for all necessities. The second cause did rest in the <sup>e</sup> obedience of Noah: whose constancie was such, and faith <sup>f</sup> toward God, that albeit he saw the ground was drie, and longed no doubt for the fruition of thereof; yet <sup>g</sup> hee had rather die in that vnfauorie closet, then to enioy the benefit of pleasantaire, and the Lordship and riches of the whole earth, without permission giuen by the Lord. A notable example in so noble a Patriarke of <sup>h</sup> righteousness, <sup>i</sup> patience, <sup>k</sup> temperance, <sup>l</sup> perseuerance, <sup>m</sup> faith. Thus it behooueth <sup>n</sup> the faithfull to walke with God. This is a worthie <sup>o</sup> token of an vpright heart. Neither is a happie issue <sup>p</sup> euer wanting to those that waite on God; which the Scripture also doth call to our remembrance: for <sup>q</sup> the day, as it were, that the earth was meete and fit for Noah, the Lord doth call him forth to enioy the same.

<sup>d</sup> Lewis, 26. 5. 6. &c.  
<sup>e</sup> Ambros. de Arca. cap. 21. Itaque recedente aqua & siccata terra, exire posuit Noe ex arca, sed in suis nihil sibi arrogas, sed totū se diuino committis imperio: & maxime qui caelestis fueris ingressus oraculo, caelestie debuis ut egrediretur expectare responsū.

<sup>f</sup> Heb. 11. 7.  
<sup>g</sup> Chrysostom. Hom. in Gen. 26. Tantam ibi afflictionem ferre cogebatur iustus: ille in tanta existens angustia, neque auram recedentem capere valens, ferarum insuper brutorumque conuictum ferens: qui & in om-

nibus mentem suam solidam declarabat, & voluntatem flecti nesciam, & fidem erga Deum. Caluin. in Gen. 9. In suo satore iacere manuū, quam liberum spiritum colligere, donec migrationem suam sentiat placere Deo. <sup>h</sup> Pet. Martyr. Comment. in Gen. 8. Qui vere se agnoscit in aliena potestate, haud secum facere debes. <sup>i</sup> Chrysost. Hom. in Gen. 26. Quo declarata est iusti patientia. <sup>k</sup> Ambros. de Noe & arc. cap. 21. Verecundia enim iustitia est, quia inuerecundia iniquitas, que usurpas indebita nec reueretur auctorem. <sup>l</sup> Math. 24. 14. Chrysost. Hom. in Gen. 26. Qui & in omnibus mentem suam solidam declarabat & voluntate flecti nesciam. <sup>m</sup> Heb. 11. 7. Iam. 2. 22. Chrysost. Hom. in Gen. 26. Fidem declarabat erga Deum per quam facile & leuiter omnia sustinebat. <sup>n</sup> Psalm. 27. 14. & 31. 24. & Psalm. 37. 5. & 55. 22. <sup>o</sup> 1. Pet. 2. 19. Gen. 14. 23. Psalm. 37. 25. & 55. 22. Chrysost. Hom. in Gen. 26. Expende hic Dei bonitatem quemodo per omnia iustum consolatur, &c. <sup>q</sup> Vers. 15.

1. Cor. 1. 5.  
 Ephes. 6. 16.  
 Philip. 1. 9.  
 a Gen. 14. 14.  
 Exod. 10. 9.  
 Prou. 28. 7.  
 b Matth. 25. 14.  
 c Gen. 25. 22.  
 Iudg. 6. 37.  
 d Iob. 5. 23.  
 1. King. 17. 6.  
 Marc. 1. 13.

uous: wherefore the godlie must labour <sup>a</sup> to be rich in faith, whereby to stand in the day of triall. Secondlie, we may not <sup>a</sup> without iust cause forgoe, the creatures and goods which <sup>b</sup> are committed vnto vs by the Lord. Thirdlie, the godlie haue libertie in time of temptation <sup>c</sup> to seeke godlie meanes to strengthen their weakenes. Verse 4. Fourthlie, the brutish creatures, through the goodnes of the Lord, doe <sup>d</sup> often administer vnwonted comfort to Gods children, in their aduersities.

Question 4. verse 13. 14.

For what cause *the ground being drie, the first day of the first month: Noah continued in the Arke vntill the seauen and twentieth day of the second month?*



Two causes hereof may be gathered by the words of Scripture. One, where it is said, *the upper part <sup>a</sup> or face of the earth was drie.*

<sup>a</sup> פנים, Panim, facies,  
 a panah aspicere: id  
 quod videre possu-

mus.  
 חרב, Charab, a  
 Charab. Arefcere ex-  
 trinfecus, a sole: To  
 drie on the outside  
 by the sunne, fire, or  
 wind, יבשה הארץ ia-  
 besha haarets, ver. 14.  
 the earth was dried  
 vp. Lament. 4. 8.  
 Ifai. 27. 11.  
 c Gen. 1. 11. 24.  
 Psal. 145. 15.

Whereby it appeareth, that albeit the waters were dried from the earth, yet the earth being so long before couered & drêched with the waters, was soft & vnfit for the foot of man and beast, and did begin to be dried, & to returne to his former hardnes & <sup>b</sup> soliditie, frô the first day of the first moneth, & thence forth waxed firme; and more and more increased to be habitable, till the Lord commaunded *Noah* out of the Arke: In the distance whereof is also signified, the Fatherlie carê <sup>c</sup> of the Lord toward all his creatures, who permitteth them not vnto the earth,

earth, till the same was fullie refreshed of the waters, and had time to bring forth hearbes and foode for man and beaft; as also his prouidence toward them in the Arke, that continued with <sup>d</sup> abundance for all necessities. The second cause did rest in the <sup>e</sup> obedience of *Noah*: whose constancie was such, and faith <sup>f</sup> toward God, that albeit he saw the ground was drie, and longed no doubt for the fruition of thereof; yet <sup>g</sup> hee had rather die in that vsfauorie closet, then to enioy the benefit of pleafantaire, and the Lordship and riches of the whole earth, without permission giuen by the Lord. A notable example in so noble a Patriarke of <sup>h</sup> righteousness, <sup>i</sup> patience, <sup>k</sup> temperance, <sup>l</sup> perseuerance, <sup>m</sup> faith. Thus it behooueth <sup>n</sup> the faithfull to walke with God. This is a worthie <sup>o</sup> token of an vpright heart. Neither is a happie issue <sup>p</sup> euer wanting to those that waite on God; which the Scripture also doth call to our remembrance: for <sup>q</sup> the day, as it were, that the earth was meete and fit for *Noah*, the Lord doth call him forth to enioy the same.

<sup>d</sup> *Leuis. 26. 5. 6. &c.*  
<sup>e</sup> *Ambros. de Arca. cap. 21. Itaque recedente aqua & siccata terra, exire posuit Noe ex arca, sed in suis nihil sibi arrogas, sed totum se domino committis imperio: & maxime qui caelestis fueris ingressus oraculo, caeleste dequis us egredereur expectare responsum.*

<sup>f</sup> *Heb. 11. 7.*  
<sup>g</sup> *Chrysostom. Hom. in Gen. 26. Tantam ibi afflictionem ferre cogebatur insus ille in tanta existens angustia, neq; auram recedem captare valens, ferarum insuper brutorumque conuictum ferens: qui & in omnibus mensem suum solidam declarabat, & voluntatem flecti nesciam, & fidem erga Deum. Caluin. in Gen. 9. In suo fatore iacere mauult, quam liberum spiritum colligere, donec migrationem suam sentiat placere Deo.*  
<sup>h</sup> *Pet. Martyr. Comment. in Gen. 8. Qui vere se agnoscit in aliena potestate, haud secum facere debet.*  
<sup>i</sup> *Chrysost. Hom. in Gen. 26. Quo declarata est iusti patientia.*  
<sup>k</sup> *Ambros. de Noe & arc. cap. 21. Verecundia enim iustitia est, quia inuerecundia iniquitas, quae usurpat indebita nec reueretur auihorum.*  
<sup>l</sup> *Matth. 24. 14. Chrysost. Hom. in Gen. 26. Qui & in omnibus mentem suam solidam declarabat & voluntatem flecti nesciam.*  
<sup>m</sup> *Heb. 11. 7. Iam. 2. 22. Chrysost. Hom. in Gen. 26. Fidem declarabat erga Deum per quam facile & leuiter omnia sustinebat.*  
<sup>n</sup> *Psal. 27. 14. & 31. 24. & Psal. 37. 5. & 55. 22.*  
<sup>o</sup> *1. Pet. 2. 19. Gen. 14. 23. P Psal. 37. 25. & 55. 22. Chrysost. Hom. in Gen. 26. Expende hic Dei bonitatem quomodo per omnia iustum consolatur, &c.*  
<sup>p</sup> *1. Pet. 1. 3.*

nibus mensem suum solidam declarabat, & voluntatem flecti nesciam, & fidem erga Deum. Caluin. in Gen. 9. In suo fatore iacere mauult, quam liberum spiritum colligere, donec migrationem suam sentiat placere Deo. <sup>h</sup> *Pet. Martyr. Comment. in Gen. 8. Qui vere se agnoscit in aliena potestate, haud secum facere debet.* <sup>i</sup> *Chrysost. Hom. in Gen. 26. Quo declarata est iusti patientia.* <sup>k</sup> *Ambros. de Noe & arc. cap. 21. Verecundia enim iustitia est, quia inuerecundia iniquitas, quae usurpat indebita nec reueretur auihorum.* <sup>l</sup> *Matth. 24. 14. Chrysost. Hom. in Gen. 26. Qui & in omnibus mentem suam solidam declarabat & voluntatem flecti nesciam.* <sup>m</sup> *Heb. 11. 7. Iam. 2. 22. Chrysost. Hom. in Gen. 26. Fidem declarabat erga Deum per quam facile & leuiter omnia sustinebat.* <sup>n</sup> *Psal. 27. 14. & 31. 24. & Psal. 37. 5. & 55. 22.* <sup>o</sup> *1. Pet. 2. 19. Gen. 14. 23. P Psal. 37. 25. & 55. 22. Chrysost. Hom. in Gen. 26. Expende hic Dei bonitatem quomodo per omnia iustum consolatur, &c.* <sup>p</sup> *1. Pet. 1. 3.*

## Question 5. verse. 14. 18.

How long time did the waters of the flood continue vpon the earth: And whether the heathen haue had any knowledge, or made report thereof?

**I**F Orasmuch as the scripture doth so diligently describe the beginning, the increase, the fall, and the finall end of the flood of *Noah*, in respect of the circumstance of time; there is no doubt, no small regard and estimation to be had therof. For the Scripture deliuereth nothing <sup>a</sup> without waightie reasons and ponderous iudgement. And surelie to those that will religiouslie consider the cause of things, as it is administred by the mightie power of God, it may iustlie seeme no lesse an argument of admiration, that the waters continued so long vpon the earth, then that they ouerflowed in so great a measure. When the earth was first <sup>b</sup> ouercouered with waters, the same in one daies space was vnburthened of them. When floods doe happen from the waters of the sea, <sup>c</sup> although they range farre, and doe great violence, yet are they commonlie returned together with the tide. The flowings which are caused by the raine of heauen, although they continue <sup>d</sup> a day or twaine, yet they are maintained by following waters. But this flood being onlie caused by the waters of the fountaines, of the deepe, and the windowes of heauen, being increased

<sup>a</sup> *August. Epist. 3. Modus autem ipse dicendi quo sancta scriptura contextitur, quam omnibus accessibilis, quamuis paucissimis penetrabilis, ea que aperta continet quasi amicus familiaris, sine furo ad cor loquitur indoctorum atque doctus. Ea verò que in mysterijs occultat, &c.*

<sup>b</sup> *Gen. 1. 10.*

<sup>c</sup> *Vide Gaspar. Contaven. de 4. elem. Vbi multas inundationes descripsit.*

<sup>d</sup> As it commeth to passe by y meeting together of much water in lād floods.



increased <sup>a</sup>fortie dayes, continued in perfection, without any new supply of waters (as being onelie preferred in the nature of their first creation by the Lord) one hundreth and fiftie dayes, and afterward decreased one hundreth and eightene <sup>f</sup> dayes, before the earth was throughlie vnburdened of them: whereby it is euident that the floods continued the <sup>s</sup> space of tenne months, and thirteene dayes, and Noah remained in the Arke a yeere & tenne dayes, <sup>k</sup> as the Scripture doth account the same. But the reader must remember, that the months are reckoned by the Scripture, according to the Hebrue custome; <sup>i</sup> after the courses of the moone; whereas in a yeere, by the compasse of the sunne, which is the space of a yeere by our account, there are twelue such months, and the tenth day finished, of the thirteene moone or month. So that where the Scripture accounteth from the *seauenteenth day of the second month*, vnto the *seauen and twentieth day of the second month* of the yeere that followed; the same is no more then the <sup>k</sup> iust space of a yeere by the course of the sunne, consisting of three hundreth & threescore dayes and fiue. The heathen histories <sup>l</sup> corrupt through ignorance, doe in part notwithstanding,

<sup>a</sup> Gen. 7. 17. *Aben Ezra* affirmeth that after the fortie daies of raine, it rained euery second day, vntill the end of the 150. daies. But it is vncertaine, and not to be built vpon, for the authoritie of Rabbins.

<sup>i</sup> That is, from the 29. of the eight moneth, or the 17. day of the seuenth moneth, which is from the beginning of the flood, to the beginning of the next yeere, so many daies do come betwene.

<sup>s</sup> Gen. 7. 1. & 8. 13.

<sup>b</sup> Gen. 7. 13. & 8. 16.

<sup>i</sup> Hieron. *Comment. in Ezech. cap. 29.* *Menses apud Hebraeos secundū luna consue sunt supputantur.*

*August. de ciuit. Dei, lib. 15. cap. 14.* *Mensis, quem luna capta & finita concludit.*

*Munster. in Calendar.*

<sup>k</sup> *Aben. Ezra in Com.*

in Gen. affirmeth that Noah continued in the Arke a yeere and ten daies, after the Sunnes course: the same, *Luther in Gen. 8.* seemeth to gather; but the Scripture speaketh of moneths, only and in all places, after the courses of the Moone, as *Augustine* witnesseth *de ciuit. Dei, lib. 15. cap. 14.* Now twelue times 29. daies, and twelue halfe daies, that is, fixe daies, are in summe, 354. which is a yeere after the account of Scripture, and twelue iust courses of the Moone: whereunto if you adde the ten daies, from the 17. to the 27. of the second moneth, Gen. 7. 11. & 8. 14. they amount vnto 164. daies, which with the day in which Noah came forth of the Arke, is a full yeere after our account. Note also, that the Hebrues euery third yeere haue *intercalarem mensem*, a leape moneth (as wee haue a day euery fourth yeere) whereby it commeth to passe that euery three yeeres by their account, is equall to three yeeres of our account. <sup>l</sup> *Origen. contr. Celsum, lib. 5. Lactant. lib. 1. cap. 1. In finis. Omisisti igitur terrene philosophia authoribus, nihil certi asserentibus. &c.*

ding,

ding, expresse the historie of the flood, as well in respect <sup>m</sup> of the time thereof, as of other circumstances of the same. Which albeit they do nothing confirm the truth of Scripture, yet their authoritie is a strength sufficient to conuince <sup>a</sup> an Atheist. But *Augustine* <sup>o</sup> denieth that the mention of this flood is knowne to any heathen writer Greeke or Latine. Which if it be of truth, the Scriptures are the more to be beloued of Christian people, which doe so faithfullie and fullie deliuer the memorie of such an ancient and peerelesse monument. Howbeit Saint *Augustine* meaneth not, that there were no parcels of this history appearing in heathen writers; but that the heathen, which haue vnderstood the same by auncient report, haue corrupted the truth thereof, and couered it with names of lesse antiquitie. For both *Iosephus*, whose works <sup>p</sup> were not vnknowne to *Augustine*, in making report hereof affirmeth, that <sup>q</sup> all Barbarian histories whereof hee citeth <sup>r</sup> manie, did beare remembrance of this flood. And likewise <sup>s</sup> *Eusebius* remembereth, <sup>t</sup> *Abidenus* and other <sup>u</sup> Greeke historians, which haue put the same in record: not vnder the name of the flood of *Noah*, but of *Deucalion*; nor according to the truth of historie, but as they had receiued it, as it were in peeces, by report. And first that <sup>x</sup> fabulous *Poet*, speaking of *Deucalions* flood, describeth by a false title, this flood of *Noah*. For as *Berosus* Chaldei histori. Hieronymus *Egyptium* li. *Antiquit.* *Iustin Martyr* <sup>y</sup> speaketh, we christians call him *Noah*, *Nicholaum* *Damascen* lib. 96. <sup>z</sup> *Euseb.* in his Chronicle, which *Hierome* turned into Latine. <sup>aa</sup> *Idem* *Euseb.* lib. 9. de preparas. Euangel. <sup>ab</sup> *Alexandrum* *Polyhistorum*, *Molonem*, *Euseplem* & alios. <sup>ac</sup> *Ouid.* 1. *Metamorph.* *Iamq;* mare & tellus nullum discrimen habebant, omnia pontus eras, deerant quoque littora *Ponto*. <sup>ad</sup> *Iustin.* *Mars.* *Apolog.* 1. Sicut ante diluuium reliquum neminem faciens, praeter unum cum suis, apud nos cognominatum *Noen*, apud vos autem *Deucalionem*.

that

whom the heathen called *Deucalion*. *Plutarch* in his treatise <sup>2</sup> of the apt disposition of the creatures, affirmeth that a Dove sent out of the Arke of *Deucalion*, brought a token of the falling of the waters. Another heathen writer more auncient then these, and as strong an Atheist as any that shall denie this historie, maketh report thereof in these wordes. The Greeks (saith <sup>a</sup> he) doe tell, that this offspring of men which now is, was not the same which was from the beginning; but the same which then was, did wholie perish. The men that now are, are of that second race, which from *Deucalion* grew into so great a multitude. The former sort being fierce & proud, committed euill workes: they kept <sup>b</sup> not their oth and promises, they harboured not straungers, they pitied not the poore. For which cause they endured great calamitie. For sodainelie the earth powdered forth abundance of water, great raine came from the Skie; the riuers swelled with greater then wonted streames; the sea arose vnto such a height, that it ouerwhelmed all with water, and all things perished. Of all that multitude, no <sup>c</sup> moe but *Deucalion* was left aliue; who was preferred by this meanes. He put himselfe with his wife and children in a great Arke, which he had made. And when he entred, there came vnto him, swine, and horses, and lyons, and serpents, and of all other creatures which the earth nourisheth, two of euerie sort. All which hee receiued, which beafts notwithstanding hurt

<sup>a</sup> *Plutarch .li. deinde*  
*stria animal. Columba*  
*ex arca Deucalionis e-*  
*missam attulisse indi-*  
*cium recedentis dilu-*  
*uij.*

<sup>a</sup> *Lucian. lib. De dea*  
*Syria. Exaudisum est &*  
*Gracis, hanc hominum*  
*generationē quæ nunc*  
*est, ab initio haud-*  
*quaquā fuisse, sed eā*  
*quæ tunc suis totam*  
*interiisse. Hos autem*  
*homines qui nūc sunt,*  
*secundū generis esse e-*  
*ius quod rursus à Den-*  
*catione in tātam mul-*  
*titudinem excreuerat.*  
<sup>b</sup> *Ibid. De illis autem*  
*hominibus huiusmodi*  
*quedam narrari: cum*  
*effiri admodum essent,*  
*nefasia opera perpe-*  
*trarunt. Neque enim*  
*insurandū seruauerunt,*  
*neque hospites recepe-*  
*runr, neque supplicum*  
*miseri sunt, vid. &*  
*Ezech. 16. 49. 50.*

<sup>c</sup> *Ibid. Deucalion au-*  
*tem solus hominū reli-*  
*ctus fuit. Aduersatur*  
*istis stultissimo men-*  
*dacio Hæctoris Boethij*  
*in hist. Scotia, qui*  
*tradit mulierem quā-*  
*dā etiam namū cō-*

*scendisse & cum suis in Hiberniam delatam esse. Sed insipida est fabula, & conuincitur fallacia te-*  
*stimonio verbi Dei & Echnscorum. Pergit Lucianus: seruatus autem fuit hoc pacto: arcam quan-*  
*dā magnā, quam ipse habebat, impositus in eam cum liberis & uxore sua descendit. Ceterum cum*  
*ipse ingrederetur, venerunt eodem & Apri, & Equi, & Leones, & Serpentes, aliā, quacumque sol-*  
*luta pascuntur bina ex unoquoque genere cuncta.*

<sup>d</sup> Ille autem recepit ad se omnia, atque ea ipsum haudquaquam ledabant, sed magna inter eos, longe sic dispensante, concordia erat, unaque in arca omnes navigabat quandin superabat aqua.

<sup>e</sup> 1. Cor. 1. 20, 21.

<sup>f</sup> Abidenus refert Siffridum, id est Ngen, accepisse à Saturno recognitionem futuri diluvij, quare hic Armeniam versus navigio confugiebat. In cetero concordat cum Plutarch, de Columba, extat apud Euseb, de preparat. Evangel. libr. 9. Quod templa Deorum condidit, & ciuitates. Apollonius libr. 3. Arthemide eductus, repavit humanum genus, &c.

<sup>g</sup> Act. 14. 17. & 17. 27 Rom. 1. 19.

<sup>h</sup> Iustin. Mart. cohort. ad Gentes. Plato, ne quomodo Socrati accidisse viderat, ipse quoque Animum quempiam excitaret accusatorem,

quibus tunc vocatus, cuncti metu, fucam de dijs instituit orationem. Lactant. lib. 2. cap. 3, de Cicerone: Vanum esse intelligis (deorum cultus scilicet) & tamen eadem facis, quae faciunt ipsi, quos ipse stultissimos confiteris, &c. <sup>i</sup> Plato Athenis profectus est Megaram, à Megara Cyrenem attingit; hinc in Italiam, inde in Aegyptum, Laert. lib. 3. Similiter & Pythagoras, Epimenides & alij, Athenas, Cretam, Italiam, Aegyptum, Indiam, profecti, Iudaeam inueniens, propter res afflictas Iudeorum contempserunt. Vide Hieron. epist. 1. Tom. 3. <sup>k</sup> 1. Cor. 3. 27. & 3. 18. <sup>l</sup> Eccles. 1. 3. They built stubble and straw without a foundation. 1. Cor. 3. 15. <sup>m</sup> Tertul. aduers. Hermogen. Haereticorum Patriarchae Philosophi, Hieron. lib. 1. aduers. Pelagian. philosophi patriarchae haereticorum, ecclesiae puritatem peruersa maculauerunt doctrina. August. in Psal. 8. Sapientiae philosophi se amatores profitentur, id est Christi, qui virtus & teachers

him not at all, but <sup>d</sup> (God so ordering the matter) there was great peace and concord among themselves: and thus they sailed together, so long as the waters were about the earth. Chaunge here the name of *Deucalion* into *Noah*, by *Iustins* authoritie, and wee haue a brieft of all this historie. This was not the voice of <sup>e</sup> Princes or great Philosophers, which were in their owne conceit too wise to beleue the same, and therefore <sup>f</sup> deuised lyes of their owne in place thereof; but is told as the speech of the vulgar people: wherby doth appeare, how God left not <sup>g</sup> himselfe without witnes among the heathen, thcreby to haue stirred them vp to haue searched out the truth, which onely remained in the Church of God. Secondlie, wee may vnderstand, that those wise <sup>h</sup> and graue Philosophers among the heathen, did more grieuousslie offend, in that by their owne wisdome, they obscured the wisdome and workes of God; which neither in their wandrings, <sup>i</sup> and searching after wisdome, were wise enough to seeke it among the people of the Lord, where only true knowledge & wisdome was preferred: nor yet <sup>k</sup> foolish enough to receiue the true report of things which might be taught them of idiots among themselves; but spent their <sup>l</sup> dayes in vanitie, and became <sup>m</sup> the authours of heresies, and

teachers of lyes vnto the people. Notwithstanding that <sup>a</sup> thorough the naturall wisedome that was in them, they shewed diuers testimonies <sup>o</sup> of the wonderfull workes and prouidence of the Lord, for a farther witnes <sup>p</sup> against themselues. Thirdlie; wee must obserue, that albeit this onelie flood of Noah was vniuersall ouer all the earth, yet there haue bin since, many floods of waters, whereby diuers countries haue beene drowned with their inhabitants: which also is the cause that the heathen more freshlie remember the name *Dencalion*. The first flood that is remembred after this vniuersall deluge, <sup>q</sup> is called the flood of *Nilus*, wherby *Egypt* was drowned in the dayes of *Prometheus* king of *Egypt*, and of *Atlas* king of *Mauritania*, which flood continued one moneth. The second is named *Atticum* and *Ogygium*: whereby the greatest part of *Grecia* was ouerwhelmed <sup>r</sup> in the raigne of *Ogyges* King of *Thebes*. The third, *Thessalic*, which destroyed the inhabitants of *Thessalie*, in the time of *Dencalion* king of *Thessalie*, and of *Amphitrio*, or *Amphiction*

*sapientia Dei est, unde etiam philosophi nominantur; & propterea illam videntur defendere, cum inimici sint eius: quoniam superfluitones noxias ui colantur & videntur huius mundi elementa, suadere non cessant.*

<sup>n</sup> Rom. 2. 14.

<sup>o</sup> Arius in Phenom.

<sup>p</sup> Arius de 1 de xphica.

<sup>q</sup> Arius de 1 de xphica.

<sup>r</sup> Arius de 1 de xphica.

<sup>s</sup> Arius de 1 de xphica.

<sup>t</sup> Arius de 1 de xphica.

<sup>u</sup> Arius de 1 de xphica.

<sup>v</sup> Arius de 1 de xphica.

<sup>w</sup> Arius de 1 de xphica.

<sup>x</sup> Arius de 1 de xphica.

<sup>y</sup> Arius de 1 de xphica.

<sup>z</sup> Arius de 1 de xphica.

<sup>aa</sup> Arius de 1 de xphica.

<sup>ab</sup> Arius de 1 de xphica.

<sup>ac</sup> Arius de 1 de xphica.

<sup>ad</sup> Arius de 1 de xphica.

<sup>ae</sup> Arius de 1 de xphica.

<sup>af</sup> Arius de 1 de xphica.

<sup>ag</sup> Arius de 1 de xphica.

<sup>ah</sup> Arius de 1 de xphica.

<sup>ai</sup> Arius de 1 de xphica.

<sup>aj</sup> Arius de 1 de xphica.

<sup>ak</sup> Arius de 1 de xphica.

<sup>al</sup> Arius de 1 de xphica.

<sup>am</sup> Arius de 1 de xphica.

<sup>an</sup> Arius de 1 de xphica.

<sup>ao</sup> Arius de 1 de xphica.

<sup>ap</sup> Arius de 1 de xphica.

<sup>aq</sup> Arius de 1 de xphica.

<sup>ar</sup> Arius de 1 de xphica.

<sup>as</sup> Arius de 1 de xphica.

<sup>at</sup> Arius de 1 de xphica.

<sup>au</sup> Arius de 1 de xphica.

<sup>av</sup> Arius de 1 de xphica.

<sup>aw</sup> Arius de 1 de xphica.

<sup>ax</sup> Arius de 1 de xphica.

<sup>ay</sup> Arius de 1 de xphica.

<sup>az</sup> Arius de 1 de xphica.

<sup>ba</sup> Arius de 1 de xphica.

<sup>bb</sup> Arius de 1 de xphica.

<sup>bc</sup> Arius de 1 de xphica.

<sup>bd</sup> Arius de 1 de xphica.

<sup>be</sup> Arius de 1 de xphica.

<sup>bf</sup> Arius de 1 de xphica.

<sup>bg</sup> Arius de 1 de xphica.

nor thy friend, saith he, no nor thy enemy, &c. Exercise godlines, be chritie, loue puritie, endeouour the trueth: *Iouis omnia plena*, All is full of God, or God is in euery place. And infinite other such sayings in Philosophers and Poets. <sup>p</sup> Rom. 2. 1. 21. Because they rather commended vertue then followed it. *Hieron. in Ierem. 34. 1. Et vere sapientia, id est, Christo, fuerunt inimici.* *August. in Psalm. 8. q. Berofus lib. 1. Diod. Sicul. biblioth. 1. Pomp. Mela, lib. 1. cap. 10. est Ioppe (inquit) ante diluuium ut ferunt condita. Non ante vniuersale diluuium, nam id nec agnoueris Mela, nec loquitur de Ogygio aut Dencalioneo, quia Graeciae terminos teste Augustino non excefferint. Intelligit ergo diluuium Niliacum quo Aegyptus & omnia Syria mariuina submersa feruntur.* <sup>r</sup> *Berofus lib. Antiq. Chalde. lib. 1. cap. 7. Helanicus Lesbicus, Philocorus, lib. de Sacrificiis, Euseb. de preparat. Euangel. lib. 10. cap. vlt. August. de ciuit. Dei, lib. 18. cap. 8. Quingentes circiter annos a diluuiio contingit Noetico: ut colligitur ex Eusebio Orosio, & Augustino.* <sup>s</sup> *Pausan. in Arcis. Arrian, lib. de rebus Bithynicis, Aristot. Meteor. lib. 1. cap. 13. Iustin. histor. lib. 2. Euseb. de preparat. Euang. lib. 10. cap. vlt. August. de ciuit. Dei, lib. 15. cap. 10. de tempore litigant auctores. Clem. Alexand. Strom. 1. Statuit inter Dencalionis diluuium & Ogygium centum interfuisse sanum & triginta annos. Euseb. in Chron. Centum & septuaginta annos. Orosius lib. 1. Ducenta & triginta. Solin. cap. 18. Sexcenta.*

V v 2

king



<sup>2</sup> In eo conueniunt quod non fuerit tam late patens quam fuit Ogygium. Videtur igitur quod de duratione dicitur, plane ad Noeticum esse referendum, a quo & plurimae historiae partes desumptae sunt.

<sup>a</sup> Herodot. in Euterpe. Regnante Proseo Aegyptio, ad quem rapta

Helena ducta est, vel decessore eius Pherone, sub quo, flumen supra octodecim cubitos rura transcendebat. Annian. lib. de aequinoctiis. Horat. Odg 3. tam satis terris, &c. <sup>2</sup> Anno Dom. 1230. <sup>3</sup> Anno Dom. 1446. <sup>4</sup> Anno Dom. 1530. De istis tradit Gaspar. Contaren. lib. de 4 element. <sup>5</sup> In Epidaurio, ut refert Hieron. in uita Hilarion. in Anglia. ut Polidor. Virgil. de prodigijs, lib. 3. circa anno 1012. <sup>6</sup> Psalm. 107. 34. <sup>7</sup> Lamenti. 3. 22. Basil. Hexam. 4.

king of Athens. This rage of water <sup>c</sup> is said to haue indured three moneths. The fourth *Pharonicum*, by which the <sup>u</sup> Isle *Phares* was ouerwhelmed. Beside these also, floods more fresh in memorie in <sup>x</sup> Phrygia, <sup>y</sup> Italic, <sup>z</sup> Flaunders, and <sup>a</sup> other places of the world, doe testifie the <sup>b</sup> iustice and power of the Lord, in destroying the earth for the sinnes of men: as also his mercie, in defending vs from the violence of that furious element.

### Question 6. verse 21.

Wherefore seeing *Noah* would doe nothing either in the making, entring, or leauing of the Arke, without expresse commaundement, he now offereth sacrifice, without expresse commandement: whereof the Lord smelled a sauour of rest?

<sup>a</sup> Ambros. de Noa & Arc. cap. 22. Dominus utique non debuit quasi auarus mercedem gratiae postulare, & iustus eam intellexit uerā actionem gratiarum esse, qua non inberetur sed deferretur. <sup>b</sup> Vers. 20. He built an altar, and offered of every cleane beast, so soone as he was arriued on the earth.

**B**Ecause it was not meet <sup>a</sup> saith *Ambrose*, that so great a worke of thankfulnesse should seeme to be performed of exaction or constraint, but rather of a willing minde. And surelie it appeareth by the text, that <sup>b</sup> *Noah* did it readilie, and willinglie, not at all being vrged thereunto: but

withall

withall the Scripture doth instruct vs, that<sup>e</sup> obedience and faith is as fire and<sup>d</sup> salt, wherewith the sacrifice is seasoned, which the Lord will accept at the hands of men. So that neither for the worke<sup>e</sup> performed, or the<sup>f</sup> greatnes of the same; but for the faith and obedience<sup>g</sup> wherein it was performed, it was<sup>i</sup> graciouslie receiued,<sup>h</sup> being sanctified by the merite of Iesus Christ. *Noah* therefore did not Sacrifice without commaundement, albeit he were not at this time commanded sacrifice. For the Lord hauing<sup>i</sup> made it a perpetuall law vnto his Church, from the fall of man, vntill the<sup>k</sup> perfect sacrifice of Christ; it needed not to be repeated by commaundement, as the making of the Arke (being a priuate action, belonging to none, but *Noah* himselte) seeing it was before commaunded, and taught from God. Wherefore, such<sup>l</sup> hypocrites haue hereby<sup>1</sup> no defence, which<sup>m</sup> worship the Lord without the<sup>n</sup> *Pilgrimages, Fastes, Vowes, &c.* of which *Papists* teach: *Omne quod fit ex voto, etiam si aliqui non sit à Deo praeceptum, verè & propriè esse cultus Dei*: that is, Whatsoeuer is done, to fulfill a vowe, albeit it be not co:manded by God, yet it is truly and properly the worship of God. *Bellar. Tom. 1. contr. 5. lib. 2. c. 16.* when as the Scripture *1. Sam. 15. 22. Rom. 14. 23.* doth proclaime the contrarie. And *S. August. de ciuit. Dei, lib. 14. cap. 12.* *Obedientia commendata est in praecepto, &c.* Obedience is the scope of the Commandement, which vertue in a reasonable creature is as it were the mother and keeper of all vertue. For as much, as the creature is made after that condition, that to be subiect to the creator, is the profite of the creature; and his great hurt, to do his owne will, and not the will of him that did create him. And *Ignatius epist. ad Philadelph. Christum non audire manifestus est interitus.* Not to heare Christ is manifest destruction. And *Bernard. Sermon. in Cant. 29. Quicquid sine voluntate & consensu Patris filij, & Spiritus, vana gloria deputabitur non mercedi*: that is, whatsoeuer is not done, according to the will of the holy Trinity, shall be accounted to vaine glorie, not to reward. The heathen *Aristotle* doth confesse in effect as much, *ad Alexan. cap. 3. in eis, tunc Deus xepiv tunc denivus est duvov, à na tunc denbeivus est duvov. i.* God is not delighted with the costs and pains bestowed in Sacrifices, but with the religious obedience of the Sacrificers. They will say perhaps: God willet it, albeit he command it not. *Isaiah* denieth that, *cap. 1. vers. 12. 13.* and *Moses, Deut. 12. 32.* also *Tertul. libr. de Castitate. Deus viiq. quia vetas non vult, à quibus & offenditur, sicut & quia vult, praeceptis & accipit, & aeternitatis mercede dispungit. i.* Doubtlesse that which God forbiddeth he willet not, for which also he is offended: as also that which he willet, he commandeth and receiuet, and requiteth with eternall reward.

<sup>a</sup> Rom. 2. 15. The Law was written in mans heart; therefore also this special Law of worship, which consisted partly in sacrifices, from the fall of man, until Christs Sacrifice. <sup>o</sup> The word of God being not yet written, the godly taught one another, and were taught by reuelation from God, Gen. 18. 19. & 43. 2.

<sup>r</sup> Quia vice verbi illius scripti fuerant: Such reuelations were to them in stead of the word written, whereof Chrysostome sheweth the reason.

Chrysostom. Hom. in Matth. 1. Oportueras quidem nihil nos indigere auxilio litterarum, sed tam mundam exhibere vitam, ut librorum vice gratia spiritus sancti suppeteret nostris animabus; & sicut atramento illi ita corda nostra inscripta essent à spiritu. Nam quod primum illud superstantius, & ex verbis suis Deus & ex operibus ostendit. Nam & Noe & Abrahæ eiusque posteris, & Iob & Moysi, non per litteras sed per semetipsum locutus est, quia scilicet puram eorum mentem repererat. Quia vero hanc à nobis excussumus gratiam, &c. <sup>1</sup> Deut. 4. 2. 8. 9. & 12. 32. Non singula generum, sed genera singulorum: id est omnia capita doctrine. D. Whitaker. controu. 1. quest. 6. cap. 9. <sup>2</sup> Gen. 6. 22. & 7. 5. & 8. 15. <sup>3</sup> Deut. 10. 8. 12. 13. Basil. Hexam. 11. Glorifica creatorem; neque enim alterius rei causa factus es. i. Glorifie thy Creator; thou wast created for no other cause. <sup>4</sup> Terul. lib. de castitat. Deus quod vult precipit. Chrysost. Hom. 24. in Gen. <sup>5</sup> 1. Sam. 15. 22. 23. Isai. 64. 6. August. lib. de morib. Manicheor. lib. 2. c. 13. Finit quo referitur ea que facimus, in qua re, speculandus est. De Catilina memorie prodium est quod frigus, sitim, famem ferre poterat, hæc erant illi spurco sacrilegoque etiam cum Apostolis nostris communia. Es unde ergo discernitur parricida iste ab Apostolis nostris, nisi sine illo quem diuersissimum sequebatur. Idem contr. Iulian. lib. 4. cap. 3. Absit igitur ut in aliquo sit vera virtus, nisi fuerit iustus. Absit ut sit iustus verè nisi iustus ex fide: quomodo sine verè iusti, quibus vultus est humilitas veri iusti?

warrant of his commaundement, for the commaundement of worship <sup>a</sup> being giuen already, and put in practise by the fathers, and taught vnto Noah by <sup>o</sup> tradition and reuelation from the Lord; was of the same force and nature vnto him, as to vs <sup>p</sup> is the written word of God: wherein although noeuerie priuate action be commaunded, yet euery priuate action must haue his warrant, <sup>q</sup> from the commaundement of God contained in the word. And the Scripture doth not obscurely signifie, that Noah did nothing in this sacrifice without the warrant of the word. For surely hee that <sup>r</sup> in the least thing, would not passe the bounds of Gods commaundement, would much lesse in the <sup>t</sup> principall point of his obedience; alter, diminish, or goe beyond the same. Secondlie, it could not be vnknowne to Noah, that the Lord had prouided for this Sacrifice, and <sup>e</sup> therefore had commaunded it, forasmuch as the seauenth beast was sent into the Arke, neither for procreation, or for the necessitie of Noah, but for the Lord. Thirdlie, where the Scripture saith, the Lord smelled a sauour of rest therein, seeing the Lord <sup>a</sup> abhorreth al deuotion, which is not ruled by the obedience

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dience of his word; it is manifest that *Noah* was commanded sacrifice, and did nothing without the warrant of the same. And that the Lord is said to *smell a savour of rest*, is a phrase of speech most apt for our capacitie, to vnderstand the graciousnes and goodnes of the Lord. As a nurse or tender mother, doth teach her infant, at the first, vnperfect and broken speech; that thereby it may learne to speake, and afterward attaine to eloquence: so the Scripture doth descend to \* our infirmitie, that it might teach vs as wee are y able to conceiue of God, and wee might grow from children <sup>z</sup> in godlie knowledge, to be ripe & perfect men in Christ. The Lord hath no <sup>a</sup> nostrils, and yet is said to smell; he hath no feet and yet is said <sup>b</sup> to goe; no eyes, no eares, and yet <sup>c</sup> he seeth, and heareth all things. Hee hath no bodie, and therefore no members of a bodie, because he is <sup>d</sup> a spirit, <sup>e</sup> inuisible, <sup>f</sup> vnsearchable, <sup>g</sup> most pure

\* Basil. in Psalm. 37.  
Conc. 10. Talia per metaphorā trās lata scriptura sermo usurpare solet. Velut etiam oculos dei, & aures, & manus, & digitos, & pedes, & reliquias partes, quas tanquam & homine cōmode disponit ad auditoriū qualitatē condescendens seseq; accommodans.  
y August. lib. quest.

Officina trium quest. 52. Ad ea verba descendit quibus inter se stultissimorū etiā vitiis consuetudo.  
a Ephes. 4. 14. 1. Pet. 2. 2. b Tertul. lib. de Trin. Loquitur non quo modo Deus est, sed quomodo populus capere poterat; non igitur mediocris est Deus, sed populi mediocris est sensus. b Psalm. 118. 10. Gen. 11. 5. Iudg. 5. 4. Arnob. contr. Gent. lib. 4. Suo forsitan genere non nostro. c Psalm. 139. 16. Malac. 3. 16. Iben. lib. 2. c. 47. Deus cum sit totus mens, totus ratio, totus spiritus operā, &c. Et Ethnici, Plin. lib. 2. cap. 7. Deus quisquis est (inquit) totus est sensus, totus visus, totus auditus, totus animā, totus animi, totus sui, &c. d Iob. 4. 24. Luc. 24. 39. Tertul. lib. de Trin. Deus secundum id quod est, nec humano sermone dici, nec humanis auribus percipi, nec humanis sensibus colligi potest. e Iob. 1. vers. 18. 1. Tim. 1. 17. f Iob. 11. 7. Isai 40. 28. 1. Tim. 6. 16. g Exod. 3. 14. Bernard. de consid. lib. 5. Deus non partibus confiat ut corpus, non effectibus distat ut anima, &c. Gregor. in Ezch. Hom. 8. Deus omnia implet, complectitur omnia, superexcedit omnia, sustinet omnia: nec alia ex parte sustinet, atque alia superexcedit; neque alia ex parte implet, atque alia circumplectitur; sed circumplectendo implet, implendo circumplectitur, sustinendo superexcedit, superexcedendo sustinet. Idem moral. in Iob. lib. 2. cap. 12. Ipse manet intra omnia, ipse extra omnia, ipse supra omnia, ipse infra omnia; superior est per potentiam, inferior per sustentationem, exterior per magnitudinem, interior per sublimitatem. Vnus idemq; totus ubique presidendo sustinens, sustinendo presidens, circumdando penetrans, penetrando circumdans. Est itaque & inferior & superior sine loco, est amplior sine latitudine, est subtilior sine extrinatione; quo igitur ab eo exitur, qui dum per molem corporis in usquam est, per incircumscriptam substantiam nusquam deest?

<sup>1</sup>Psalm 139.6. & 147.5

Tertul. in Marcion.

lib.2. Discerne igitur

substantias, & suos ipsi

distribue sensus, tam

diuersos quam substantia

exiguam, licet vocabulis

communicare

videantur. Nam &

dextram & oculos dei

legimus, nec ideo tamē

humanis comparabū-

tur, quia de appella-

tione sociantur.

<sup>1</sup>Macense. Orthodox.

lib.1. cap.14. Scire nos

debet cum nos ipsi si-

mus crasso carnis in-

dumento circumdati,

nos minime posse diui-

nas & subiles & im-

ateriales dei opera-

tiones aut intelligere

aut eloqui, nisi imagi-

nibus, & formis, &

significatiuis nostro

more utamur signis.

<sup>2</sup>Idem. Quacūq; igitur

de Deo corporaliter

dicuntur, symbolicē

sunt dicta: habent autem

altiorē intelligentiam.

Simplex enim diuinitas, &

figuram nullam habens.

<sup>1</sup>Aristot. Problem. section. 12. Idem de anima, lib.2. cap.9.

Odoris homo nihil percipit absq;

dolore aut voluptate, quia huius

sensus instrumentum non est

exactum neque perfectum.

<sup>m</sup>Rabbi. Abraham.

commentar. in Gen. Absit, absit ut

Dei odoretur, sed est sensus

quod suscepit holocaustum.

<sup>o</sup>Oecumen. lampad. in Gen. Quiescere

faciens iram ipsius. Idem Ambrosius.

de Noe cap.24. <sup>o</sup>Origenes Paraphr.

Chaldaeus. Recepit cum fauore.

Targ. Hieron. Suscepit cum beneplacito.

<sup>1</sup>Psalm. 51.16. Isai. 1.11. &

66.3. <sup>1</sup>Conciliatio. 10. <sup>1</sup>Isai. 66.3.

Hieron. in Comment. ibid. audians

Iudei, quod Deus

in substance, and <sup>h</sup> infinite. But because we cannot see <sup>i</sup> him as he is, nor comprehend the glorie and perfection of his nature, hee sheweth himselfe vnto vs, as we are able to vnderstand; shewing therein his nature and his worke, <sup>k</sup> after, and aboue our vnderstanding. To this intent when hee would let vs see his mercie in accepting mans obedience, thorough faith in Christ: he saith, *he smelt a sauour of rest*, in the sacrifice of *Noah*. For because men are delighted with <sup>l</sup> pleasant sauours, therefore to expresse, <sup>m</sup> how greatlie God was pleased with this sacrifice, he saith he smelt a pleasant sauour, or <sup>n</sup> *sauour of rest*. Wherefore in that the Scripture saith: *the Lord smelt a sauour of rest*, it meaneth thereby, that <sup>o</sup> hee receiued with fauour, <sup>p</sup> he accepted or tooke delight in the sacrifice of *Noah*. But if the Lord delighted in this sacrifice: how saith <sup>q</sup> the Scripture, *hee delighteth not in sacrifice*? It is not the worke <sup>r</sup> of sacrifice, but the <sup>s</sup> manner of the worke that pleaseth him. The Lord commaundeth sacrifice <sup>t</sup> for the exercise of our obedience; he needeth not our <sup>x</sup> sacrifice, nor yet obedience; but we haue neede of obedience,

and



and exercises, whereby to manifest the same. Wherefore when men doe sacrifice to God, or any other worke or worship, as it were to pleasure him, <sup>7</sup> as though hee stood in neede thereof, rather then to manifest their faith, and true obedience; they doe therein dishonour God, and proclaime him poore and wanting, who hath <sup>2</sup> in possession heauen and earth. No meruaile therefore if the workes and sacrifice of those, who for the merite, wealth and worthines of workes, <sup>a</sup> doe claime a recompence thereof, and doe offer it, as <sup>b</sup> vsurers to receiue againe thereby, rather then to testifie their heartie obedience vnto the precept of the Lord; are <sup>c</sup> detested as the workes of hypocrites, and their presumption <sup>d</sup> menaced; when as those, which to shew their loue, <sup>e</sup> doe freelie yeeld obedience in faith, and performe religious workes, are accepted of God; and their workes <sup>f</sup> which to men oft times appeare vnfauorie, are smelling sweet in the nostrils of the Lord. When the Lord therefore in Scripture reiected sacrifice, <sup>g</sup> before the offering of that all-sufficient sacrifice the sonne of God, it was either where the outward worke, was <sup>h</sup> not combined with the inward vertue of true obedience; or where he sheweth <sup>i</sup> such sacrifice in time should be abolished: or where he commendeth the <sup>k</sup> inward obedience to be more excellent then the outward worke. But those that did in faith and true obedience sacrifice to God, and those that now do <sup>l</sup> right

<sup>7</sup> Sordidus est sensus  
natura hominis com-  
munis, Iuda<sup>7</sup> & Pa-  
pisti praeordinans.  
Lactant, lib. 6. cap. 2.  
Maclant opimas &  
pingues hostias Deo  
quasi esurienti, &c.

<sup>2</sup> Deut. 10. 14.

Psal. 50. 10.

Isai. 66. 1.

<sup>2</sup> Concil. Trident. Sess.

6. Can. 32. Bellarm.

Tom. 3. Controuer. 2.

lib. 5. cap. 1.

<sup>h</sup> Isai. 58. 3. Ad pro-

merendum vitam ae-

ternam, in qua pro-

meritorum diversita-

te vitae aeternae mansi-

ones assignat Deus,

Bel. Tom. 3. Cont. Gen.

3. cont. p. 2. li. 5. cap. 3.

<sup>c</sup> Esai. 66. 3.

<sup>luc</sup> Luc. 18. 14.

<sup>d</sup> Isai. 1. 15. Bernard.

Sermo. in Cant. 13.

Quoniam dolose ag-

unt in conspectu ei-

us, inueniunt iniqui-

tati eorum ad odium.

<sup>e</sup> 1. Chron. 29. 9. 17.

<sup>f</sup> Chrysostom. Hom. in

Gen. 27. Si quando vi-

des iacentem in fo-

ro, &c.

Ambros. in Luc. 9.

Deus non obsequitur

speciem, &c.

<sup>g</sup> Heb. 9. 8. 11.

<sup>h</sup> Isai. 1. 11. 15.

Jerem. 7. 23. <sup>1</sup> Isai. 66. 1. Hieron. ibid. Potest & hic esse sensus: post filium meum qui venit man-  
suetus & pauper, &c. <sup>2</sup> August. de ciuit. Dei, lib. 10. cap. 5. Nihil aliud quam sacrificium sacrificio  
prolatum oportet intelligi. <sup>3</sup> August. de ciuit. Dei, lib. 17. cap. 20. Id enim sacrificium successu omni-  
bus illis sacrificijs veteris testamenti, quae immolabantur in umbra futuri: quia pro illis omnibus sa-  
crificijs & oblationibus, corpus eius offerunt & participantibus ministrant.

<sup>m</sup> Hosea. 14. 2.

Heb. 13. 15.

<sup>m</sup> Rom. 12. 1. 2.

<sup>o</sup> Heb. 13. 7. 8.

<sup>p</sup> Gen. 4. 7.

Act. 10. 35.

<sup>q</sup> Rom. 5. 2.

<sup>r</sup> 1. Tim. 2. 5.

August. in Psal. 142.

<sup>s</sup> Deut. 12. 31.

Rom. 14. 23.

Bernard. Sermone. in

Cant. 29. Sapientia est

Deus, & vult se ama-

ri non solum dulciter,

sed etiam sapienter.

Quia scripturae suffi-

ciunt ad omnem veri-

tatis instructionem,

2. Tim. 3. 16.

August. Epist. 112.

Quicquid diuinarum

scripturarum perspi-

cua firmatur aucto-

ritate, sine ulla dubi-

zatione creditū est. A-

lij: vero scribis, &c.

Asanas. lib. contra

Gent. Ergo qui sacra

non videntur scriptura

sed ascendit aliunde,

id est, non concessa via,

fuit est.

Chrysost. Hom. in Iob. 58. cap. 10.

<sup>t</sup> 2. King. 12. 2. 2. Chron. 24. 14. 17.

<sup>u</sup> Iosu. 1. 8. Deut. 6. 7. 8. 9.

<sup>v</sup> Iob. 5. 39. <sup>w</sup> 2. Tim. 3. 16. August. de doctr. Christi. lib. 2. cap. 9.

In hijs quae aperte in scriptura posita

sunt inueniuntur illa omnia, quae continent fidem morosq; viuendi, spem scilicet & charitatem. Vin-

cent. Lyrinens. lib. contra Heres. cap. 2. Cum sit perfectus scripturarum canon, sibi, ad omnia satis, su-

perq; sufficit, quid opus est, ut ei ecclesiastica intelligentia iungatur auctoritas? In qua obseruandū est,

quod perinde sunt ea, quae ex scripturis colliguntur (perspicua auctoritate & necessaria, ut loquitur

Augustinus) atque ea quae scribuntur. <sup>x</sup> Haggi. 1. 24. Psal. 132. 4. 5. Mar. 6. 33. <sup>y</sup> Exod. 20. 24. 25

<sup>z</sup> 1. Sam. 16. 7. Isai. 66. 1. 2. Ambros. in Luc. lib. 9. Non obsequiorum speciem sed puritatem queris

affectus. Lactant. lib. 6. cap. 8. Nihil aliud ab homine desideras quam solam innocentiam. Ergo non

Hierosolymis fuisse, sed Hierosolymis bene vixisse laudandum est. Hieron. epist. ad Paulin. <sup>a</sup> Exod. 20.

24. 25. 1. Cor. 14. 40. <sup>b</sup> Prov. 16. 2. 25. <sup>c</sup> Psal. 26. 1. 12. & 66. 18. Isai. 66. 2. Iob. 4. 23.

lie receiue the Sacraments, which the Lord hath ordeined, in the steed of sacrifice, rendring vnto God <sup>m</sup> the calues of their lippes, and their <sup>a</sup> members as instruments of righteoufnes; <sup>o</sup> haue euer beene, and <sup>p</sup> shall be accepted of the Lord, thorough <sup>q</sup> the merit and mediation of Christ our Sauiour. Obserue out of this godlie example. First, as wee may doe <sup>r</sup> nothing without the warrant of the word; so may wee not like children, omit occasions <sup>s</sup> of doing good, because wee want new reuelatiōs, or one to instruct vs in the word of God, but <sup>t</sup> must be diligent to search the scriptures, wherein is <sup>u</sup> contained a direction for all our actions: by which wee shall plainelie see with *Noah*, when wee are called vnto sacrifice. Secondlie, wee ought to place the worship of God <sup>x</sup> in the forefront of our affaires, and to preferre the things of God before our owne. Thirdlie, the building of this altar <sup>y</sup> teacheth, that God delighteth not <sup>z</sup> in the outward pompe or shew of worship, but requireth <sup>a</sup> decency according to the rule of godlines. Fourthlie, in the difference of beasts for sacrifice. Although men liue together in common as in the Arke, and euery one <sup>b</sup> in his own way is a worshipper of God, yet the Lord is rightlie serued of none but <sup>c</sup> those,

who

who are cleane in heart, which worship the Lord in spirit and truth. We ought therefore with Noah in matters of Sacrifice, to separate the precious <sup>d</sup> from the vile; and those who by enormous sinnes doe shew vncleannes, ought to be restrained <sup>e</sup> from the supper of the Lord. Fiftlie, albeit the worship of God be perpetuall vnto the Church, yet <sup>f</sup> the ceremonies of worship, are not perpetuall. The Patriarke doth offer <sup>g</sup> of euerie cleane beast, and also foule: but the Iewes might sacrifice, but <sup>h</sup> oxen, sheepe, or goates, neither of the foules, but doves <sup>i</sup> or pigeons, notwithstanding there were manie <sup>k</sup> other beasts accounted cleane, and of foules, moe kindes that were for vse then were forbidden: euen so also when <sup>l</sup> the fulnes of time was come, in steed <sup>m</sup> of the Pascheouer and of Sacrifice, the Lord himselfe ordained the Sacrament or ceremonie of eating the bodie and blood of Iesus Christ.

interpret it, and reason perswadeth, seeing of euery cleane beast there were seuen preferred: yet some would perswade that Noe offered no moe then were after allowed by Moses law, albeit the words of Scripture do so plainly shew the contrarie, <sup>h</sup> *Leuit.* 1. 2. 3. 10. <sup>i</sup> *Leuit.* 1. 14. Except Sparrowes which were offered for leapers. <sup>k</sup> *Leuit.* 11. 3. *Deut.* 14. 4. <sup>l</sup> *Galath.* 4. 4. <sup>m</sup> *Math.* 26. 26.

<sup>d</sup> *Ierem.* 15. 19.  
<sup>e</sup> *Mat.* 18. 17. 1. *Cor.* 5. 5  
Notwithstanding,  
the Lord hath declared, *Iohn.* 13. 10.  
that of those which  
receiue the Sacrament, in one congregation, the vncleannes of some  
receiuers doth not  
defile those which  
religiously communicate with them.  
Likewise also *August.* *cons. Lis. Periliani.* *libr.* 2. *cap.* 22.  
<sup>f</sup> *Ezech.* 20. 24. 25.  
*Heb.* 10. 9. 26.  
*Chrysostom.* *Hom.* in *Matth.* 1. *Postquam*  
*omnis &c.*  
<sup>g</sup> *מכל ומכלי*, *mical humicol*: and thus  
the Rabbins do in-

## Question 7. verse 21.

What meaneth this? *The Lord said in his heart, I will henceforth curse the earth no more for mans sake, for the imaginations, &c.*

**H**erein doth manifestlie appeare, how large-  
lie the Lord rewardeth the works of faith-  
full men, which are grounded in obedi-  
ence vnto the word of God. First, hee receiueth  
them, <sup>a</sup> and they are of a pleasant sauour vnto him:  
Secondlie, hee crowneth them with reward <sup>b</sup> and  
blessing, as in this example hee doth to *Noah*; *I will  
henceforth curse the ground no more for man.* But least  
any man should thinke <sup>c</sup> this blessing came of debt,  
and not of fauour, that it was <sup>d</sup> the wages or merite  
of mans righteousnes, rather then reward which  
proceeded of the onelie mercie of the Lord; the  
Lord addeth this reason vnto the same: *because mans  
heart is only euil*: and not because of the sacrifice of  
*Noah*. The pleasant saour therefore <sup>e</sup> that the Lord de-  
lighted in, was the obedience and faith of *Noah*, not  
the <sup>f</sup> simple worke of sacrifice: the desert or merite

<sup>a</sup> 2. Cor. 2. 15.

Philip. 4. 18.

Hieron. in Philip. c. 4.  
Odor suauitatis non in  
re oblata, sed in mentis  
deuotione consistit, si-  
cut sacrificium Noe  
Deus describitur odo-  
ratus, cum ipse dicat  
nec carnibus se nec a-  
nimalium sanguine  
delectari.

<sup>b</sup> Matth. 10. 41. 42.  
& 25. 34.

<sup>c</sup> As the Apostle  
doth both object &  
answer, Rom. 4. 12.  
&c.

<sup>d</sup> Concil. Trident. sess. 6. can. 22. Si quis dixerit, &c. If any man say, that the good workes of a  
man iustified, be so the gifts of God, that they be not also the good merites of him that is  
iustified, &c. let him be accursed. Examine this definitiue doctrine by the Scripture. Tit. 3  
4. 5. Luc. 17. 10. Isai. 64. 6. and by the consent of the Fathers of the church. <sup>e</sup> 1. Sam. 15. 22.  
Galat. 5. 6. 1. Tim. 1. 5. Ioseph. Antiq. lib. 1. cap. 4. Deus infinita viui delectatur, Cyprian. ad  
Quirinum. lib. 3. Fidem in totum prodesse, & tantum nos posse quantum credimus, & tantum at-  
ceptos Deo probas, Gen. 15. 6. Isai. 7. 9. <sup>f</sup> Sic ut docet Peter. Tom. 2. in Gen. lib. 13. alijsque Papiſta.

whereby





<sup>1</sup> *Pre-revelations vol-*  
*untari.*

<sup>2</sup> *Tertul. in Marcion.*  
*lib. 3.*

<sup>3</sup> *Aquin. in Gen. 8.*  
*Odoratus, aperit in-*  
*nuit se ista promi-*  
*sse.*

<sup>4</sup> *Gen. 9. 11.*

<sup>5</sup> *Heb. 10. 10.*

<sup>6</sup> *Heb. 6. 17.*  
*Gen. 22. 16. 17.*

<sup>7</sup> *Rabb. Salom. in Com-*  
*mentar.*

<sup>8</sup> *Isai. 54. 9.*

meaneth not onlie his purpose, but the <sup>1</sup> manifesta-  
tion of the same. So that it is as if it had beene said:  
the Lord now openeth the purpose of his heart to  
*Noah*, that hee would no more curse the ground for  
mans sake. Wherein is gathered two points of do-  
ctrine: first, that the Lord <sup>2</sup> hauing decreed from e-  
uerlasting the preservation of the earth, from the  
flood of *Noah*, vntill the full consummation of the  
world; made knowne <sup>3</sup> the same his pleasure vnto  
*Noah* immediatlie after his sacrifice. Secondly, that  
the promise was more large to *Noah*, then the histo-  
rie of the chapter following doth containe. For  
therein is expresseed a promise of no farther deliue-  
rance <sup>4</sup> but from waters, for which cause the raine-  
bow was giuen for a seale vnto the couenant, which  
the Lord doth chieflie handle, as being the chiefest  
daunger and feare of *Noah*; but withall, as appeased  
with *Noah* thorough <sup>5</sup> the pacification of Iesus  
Christ, he addeth promise & securitie from all vni-  
uerfall punishments, & <sup>6</sup> y succession of course, in the  
nature of things for euer. *I will from henceforth* (saith  
God) *curse the ground no more for mans sake*. In the  
Hebrue it is: *I will not adde to curse the ground*: the  
same being doubled in the text, as <sup>7</sup> it were for  
more certaine confirmation, and declared to be de-  
creed and pronounced by the Lord, <sup>8</sup> is taken to  
be the forme of the oth <sup>9</sup> which the Lord had sworn  
concerning the waters of *Noah*, that they returne  
not. *Neither will I adde to smite all things liuing*. An  
amplification and exposition of the promise: wher-  
in is taught, that the cursing of the earth, is the  
smiting of the earth, and the creatures that are there-  
in. Again e saith the Lord, *I will no more curse the*  
*earth,*

earth, that is, all things living therein, as I have done, that is, as I have now destroyed them together by the floude. Wherein wee may perceiue, that there is no breach of promise, when the Lord for the wickednesse of men, doth smite some speciall part thereof, with <sup>c</sup> fire, or <sup>d</sup> water, or <sup>e</sup> barrennes, or <sup>f</sup> maketh it to deuour the inhabitants thereof. It seemeth wonderfull, which the Lord here promifeth, that he will destroy the earth no more for mans cause, in respect of the reason which is giuen; because (he saith) *mans heart is onelie euill from his youth*: for <sup>g</sup> this was the very reason for which before he saith, *I will destroy man from the earth, from man to beast, to the creeping thing, and to the soule of heauen, for I repent that I have made them*: and therefore the Lord repented, because the imaginations of *mans heart was onelie euill, and the earth was filled with crueltie*. Wherefore wee are herein to marke a worthie point of doctrine, explaned and amplified in other places of the <sup>h</sup> Scripture: namely, that the Lord in governing the world, and euerie <sup>i</sup> creature and worke thereof, followeth not the <sup>k</sup> waies and rules of men, in administring mercie and iustice vnto his creatures; but worketh all things, <sup>l</sup> after the counsaile of his will: which is the <sup>m</sup> true and perfect rule of mercie and of iustice. So that albeit the wicked cannot discern the righteous wayes of God, and therefore <sup>n</sup> doe say in their heart, there is

*que licet auctor non sit malorum cogitationum, ordinator tamen est malorum voluntatum: & de malo opere cuiuslibet mali, non desinit ipse bonum operari.* <sup>h</sup> *Isai. 55. 8. 9.* <sup>i</sup> *Ephes. 1. 5. 11.* <sup>m</sup> *Isai. 46. 9. 10.* <sup>l</sup> *Iob. 34. 18.* *August. in Psal. 135. Voluntas Dei est aliquando, ut sanus sis, aliquando ut egrotus: si quando sanus es dulcis est voluntas Dei, & quando egrotas amara est, non recto corde es: quia non ut voluntatem suam dirigere ad voluntatem Dei, sed Dei vis curuare ad suam. Illa recta est, sed in ob-  
euerum. Voluntas tua corrigenda est ad illam, non illa curuanda est ad te: & rectum habebis cor,* <sup>n</sup> *Psalm. 14. 1. & 53. 5.*

<sup>c</sup> Gen. 19. 24.

<sup>d</sup> Gen. 14. 3.

*Hieron. ad Isai. in Gen. Vallis autem Salinarum, sicut in hoc eodem libro scribitur, in qua fuerunt ante putei bituminis, post Dei iram & sulphuris pluiam in mare mortui versa est, quod à Græcis dicitur ἀποκνίσις, id est, stagnum bituminis appellatur.*

<sup>e</sup> Psalm. 107. 34.

<sup>f</sup> Ezech. 36. 13. 14.

<sup>g</sup> Gen. 6. 5. 6. 7.

<sup>h</sup> Esai. 28. 22. 23. 24.

<sup>i</sup> Math. 10. 29.

<sup>k</sup> Act. 17. 28.

<sup>l</sup> Coloss. 1. 17.

*August. de ciuit. Dei, lib. 14. cap. 26. Omnipotenti Deo summo, ac summi bono creatori omnium naturarum, voluntatum autem bonarum adiutori ac remuneratori, malorum autem relictori & dannatori, utramque ordinatori non desinit utique consilium, &c.* *Fulgens. lib. 1. ad Monim. cap. 26. Deus itaque licet auctor non sit malorum cogitationum, ordinator tamen est malorum voluntatum: & de malo opere cuiuslibet mali, non desinit ipse bonum operari.*

<sup>a</sup> *Pro reuelatione uoluntatis.*

<sup>t</sup> *Tertul. in Marcion. lib. 3.*

<sup>e</sup> *Aquin. in Gen. 8. Odoratus, aperit in-  
nuis se ista promissu.*

<sup>u</sup> *Gen. 9. 11.*

<sup>e</sup> *Heb. 10. 10.*

<sup>7</sup> *Heb. 6. 17. Gen. 22. 16. 17.*

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earth, that is, all things liuing therein, as I haue done, that is, as I haue now destroyed them together by the floude. Wherein wee may perceiue, that there is no breach of promise, when the Lord for the wickednesse of men, doth smite some speciall part thereof, with <sup>c</sup> fire, or <sup>d</sup> water, or <sup>e</sup> barrennes, or <sup>f</sup> maketh it to deuour the inhabitants thereof. It seemeth wonderfull, which the Lord here promiseth, that he will destroy the earth no more for mans cause, in respect of the reason which is giuen; *because* (he saith) *mans heart is onelie euill from his youth*: for <sup>g</sup> this was the very reason for which before he saith, *I will destroy man from the earth, from man to beast, to the creeping thing, and to the foule of heauen, for I repent that I haue made them*: and therefore the Lord repented, *because the imaginations of mans heart was onelie euill, and the earth was filled with crueltie*. Wherefore wee are herein to marke a worthie point of doctrine, explaned and amplified in other places of the <sup>h</sup> Scripture: namelie, that the Lord in gouerning the world, and euerie <sup>i</sup> creature and worke thereof, followeth not the <sup>k</sup> waies and rules of men, in administring mercie and iustice vnto his creatures; but worketh all things, <sup>l</sup> after the counsaile of his will: which is the <sup>m</sup> true and perfect rule of mercie and of iustice. So that albeit the wicked cannot discern the righteous wayes of God, and therefore <sup>n</sup> doe say in their heart, there is

<sup>c</sup> Gen. 19. 24.  
<sup>d</sup> Gen. 14. 3.  
Hieron. ad ad. in Gen.  
Vallis autem Salinarum, sicut in hoc eodem libro scribitur, in qua fuerunt ante putei bituminis, post Dei iram & sulphuris pluiam in mare mortui versa est, quod a Graecis *phlegma* dicitur, id est, flagnum bituminis appellatur.  
<sup>e</sup> Psal. 107. 34.  
<sup>f</sup> Ezech. 36. 17. 14.  
<sup>g</sup> Gen. 6. 5. 6. 7.  
<sup>h</sup> Esai. 28. 22. 23. 24.  
<sup>i</sup> Matth. 10. 29.  
<sup>j</sup> Act. 17. 28.  
<sup>k</sup> Coloss. 1. 17.  
August. de ciuit. Dei, lib. 14. cap. 26. Omnipotenti Deo summo, ac summe bono creatori omnium naturarum, voluntatum autem bonarum adiutori ac remuneratori, malorum autem relictori & dānatori, utramque ordinatori non desinis utiq; consilium, &c.  
Fulgens. lib. 1. ad Monim. cap. 26. Deus itaque licet auctor non sit malorum cogitationum, ordinator tamen est malorum voluntatum: & de malo opere cuiuslibet mali, non desinit ipse bonum operari. <sup>l</sup> Esai. 55. 8. 9. <sup>m</sup> Ephes. 1. 5. 11. <sup>n</sup> Esai. 46. 9. 10. Iob. 34. 18. August. in Psal. 115. Voluntas Dei est aliquando, ut sanus sis, aliquando ut agros: ut si quando sanus es dulcis est voluntas Dei, & quando agros amara est, non recto corde es: quia non vis voluntatem tuam dirigere ad voluntatem Dei, sed Dei vis curuare ad tuam. Illa recta est, sed tu curuus. Voluntas tua corrigenda est ad illam, non illa curuanda est ad te: & rectum habebis cor.  
<sup>o</sup> Psal. 14. 1. & 53. 1.

*Non vacat exiguis  
rebus adesse loui. Vox  
est de Deo, pecudis non  
hominis, imò diaboli  
incarnati.*

¶ *Eccles* 8. 11.

¶ Like as *Titus* the  
Emperour, looking  
vp toward heauen,  
complained that  
his life was taken  
from him vnder  
it: for he knew  
not (he said) of any  
sinne that euer hee  
committed, but on-  
ly one. *Sueton. in vi-  
ta Tit. cap. 17.*

¶ *Rom*. 2. 4.

¶ *Isai*. 48. 9.

*Math*. 24. 22.

¶ *Gen*. 6. 5. 13.

¶ *1. Cor*. 10. 11.

2. *Pet*. 2. 5. 6.

*Hieron. in Ierem. cap. 3.*

*Aliorum sormenta a-  
liorum sunt remedia.  
Cumq; puniunt homi-  
cida, recipit quidem  
ipse quod facit, sed alijs  
deterrensur à scelere.*

¶ *Gen*. 19.

¶ *Ierem*. 38. 9. & 39. 6.

Whose first and se-  
cond ouerthrow was  
so much the more  
griuous; by how  
much before they  
abounded in blef-  
sings, *Amos* 3. 2. For  
as they had recei-  
ued aboute other  
nations, *Psalms*. 147.  
20. so for contempt  
and abuse of those

no God, or that hee hath forsaken the earth, be-  
cause vnto euerie one he giueth not, & according to  
their workes presentlie before their eyes: yet the

Lord being infinitelie more wise, then mans concit,  
findeth cause to spare, when they see cause to  
punish; and likewise to punish, when they thinke  
in iustice he ought to pardon; and both in sparing  
& punishing, to obserue the rules of perfect iustice.

As in this example is manifest to be seene. The rea-  
son is grounded in the mercie and iustice of the  
Lord. In respect of his mercie, thus standeth the  
condition of the world. The heart of man is euill,  
euen from his youth: If therefore the Lord should  
deale with men after the deserts of men, and after  
the wickednesse of their heart, there should conti-  
nuall floods be raised to destroy the race of man,  
not onlie euerie yeere, but euerie moment. Albeit

therefore (saith the Lord) the heart of man is onlie  
euill, and they will continuallie prouoke my iustice,  
by their sinnes, yet I will in mercie and compassion  
spare the punishment, that my mercie and long  
suffering may lead them to repentance, and that the

Church may be gathered, and the number of the  
faithfull may be fulfilled. Likewise in the iustice of  
the Lord, the reason is excellent. The cause for  
which the Lord was moued to destroy the world  
in the dayes of *Noah*, was the wickednes of their  
hearts and works, as the Scripture saith. The cause  
why hee did destroy them, was for example sake  
to those that afterward should liue vngodlie: for  
which cause also the Lord ouerthrew Sodome  
with fire, Ierusalem with sword and famine, that

benefits they received more punishments then other nations, *Lamenti*. 1. 12. *Ezech* 5. 9. 10. &c.

they



they might be as monuments in the Scriptures, & examples of the wrath of God against the wicked. Those that will not by these examples be admonished, it is not meet (although in the sight of the godlie, he bringeth his iudgments euerie day to light) that they should haue farther warning, saue in their owne calamitie. For this cause the Lord denieth, albeit the heart of man be onlie euill euen from his youth, that he will destroy the world any more, for example sake: as likewise our Sauour for the former cause denounceth, that after the destruction of Ierusalem should no such example be found <sup>b</sup> of the wrath of God; but <sup>c</sup> that the next and immediate so apparant manifestation of his iustice, should be in the consummation of the world. Hereby it hath come to passe, that the world hauing now continued the space of fiftene hundreth and threescore yeeres <sup>d</sup> from the last example, and hauing forgotten the feueritie of God, by <sup>e</sup> the continuance of his patience, as not regarding the remembrance thereof, by the <sup>f</sup> testimonie of the Scripture; now is frozen <sup>g</sup> in the dregges of sinne, and the haruest of mens wickednesse <sup>h</sup> is ripe to iudgement. Obserue also: First, the secrets and will of God <sup>i</sup> are reuealed in his word, and the same is to be vnto vs, as <sup>k</sup> a Schoolemaister and a Counsellour. Secondlie,

<sup>a</sup> *Ieru. 2.6.6. Eze. 5.17*  
*Tria hac vindicta Dei*  
*celeberrima exempla*  
*& toto terrarum orbi*  
*notissima.*

<sup>b</sup> *Zephai. 3.5.*

<sup>c</sup> *Luc. 21.20.23.24.*

Which miseries  
 foretold by our Sa-  
 uour Christ, were  
 abundantly fulfilled:  
 as witnesseth *Iosephus de bello Iudaic.*

*lib. 7. cap. 16.* In time  
 of the siege of Ieru-  
 salem there died in  
 the citie by famine,  
 sword and pestilence

1100000. There were  
 taken captiues 97.  
 thousand. A noble  
 woman in the fa-  
 mine eate her owne

sonne, *lib. 6. cap. 11.*  
 & *7. cap. 8.* Likewise  
*Euseb.* in his Eccle-  
 siastical history, *lib. 3*

*cap. 5.6.* Lastly, when  
 as the Citie was so  
 wasted and made  
 euen with y ground,

that there was no-  
 thing left standing  
 but certain towers,  
 by which it might

appare to posteritie

tie how great and well fortified the citie had bin (*Ioseph.* of the warres of the Iewes, *lib. 7. c. 18.*) yet were the Iewes forbidden to come within the ruines of the citie, and as many Iewes as entred were put to death, *In sin. Mars. Apolog. 2.* <sup>c</sup> *Mat. 24.29. Mark. 13.24. Luc. 21.25.* <sup>d</sup> The fortieth yeere after they had crucified Christ, *Ioseph. lib. 3. cap. 7.* <sup>e</sup> *Rom. 2.4.* <sup>f</sup> *Matth. 24. &c. 2. Pet. 3.4.* <sup>g</sup> *Zephai. 1.12.* <sup>h</sup> *Reuel. 14.15.* <sup>i</sup> *1. Sam. 3.21. Isai. 8.20. 2. Tim. 3.16.* <sup>k</sup> *Galas. 3.24. Psal. 119.24. Auguſt. de doct. Christi. lib. 3. cap. 80. Nam quicquid homo extra didiceris, si noxiū est hic damnatur, si uile est hic inuenitur: & cum ibi quisque inuenerit omnia, quæ uiliter alibi didicit, multo abundantiū ibi inueniet ea, quæ nusquam alibi inuenire poteris. Hilar. lib. de Trin. 3. Bene igitur habes, si q̄s quæ scripta sunt (scilicet in verbo Dei) consensu finis.*

Yy

mens

<sup>1</sup> Mic. 3. 12.

Rom. 8. 10.

On: elo: Paraph. Chal-  
daic. Propter hominē:  
reddis propter pecca-  
tum hominum.<sup>m</sup> Heb. 9. 14.

Act. 15. 9.

<sup>2</sup> 1 King. 18. 3. & 22. 2<sup>o</sup> Job. 33. 24.

Isai. 64. 6.

Bernard. in festis omni.

sancti. Serm. 1. Quid

ergo de peccatis erit,

quando ne ipsa quide

per se poteris respon-

dere iustitia?

<sup>2</sup> Matth. 3. 17.

Rom. 3. 25.

<sup>3</sup> Deut. 28. 16. 17. 18.<sup>1</sup> 1 King. 16. 34.<sup>2</sup> Psal. 119. 27. Jerem. 5. 7. <sup>1</sup> Psal. 119. 90. 91. <sup>2</sup> 2 Cor. 1. 20. Oecolampad. in Gen. 8. Magis efficitur,  
cum audimus aliquid esse illi fixum apud se. <sup>2</sup> Act. 1. 7. <sup>1</sup> Isai. 38. 8.

mens sins <sup>1</sup> are the cause of the cursing of the earth,  
and all calamities. Thirddie, albeit the heart of man  
be euill from his youth, yet the same is <sup>m</sup> purged in  
the godlie, and purified by faith, to bring forth  
<sup>n</sup> works acceptable to God, not <sup>o</sup> for the worthines  
of the workes, but for the worthines <sup>p</sup> of the death  
of Christ. Fourthlie, *I will not curse neither will I*  
*smite, &c.* The curse is <sup>q</sup> euer accompanied with  
punishment, and the <sup>r</sup> punishment of the creature,  
is the fruit or effect of the curse of God. Fiftlie, the  
Lord promisseth the continuance of the world; it  
<sup>s</sup> standeth fast: so, all the promises of God <sup>t</sup> are *yea*  
and *Amen* in Christ. Sixtlie, the certaine succession  
of times and seasons, haue for their <sup>u</sup> foundation, the  
will of God.

Question.

Question 8. verse 21.

What meaneth this which is said: *the imaginations of mans heart is euill, euen from his youth?*

**I**O stoppe the <sup>a</sup>mouthes of heretikes, and to <sup>b</sup>confound the <sup>c</sup>naturall pride of man; the Lord which is <sup>e</sup>the former of the heart, and the <sup>d</sup>searcher of the heart; doth plainlie testifie the naturall condition of the heart of man: (יֵצֶר לֵב הָאָדָם רָגֵן מִיְּנֵגְנֻרָא, *ietzer leb haadā ragn minnegnurabu*.) The *imagination of the hart of man is euill frō his youth*. The word (*ietzer*) translated the *imagination* of the heart, doth <sup>e</sup>properlie signifie, the forme or frame of the heart; which is not only the cogitations which are framed in the heart, but moreouer the <sup>f</sup>habite, qualitie and disposition of the soule, from whence the cogitations doe proceed, is onlie euill. Thus is the soule of man, which first was created in the image and similitude of God, corrupted by sinne, and defiled with iniquitie; by reason <sup>g</sup>whereof, it cannot but bring forth sinfull thoughts, vnrighteous words & deeds, and those not in part but wholie euill; as a bitter <sup>h</sup>serpent, qui idem ferē cum Pelagiani sentiunt; sed melle lisum gladium. <sup>i</sup>Hieron. epist. ad Cresiphon. De Philosophorum & maxime Pythagorae & Zenonis fonte manarunt, qui passione afferunt exitiū pari posse de mentibus, & nullam sibi radicem; vitiorum in homine omnino residere meditatione & assidua exercitatione virtutis. Adversum quos & Peripatetici & Academici noui fortissime disputant. Similiter & Papista, neque tamen quisquam Peripateticus, sine Academicus, sine Papista, doctrinam de miseria natura humane, vel defendit, vel rite intelligit, ut postea demonstrabitur. <sup>k</sup>Psal. 33. 15. <sup>l</sup>Ierem. 17. 10. <sup>m</sup>A radic. <sup>n</sup>יָצָרָא formare, to forme or make. <sup>o</sup>Mat. 4. 1. 10. <sup>p</sup>Ano. 7. 1. <sup>q</sup>Ubi vel forma scilicet: acquisita cordis, vel id quod formatur à corde. <sup>r</sup>August. de ciuit. Dei. lib. 22. cap. 22. Ab illa erroris & peruersi amoris radice, <sup>s</sup>ex hominum sunt, cum qua omnis filius Adam nascitur. <sup>t</sup>Iob. 14. 4. <sup>u</sup>Psal. 51.

fountaine cannot but send forth his bitter waters. Wherein we see the deformed condition of our naturall corruption; testified not in types and parables, but by plaine and manifest wordes of doctrine; not by the mouth of man, but frō the verie *heart* of the Lord himselfe. But yet because this doctrine of the Lord, is not authentically at Rome, where contrariwise they teach that this corruptiō, which the Lord calleth *euill in the heart of man*, is a guiltinesse or subiection vnto punishmēt<sup>1</sup> indeed, but not a fault; or if<sup>1</sup> a guiltines and fault (as some of that Church, conuicted with the manifest light of the sacred Scriptures, are forced to acknowledge and condescend vnto) yet the same in Baptisme, is perfectlie, and fullie taken away, not onlie in the guiltines, but also<sup>1</sup> in the fault thereof: therefore also they haue giuen to that translation supreme authoritie, without exception of fault or errour, which thus interpreteth the words of God: *the cogitation of mans heart is* (not euil but) *prone to euill*, not frō his conceptiō or infancie, but *from<sup>1</sup> his middle age*. Now if they are accursed from the Lord, which adde<sup>1</sup> vnto the word of God; what account shall be made of that translation, which hath added wordes, and dimini-

<sup>1</sup> Scot. in Sentent. lib. 4. distinct. 14. art. 1. In-  
iustitia enim actualis  
(scilicet Adami) vi-  
nde deriuatur ini-  
stia originalis, ma-  
nere non potest cessan-  
te actu; dicitur ergo  
quod manet in anima  
qua peccauit reatus  
culpe, qua est quedam  
obligatio ad penam  
debitam illi culpe. Illa  
autem obligatio, est  
quedam relatio realis  
non fundata super ac-  
tum culpe, sed super  
ipsam essentiam ani-  
mae, &c. Quid igitur  
hoc cordis malum de  
quo Dominus hoc lo-  
co? scilicet non iniustitia originalis, sed reatus, siue obligatio ad penam debitam primae culpe. Idem  
Durand. sent. 2. dist. 30. q. 2. 3. Quare & hoc naturale visum, nulla pena dignum esse defendis  
Guilielm. epist. Parisiens. lib. de peccat. & visis. cap. 7. Albertus Pigh. controu. de pecc. origin. Negas  
infantes villo visio infis, & suo, laborare, sed duntaxat alieni criminis culpam sustinere. De hac re  
Concil. Trident. Sess. 5. Peccatum originale statuit ab Adamo propagatione transfusum: sed quale sit,  
cum inter Catholicos in quaestione versetur, opinandi nobis libertatem reliquis. Andrad. de lib. 4.  
Certe suorum haereses sacendo approbauit. <sup>1</sup> Bellarm. Tom. 3. controu. 2. lib. 3. cap. 5. Etsi enim pec-  
catum minimum inquit, quia minus voluntarium. Sic & reliqui statuerunt, quoniam veniale tantum: quod  
est plane nullum. At nos peccauimus in Adam inquit Apostolus, Rom. 5. 12. qui certe voluntarie pec-  
cauimus. <sup>1</sup> Bellarm. Tom. 3. controu. 2. lib. 3. cap. 3. Originale peccatum perfectè tollitur baptismi.  
Vulgata Romana authentica editio: sensus enim & cogitatio humani cordis in malum prona sine ab  
adolescensia sua. <sup>1</sup> Deut. 12. 32. Prov. 30. 6. Remel. 22. 18.

shed

shed the <sup>a</sup> meaning of the Lord, contrarie to the expresse tenor of his wordes; and in steed of *being euill*, hath said, *is prone or apt to euill*? And where the Lord saith, *from the <sup>o</sup> wombe*, & from the verie <sup>p</sup> conception, the translatiō wil afoord it, but *from the time of youth*, when men begin to <sup>a</sup> discerne betweene good and euill? Wherefore vnto the Church of Rome, let that translation be of supream and sole authoritie, as being made to decline vnto the doctrines of men: but vnto the Church of God, let the diuine Scriptures, deriued <sup>a</sup> from the mouth of God, in their proper & naturall fountaine, gouerne the doctrines and harts of men, which neither bow to <sup>t</sup> the right hand or to the left, but perfectlie and plainelie <sup>t</sup> deliuer the minde and counsaile of the Lord, as being the <sup>a</sup> immediate doctrine of the holie Ghost: & let those be <sup>a</sup> regarded in the Church, which are able to draw these waters, out of their naturie fountaines, by the gift of knowledge <sup>v</sup> which the spirit of God hath shed abroad in the hearts of men. Out of these words of Scripture doe naturallie arise these points of doctrine. First, the corruption of <sup>a</sup> concupiscence which is commonlie called *originall sin*, <sup>a</sup> is not the substance of the soule, but <sup>b</sup>

<sup>a</sup> *Pronus dicitur ad malum, sicut facilis ad virtutem; non qui malus est, sed qui ad malum inclinatus, ut nihil est iam primum ad similes, quam amulatio, in feminis praesertim, Plin. in Panegyri. Dispositus.*  
<sup>o</sup> *Nagner, d. 77. Nagner excusere, Nether. 5. 13. Quasi excussus. Gracis nō: Plato ix viii. tridus qui recens vel ab uero, vel cōceptu, a paritibus deriuatur. Interpretatur etiam rudis quoniam pueri tales sunt, Job. 11. 12. As hic alius requiritur sensus, & reliqua scriptura confirmatur.*

<sup>1</sup> *Sam. 1. 24. lices Rab. Dan. Perspicacem intelligit. Isai. 48. 8.*

<sup>2</sup> *Psal. 51. 5. Gen. 6. 5. Col. ianum: Omni die.*

<sup>3</sup> *Isidor. Originum lib. 11. cap. 2. Adolescentia, qua ad gignendum adulta, qua por-*

*rigitur a decimoquarto anno ad viceffimum octauum. Adolescere est crescere, dumq; adolefcendū summuū seigere acumen. Lucrer. lib. 11.*

<sup>4</sup> *Ierem. 15. 19. 2. Tim. 3. 16. 2. Pet. 1. 21. August. de consensu Euang. lib. 1. cap. 35. Quicquid enim ille de suis factis & dictis nos legere voluit hoc scribendum illis (scilicet Prophetis & Apostolis) tamquam suis manibus imperauit. Hinc canon dicitur & canonica scriptura, regula, amissis. Psal. 19. 8. & 119. 4. 9.*

<sup>5</sup> *Psal. 19. 7. & 119. 130. Bernard. in verb. sap. Iustum diduxit Dom. per vias rectas, Via Domini via recta, via pulchra, via plane. Eccl. 10. 20. 2. Pet. 1. 21. Heb. 13. 7. 17. 1. Cor. 12. 8. 10. 11. Rom. 7. 7. Contra Flac. 11. lyricum. lib. de pecc. Orig. qui peccatum Originale esse de natura & essentia hominis, esse ipsum cor, ipsamque rationem cum omnibus viribus praedicauit.*

<sup>6</sup> *Basil. lib. constitut. exercitatoria. cap. 4. Peccatum verò est quidem nunquam, neque in propria substantia deprehenditur, verum in faciebibus ipsam, &c. August. lib. soliloq. cap. 4. Malum nihil aliud est quam priuatio boni. Sicut cecitas nihil aliud est quam priuatio lucis.*

<sup>a</sup> *Adolescere est crescere, dumq; adolefcendū summuū seigere acumen. Lucrer. lib. 11.*  
<sup>b</sup> *Ierem. 15. 19. 2. Tim. 3. 16. 2. Pet. 1. 21. August. de consensu Euang. lib. 1. cap. 35. Quicquid enim ille de suis factis & dictis nos legere voluit hoc scribendum illis (scilicet Prophetis & Apostolis) tamquam suis manibus imperauit. Hinc canon dicitur & canonica scriptura, regula, amissis. Psal. 19. 8. & 119. 4. 9.*  
<sup>c</sup> *Psal. 19. 7. & 119. 130. Bernard. in verb. sap. Iustum diduxit Dom. per vias rectas, Via Domini via recta, via pulchra, via plane. Eccl. 10. 20. 2. Pet. 1. 21. Heb. 13. 7. 17. 1. Cor. 12. 8. 10. 11. Rom. 7. 7. Contra Flac. 11. lyricum. lib. de pecc. Orig. qui peccatum Originale esse de natura & essentia hominis, esse ipsum cor, ipsamque rationem cum omnibus viribus praedicauit.*  
<sup>d</sup> *Basil. lib. constitut. exercitatoria. cap. 4. Peccatum verò est quidem nunquam, neque in propria substantia deprehenditur, verum in faciebibus ipsam, &c. August. lib. soliloq. cap. 4. Malum nihil aliud est quam priuatio boni. Sicut cecitas nihil aliud est quam priuatio lucis.*



<sup>a</sup> Sic Isai. 1. 5.

<sup>d</sup> Math. 15. 18. 20.

<sup>Tu</sup> 1. 15.

<sup>e</sup> Job. 14. 4.

<sup>I</sup> Jerem. 17. 9.

<sup>f</sup> Anima definitur esse primus actus Aristot. de anim. libr. 2. cap. 1. Cicer. de fin. libr. 5. In omni animali appetit animus aliquid agere semper.

<sup>g</sup> Math. 15. 18.

<sup>h</sup> Job. 14. 4.

<sup>Iam</sup> 3. 11.

<sup>i</sup> Rom. 5. 12.

<sup>k</sup> Contra Pighium de pecc. origin. Infantes nullo vicio suo sed duntaxat alieni criminis culpam sustinere. Et Cartharini. Comment. in Rom. 5. Eo ipso (inquit) quod sumus filij peccatoris, qui promiste se retenturum pro se & filijs suis, &c. nec retinuit, nos peccatores & digni odio constituit.

Et Bellarm. Tom. 3. Contro. 2. lib. 3. c. 5. Originale peccatum minimum esse quia minus voluntarium. Nos scilicet in voluntate Adami non peccauimus! <sup>1</sup> Which we reſerre to Ezech. 18. <sup>2</sup> Rom. 5. 12. 14 Concil. Mileui. Can. 2. Non aliter intelligendum quod ait Apostolus; per unum hominem peccatum intravit in mundum & per peccatum mors, & ita in omnes homines pertransiit, in quo omnes peccaverunt, nisi quemadmodum Ecclesia catholica ubique diffusa semper intellexit. Augustin de peccat. mer. & remiss. libr. 1. cap. 10. Hoc unum in quo omnes peccaverunt, quando omnes ille unus homo fuerat. <sup>3</sup> Which was the error of the Pelagians, whom Augustine so zealouslie and religiously confureth. Epist. 89. quest. 3. &c. <sup>4</sup> Ambros. lib. de Apolog. David. lib. 1. cap. 11. Ansequam nasceretur macularum contagio, & ante usum lucis originis ipsius accipimus iniuriam, in iniquitate concipimur, &c. Vitium contraxit conditio, infectis culpa naturam. Merito ergo David flebiliter in se deploravit ipsa inquinamenta naturae, quod prius inciperet in homine macula, quam vita. <sup>5</sup> Rom. 3. 23. & 11. 32. <sup>6</sup> Because all of vs were that one man as Augustine saith, de peccat. meris. lib. 1. cap. 10. whereby it cometh to passe, that that one man sinning, we all lost in him to be of the image of God, or, the image of God was defiled in vs all, Rom. 5. 12. Origen in Leuit. Hom. 4. Cyprian. lib. de patient. Iren. lib. 3. cap. 20.

selues

selues in Adam the authors of our miserie. Fourthlie, the imaginations of the heart, the <sup>r</sup> frame and constitution of the heart, <sup>t</sup> the heart it selfe is euill: not onlie at the middle age or youth of men, but from the birth and <sup>r</sup> very conception of them, and thenceforth remaineth sinfull in all the sonnes <sup>u</sup> of Adam, both before <sup>x</sup> and after Baptisme; but the corruption thereof is daylie weakned <sup>y</sup> in the faithfull, and the guiltines is taken away by the <sup>z</sup> purenes and holines of Christ, to as manie as are <sup>a</sup> vni-  
ted vnto him by faith: who as they sinned <sup>b</sup> when Adam sinned, because <sup>c</sup> they were in the loynes of Adam, and their substance sinned in him; so they haue in <sup>d</sup> Christ fulfilled the righteousnesse of God: his <sup>e</sup> merite, is their merite; and they <sup>f</sup> are one in him, being of <sup>g</sup> his Spirit, of his <sup>h</sup> substance, of <sup>i</sup> his bone and of his flesh.

<sup>r</sup> letter, signentium, formatum: hoc est nota ipsius anime transformatio sine potius deformatio per peccatum. Non tamen propter seipsam que laudabilis est, quia opus Dei est, sed propter damnabile visum quo vitiosa est, natura humana damnatur.

August. de Nupt. & Concupiscens. lib. 1. cap. 23.

Anselm. lib. de concept. virginis, cap. 2. Totum quod erant. &c. Jerem. 17. 9.

Matth. 12. 34. 35.

Isai. 48. 8.

Psal. 51. 5.

Ambros. Apolog. Da-

uid. cap. 11. <sup>u</sup> Rom. 3. 23. & 5. 12. August. Non unum aliquem designat hominem sed hominum genus. Idem de predestinat. & grat. cap. 3. Vitiosa enim radice macula ita propaginis traduce per generationum sarmeta diffusa est, ut nec infans quidem unius diei à culpa sit prima prænauicationis alienus, nisi per indebitam saluatoris gratiam fuerit liberatus. <sup>x</sup> Contra Bellarm. Qui baptismo perfecte tolli peccatum originale, nec deinceps propriè peccatum dici, contendis. Probat, Rom. 7. 17. 24. Galat. cap. 5. 17. Iam. 1. 14. August. de nupt. & concupiscens. lib. 1. cap. 26. In ijs qui regenerantur in Christo, cum remissionem accipiunt omnium prorsus peccatorum, visque necesse est ut reatus etiam humanus, licet adhuc manentis concupiscencie remittatur, ut in peccatum sicut dixi non imputetur. <sup>y</sup> Rom. 6. 3. 4. <sup>z</sup> 1. Cor. 1. 30. Galat. 3. 27. <sup>a</sup> Iob. 17. 21. 1. Cor. 6. 17. <sup>b</sup> Rom. 5. 12. Concil. Milevis. Can. 1. 2. <sup>c</sup> Rom. 5. 16. 17. Heb. 7. 10. <sup>d</sup> Rom. 4. 24. 25. 1. Cor. 1. 30. August. de peccator. meritis. & remiss. lib. 1. cap. 10. Legimus iustificari in Christo, qui credunt in eum, propter occultam communionem & inspirationem gratie spiritus, qua quisquis haret Domino vnus spiritus est. <sup>e</sup> Philip. 3. 9. <sup>f</sup> Ephes. 5. 32. 1. Cor. 6. 17. <sup>g</sup> 1. Cor. 12. 12. 13. <sup>h</sup> Heb. 2. 14. Iren. lib. 3. c. 20. Christum à patre unum suo plasmai passibilem hominem factum esse. <sup>i</sup> Ephes. 5. 30.



# CHAP. IX.

*Question 1. verse 2.*

What meaneth this which the Lord saith:  
*the feare of you, and the dread of you shal be  
 upon euery beast of the field, &c?*



E often finde in Scripture, that after prayer, or sacrifice performed with seruencie, zeale, & faith; the Lord did appeare by dreame or vision, answered the petition asked, adding of his infinite liberalitie, a blessing more then was required;

and farther manifesting himselfe vnto them, that were thus godlie exercised. Thus did he to <sup>a</sup> *Abraham*, to <sup>b</sup> *Iacob*, to <sup>c</sup> *Dauid*, to <sup>d</sup> *Salomon*, and other. The same is it, which here the Scripture signifieth of this sacrifice of *Noah*: First, how the Lord receiued it as a sauour of rest: Secondlie, how hee answereth vnto the <sup>e</sup> heart of *Noah*, & blessing him and his posteritie with an euerlasting blessing for the same. Wherein wee learne that the <sup>f</sup> prayer of

<sup>a</sup> *Gen. 15. 12.*

<sup>b</sup> *22. 13. 15.*

<sup>c</sup> *Gen. 32. 9. 24.*

<sup>d</sup> *1. Chron. 16. 4. &c.*

<sup>e</sup> *17. 4. &c.*

<sup>f</sup> *1. King. 9. 3.*

*2. King. 19. 19. 20.*

*& 20. 3. 6.*

<sup>g</sup> *Vers. 1. Psal. 37. 4.*

*Iosephus affirmeth*

*moreouer, Antiq. 1.*

*cap. 4. y<sup>e</sup> Noah praised*

*in sacrificing that*

*the world might no more be destroyed with water. The cause and reason is sufficient, but the authoritie wanteth weight. <sup>h</sup> *Jam. 5. 16. 17. Psalm. 18. 6.**

the

the faithfull auaieth much with God, and that if we aske, we shall also assuredlie receiue: also that the Lord is <sup>a</sup> alwaies neere to those that call vpon him, albeit hee doe not now reueale himselfe but in his word, and by giuing successe vnto vs. (so farre <sup>i</sup> as is expedient for vs) according to our prayers. This blessing is first described, by the largeness thereof: *And God blessed Noah and his sonnes.* God blesseth *Noah*, and in him his faithfull children, for whose <sup>k</sup> sake the world is againe restored; and *Cain* and his wicked race is made partaker of worldlie benefits, which are <sup>l</sup> properlie belonging to Gods Elect. Secondlie, the content or matter of this blessing is declared, which is expounded by the Lord, vntill the eight verse; and after amplified, vntill the eighteenth verse of this Chapter. In the former part, the Lord layeth downe the meanes which in his prouidence he hath ordained, for the increase and preservation of the world, which are ordinances and constitutions of the Lord, of men to be put in vse and exercise. Whereof the first is a law of nature, consisting of <sup>m</sup> multiplication, of <sup>n</sup> preheminnence of man ouer all the creatures of the earth, and of <sup>o</sup> mans receiuing and enioying the profit and benefit, that commeth by the creatures. The second law was ceremoniall: *but flesh with the life thereof, &c.* The third iudiciall; wherein the Lord appointeth man, to be reuenger of the blood of

<sup>a</sup> *Matth. 7. 7. 8. & 21*  
<sup>22.</sup> *Ioh. 14. 13. 15.*  
<sup>August. in Psal. 65.</sup>  
*Ergo non deficiamus in oratione. Ille quod concessurus est, et si differt non aufert.*  
*Securi de pollicitatione ipsius non deficiamus orando, & hoc ex beneficio ipsius effici videtur non d. te amantem deprecationem tuam, securus esto, &c.*  
<sup>b</sup> *Psal. 145. 18.*

<sup>i</sup> *Sam. 4. 3.*

<sup>1.</sup> *Ioh. 5. 14.*

<sup>k</sup> *1. Cor. 3. 22. Oecumen. in 1. Cor. 3. Ipse quod mundus & voluit, propter vos sum, & condita sunt.*

<sup>l</sup> *Iob. 5. 3. &c. & 8.*

<sup>13. 14. &c. Isai. 22. 16</sup>

<sup>Psal. 37. 9.</sup> Notwithstanding that the wicked are partakers of outward felicitie, least they should complaine, that meanes were taken from them, and abilitie of doing well. Wherefore the prosperitie of this life is not a sufficient token of the

fauour of God, and mans obedience; because many passe through this lifes miserie to life euerlasting; and many from the height of this lifes felicitie, goe into eternall torment. For this cause, that sometime good men want, and wicked men abound, this prouidence of God is blasphemed of the wicked, and called blind Fortune: but Fortune her selfe is not blind (saith *Cicero, lib. de amicis.* vnderstanding by fortune this administration of the world) but men are blind whom she embraceth. <sup>m</sup> *Vers. 1.* <sup>n</sup> *Vers. 2.* <sup>o</sup> *Vers. 7.*

Zz

man:

man : and concludeth with <sup>p</sup> commandment to al,  
to indeuour to multiplie their kind, and not in anie  
wise to be the cause of diminishing thereof. Which  
is as if the Lord had said : bring forth fruit and multi-  
plie; <sup>a</sup> neither be afraid of the beasts of the earth,  
or <sup>r</sup> the raine of heauen; I my selfe will repress  
their violence, and giue vnto your vse <sup>t</sup> the com-  
moditie of them. Onelie haue you regard, <sup>e</sup> that  
you doe not oppresse and deuour one another. To  
this end, I commaund you to abstaine from blood,  
that <sup>u</sup> the blood of men may be precious in your  
sight; and those that will not by that instruction be  
admonished to abstaine from murther; that their  
liues <sup>z</sup> be taken from the earth. Wherein first of all,  
we see the cause, why the Lord renueth this law of  
dominion to *Noah*, which <sup>r</sup> before was giuen to  
*Adam*, in full possession : which was, to dissuade  
that <sup>z</sup> little familie from feare of euill, and to en-  
courage them against supposed daungers, which  
they had conceiued of themselues; either because  
(as it is affirmed) <sup>a</sup> they had seene the violence of  
beasts, before the flood, which had beene <sup>b</sup> sent by  
the Lord against the wicked; or for that now they  
were more acquainted with their might, by their  
long abode with them in the Arke. But chieflie for  
that the nature of man (thorough <sup>e</sup> the guiltinesse  
of sinne) cannot but stand in dread and daunger  
of the creatures : their feare also taking strength

<sup>r</sup> *Verf. 7.*

<sup>a</sup> *Rabb. Moses ben Nahmah, Aben Ezra, Comments in Gen.*

<sup>r</sup> For they feared least they might be drowned afterward by an other flood, as the Iewes affirme: *Ioseph. Antiq. l. c. 4. and Chrysost.* and other.

<sup>s</sup> *Verf. 2. 3. 16.*

*Leuit. 26. 3.*

*Deut. 28. 12.*

<sup>a</sup> *Verf. 5. 6. 7.*

*Exod. 20. 13.*

*Galat. 5. 15.*

<sup>u</sup> *Chrysostom. Hom. in Gen. 27. Hoc ausē facis ideo ut primis illis temporibus cōprimas illorum impetum, & propensionē ad homicidia, Auctor. quæst. Orthodox. inter opera Iustini. qu. 145. Ut ea quoque re, Deus nos a ferarum inumanitate & similitudine secerneret, qua in laniatu carniū sanguinem quoque eorum lambis quorum carnes vorat.*

<sup>z</sup> *Verf. 6. Exod. 21. 14*

<sup>r</sup> *Gen. 1. 28.*

<sup>a</sup> What time there were many moe sauage and rauinous beasts, then men to ioyne together against them. <sup>a</sup> *Rabb. Solom. in Com. and other Rabbins.* <sup>b</sup> For so the Iewes doe gather by these words, that the Lord, before the flood, sent wilde beasts to destroy much people, like as *2. King. 17. 25.* <sup>c</sup> *Psal. 53. 5. Pron. 28. 1. Chrysost. Hom. in Gen. 9. Quemadmodum inser seruos fieri solet, ut probatiores & honestiores, conseruis terrori sunt, qui autem deliquerunt sociis & seruos timeant, sic & de homine factum est : nam salua illius in Deum fiducia, terribilis eras & bestia; ubi autem deliquit, timere capit & conseruorum extemos.*

from



from the smallnesse of their number to make resistance: and (that which was the chiefeſt point) that in their ſafetie, conſiſted the ſaueguard of the world. Wherefore alſo it is perceiued, that this Soueraignie graunted vnto *Noah*, was in many reſpects different from that which before was confirmed vnto *Adam*. For that was <sup>1</sup> fullie giuen to *Adam*, void of ſinne; this was but <sup>2</sup> in part reſtored vnto *Noah* and his children in corruption. That was loſt of <sup>3</sup> *Adam*, by his ſinne; this is <sup>4</sup> retained of the wicked. That was a <sup>5</sup> louing ſubiection of the creatures void of dread: this a <sup>6</sup> dreadfull ſlauierie, by compulſion. In this they feare <sup>7</sup> the power, the ſnares, and ſleights of man, and therefore <sup>8</sup> flee, or elſe ſubmit themſelues; in that, they did moſt willingly <sup>9</sup> ſubmit themſelues of reuerence. They are now preſerued by mans endeuour, and yet by <sup>10</sup> force and power are made to yeeld: then were they vtterlie without the help of man created, notwithstanding which, they rendered vnto man a greater dutie. This onelie haue they indifferentlie: that as before they ſerued <sup>11</sup> for the beautifying of mans felicitie, now they are for <sup>12</sup> the ſupplie of mans neceſſitie; ſo that in both eſtates they are giuen of God for the vſe of <sup>13</sup> man. But it may bee demaunded how it is fulfilled, which the Lord here promiſeth that the feare of man ſhould be on euerie creature of the earth, and of the ſea: wee ſee

<sup>14</sup> *Auguſt. in Epiff. Iohn. Tract. 8. Quia per peccatū hominis deſeruit cum ſub quo eſſe debuit, ſubditus eſſi jū ſupra que eſſe debuit.*

<sup>15</sup> But eight perſons. <sup>16</sup> *Gen. 1. 26. 28.*

<sup>17</sup> Namely in regard of feare and dread, but no fulnes of power ouer them, ſaue touching the vſe of them.

<sup>18</sup> *Chryſoſtom. Hom. in Gen. 9. Vbi per inobedientiam libertatem & dignitatem noſtrā amiſimus; etiā principatus noſter miſeratus eſt.*

<sup>19</sup> *Iam. 3. 7.*

<sup>20</sup> *Gen. 2. 19.*

<sup>21</sup> *Baſil. Hom. de Para-diſo. Illic etiam animantium varia ſpecula: omnia enim ſunt manſueſta, omnia enim ſunt inter ſe moribus concordia.*

<sup>22</sup> Feare and dread.

<sup>23</sup> *Per. Mart. in Gen. 9. Nec vlla ſerē eſt beſtia, qua hominis preſentiam non horreat, timens enim noſtras artes, dolos & vires,*

<sup>24</sup> *ne capiantur: & quæ rapiuntur & dilacerant homines, non ſine noſtro timore viuunt. Imo ſtatim vbi deſerta loca habitari capta fuerint, mox fuga ſibi cōſulunt.*

<sup>25</sup> *Pſal. 104. 32.*

<sup>26</sup> *Chryſoſt. Hom. in Gen. 16. Sic ut nunc domeſtica animalia, ita & ſera & immanſueſta tunc ſubdiſa erant.*

<sup>27</sup> *Rom. 8. 20. 22.*

<sup>28</sup> *Iam. 3. 7.*

<sup>29</sup> *Baſil. Hexam. 10. Statim vbi conditus eſt, etiam princeps conditus eſt.*

<sup>30</sup> *Laſſant. lib. 2. cap. 11. Alia ad cibos, alia ad veſtimenta, qua verò magnarum ſunt virium, in excolenda terra inuenerunt.*

<sup>31</sup> *Tertullian. lib. de Patient. De beſtijs obedientiam exprimimus, intelligentes: vſibus noſtris eas à Domino prouiſas traditiſq;*

\* *Prem.* 30.30.

\* *Iob.* 39.13.30.

\* *40.1. &c.*

\* *Iob.* 41.25.

*August.* in *Iob.* *Traslat.* 1. *Propter superbiam nostram domandam, creata sunt ista quae molesta nobis essent.*

\* **Conciliatio. II.**

\* *Iob.* 39.1. *Pra.* 30.30

He is called the tyrant or king of beasts.

\* *Naxiarz.* *Orat.* de *Hominis* *vilisate.*

The Lion at y sight of weapons doth presently set vp his bristles, and maketh assault vpon the hunters.

*Plin.* *lib.* 8. *cap.* 16.

Their valiantnes is chiefly scene in dangers; being pursued with neuer so great a multitude of hunters and bounds, as it were in scorn of them, hee will sit downe in a plaine field, where he may bee scene.

The Lionesse when she fighteth for her young ones, fixeth her eyes on the ground, least she should be afraid of the Huntsmans speare. \* *Ambros.* de *Cain & Abel.* *lib.* 2. *cap.* 1. *Torvos leones cernimus naturalem feritatem imperata mutare mansuetudinis suam rabiem depone, nobis mores sumere, & cum sint ipsi terribiles, discunt timere: caditur canis vs paucos leos, & qui sua iniuria exasperatur, coercetur aliena, alteriusq; exemplo frangitur.* *Plin.* *lib.* 8. *cap.* 16.

Of all wilde beasts the Lion onely vseth clemencie: hee vseth to spare those that doe fall downe before him. When hee doth rage, he is rather fierce against men, then women. He hurteth not children vntill he be pressed with great hunger.

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fleeing <sup>b</sup> for feare of snares, and the <sup>c</sup> voice of a child is sufficient to make him forsake his pray. The Elephant, which is the greatest <sup>d</sup> beast on earth, for all his <sup>e</sup> fiercenes, doth tremble at the sent of the foote of man. The Tiger also <sup>f</sup> more fierce then the Elephant (although much lesse in quantitie) perceiving mans footsteppes, although shee see him not, & transporteth her young ones, for feare, into another caue. And no lesse the creatures of the waters, (to let passe the little ones, which none of vs are ignorant, how hastilie they voide the sight of man) that Princelie fish <sup>h</sup> the Dolphin of the sea, the verie shadow of man doth terrifie. And that great Leviathan, not so easilie daunted <sup>i</sup> at the sight of man, is more easilie <sup>k</sup> by the pollicie of man subdued. Herein therefore wee may perceiue two notable arguments of the prouidence of God, in the gouernment of his creatures according to his word. What maketh them to feare the power of man, seeing themselves doe much more <sup>l</sup> excell in strength:

*animal. lib. 9. cap. 44.* ) doe at the sound of the voyce of man forsake their pray. <sup>l</sup> *Iob. 40. 14.*  
*Cicer. de nat. Deorum. lib. 1.* Elephanto belluarum nulla prudentior, at figura que uastior? No beast  
more vast, none more discrete. <sup>m</sup> *Iob. 40. 12. 13. 19.* *Aristot. hist. animal. li. 9. c. 46.* *Plin. lib. 8. c. 4.*  
*Vestigio hominis animaduerso, &c.* Elephants when they perceiue mans footsteppes, before they  
see the man himselfe, doe tremble for feare of snares. <sup>n</sup> *August. de ciuit. Dei. lib. 19. cap. 12.*  
*Que tigris non filij suis &c.* *Virgil. Enead. lib. 4.* Hyrcanieq; admorans ubera tigres. <sup>o</sup> *Plin. lib. 8.*  
*cap. 4.* Tigris etiam Elephanto truculentior hominis uiso vestigio, transferre proximo dicitur catulos  
metu. <sup>p</sup> *Basil. Hexam. 10.* Dolphin quamuis sit omnium nascitulum regalissimum, & omnis aquasica  
creatura, uno apparente homine confertatur. <sup>q</sup> *Iob. 40. 22. 23.* <sup>r</sup> Which for greedines of baite,  
are plunged in the sands and taken at the ebbing of the water: whereas the Dolphin allured  
with no deceit, auoideth his daunger, being of all liuing creatures the swiftest, whether fish  
or foule. *Omnium animalium tam terrestrium quam aquatilium velocissimum.* *Aristot. Hist. animal. lib. 9. cap. 48.* *Plin. lib. 9. cap. 8.* <sup>s</sup> *Iob. 29. 1. 13. 22.* & *40. 10. 21.* &c. An argument of the  
strength of the Lion is, that their bones are solide, hauing no place for marrow, or at least-  
wise, the smallest of all other creatures; and are also so hard, that they strike fire, being smit-  
ten together, like the flint. *Aristot. Hist. Animal. lib. 3. cap. 7.* The Elephant is able to carrie  
on his backe a tower of wood, with eight or ten fighting men, and to fight withall. *Aristot.*  
*Hist. Animal. lib. 6. c. 18.* *Elian. Hist. Animal. lib. 3. cap. 10.* *Plin. lib. 8. cap. 9.* *Lin. Decad. 3. lib. 3.*

the contrarie: yea the Scriptures themselues, doe seeme to affirme the contrarie, as namelie *that the Lion turneth not for feare of anie*: and manie other *beasts*, are said to resist the power of man, and are by *the* terrour of their fierceness, ordained to abate their pride. Nothing *more* consonant then these places of the Scripture, being rightlie vnderstood: For wheresoeuer the Scriptures testifie of the strength and fierceness of these brutish creatures, therein doe they also amplifie the praise of God, who notwithstanding their rage and crueltie, hath subdued them vnto the power of men, and hath made them for his promise sake, to stand in awe of creatures weaker then themselues. And who so looketh into the nature of the beasts, shall easilie by experience perceiue plentifull arguments, both of their power and vntamable nature in themselues, & of this bridle, wherewith the Lord for our sakes, doth curbe their crueltie, and by his secret power maketh them to giue reuerence and feare to men. The Lyon, which is *of* greatest & rarest fortitude, although *he* dare stand and defend himselfe in open field, against a multitude of pursuers; yet hee *doth* not lightlie doe violence to men, but being prouoked: and although hee regard not the force of hunters, where he hath libertie to defend himselfe, yet being in woods and couerts, hee ceaseth not bee seene. The Lionesse when she fighteth for her young ones, fixeth her eyes on the ground, least she should be afraid of the Huntsmans speare. *Ambros. de Cain & Abel. lib. 2. cap. 1. Terros leones cernimus naturalem feritatem imperata mutare mansuetudine, suam rabiem depomere, nostros mores sumere, & cum sint ipsi terribiles, discimus timere: caditur canis vs pauscat leo, & qui sua iniuria exasperatur, coercetur aliena, alteriusq; exemplo frangitur.* *Plin. lib. 8. cap. 16.* Of all wilde beasts the Lion onely vseth clemencie: hee vseth to spare those that doe fall downe before him. When hee doth rage, he is rather fierce against men, then women. He hurteth not children vnlesse he be pressed with great hunger.

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*1. Prom. 30. 30.**1. Job. 39. 13. 30.**1. & 40. 1. &c.**1. Job. 41. 25.**August. in Job. Tractatus. 1. Propter superbiam nostram domandam, creata sunt ista quae molesta nobis essent.**2. Conciliatio. II.**1. Job. 39. 1. Pro. 30. 30*

He is called the tyrant or king of beasts,

*2. Nazianz. Orat. de Hominis uilitate.*The Lion at *his* sight of weapons doth presently set vp his bristles, and maketh assault vpon the hunters.*Plin. lib. 8. cap. 16.*Their valiantnes is chiefly seene in dangers; being pursued with neuer so great a multitude of hunters and hounds, as it were in scorn of them, hee will sit downe in a plaine field, where he may bee seene. The Lionesse when she fighteth for her young ones, fixeth her eyes on the ground, least she should be afraid of the Huntsmans speare. *Ambros. de Cain & Abel. lib. 2. cap. 1. Terros leones cernimus naturalem feritatem imperata mutare mansuetudine, suam rabiem depomere, nostros mores sumere, & cum sint ipsi terribiles, discimus timere: caditur canis vs pauscat leo, & qui sua iniuria exasperatur, coercetur aliena, alteriusq; exemplo frangitur.* *Plin. lib. 8. cap. 16.*

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*nimal. lib. 9. cap. 44.* <sup>1</sup> Doe at the sound of the voyce of man forsake their pray. <sup>2</sup> *Iob. 40. 14.* *Cicer. de nat. Deorum. lib. 1.* Elephantus belluarum nulla prudensior, at figura que vastior? No beast more vast, none more discrete. <sup>3</sup> *Iob. 40. 12. 13. 19.* *Aristot. hist. animal. li. 9. c. 46.* *Plin. lib. 8. c. 4.* *Vestigio hominis animaduerso, &c.* Elephants when they perceiue mans footsteppes, before they see the man himselfe, doe tremble for feare of snares. <sup>4</sup> *August. de ciuit. Dei. lib. 19. cap. 12.* *Que tigris non filijs suis &c.* *Virgil. Aeneid. lib. 4.* Hyrcanieq. ad morum vbera tigres. <sup>5</sup> *Plin. lib. 8. cap. 4.* Tigris etiam Elephantis truculentior hominis visu vestigio, transerre protinus dicitur catulos metus. <sup>6</sup> *Basil. Hexam. 10.* Dolphin quamuis sit omnium natatiliu regalissimus, & omnis aquasica creatura, vno apparene homine confertatur. <sup>7</sup> *Iob. 40. 22. 23.* <sup>8</sup> Which for greedines of baite, are plunged in the sands and taken at the ebbing of the water: whereas the Dolphin allured with no deceit, auoideth his daunger, being of all liuing creatures the swiftest, whether fish or foule. *Omnium animalium tam terrestrium quam aquasiliu velocissimus.* *Aristot. Hist. animal. lib. 9. cap. 48.* *Plin. lib. 9. cap. 8.* <sup>9</sup> *Iob. 29. 1. 13. 22.* & *40. 10. 21.* &c. An argument of the strength of the Lion is that their bones are solide, hauing no place for marrow, or at leastwise, the smallest of all other creatures; and are also so hard, that they strike fire, being smitten together, like the flint. *Aristot. Hist. Animal. lib. 3. cap. 7.* The Elephant is able to carrie on his backe a tower of wood, with eight or ten fighting men, and to fight withall. *Aristot. Hist. Animal. lib. 6. c. 18.* *Elian. Hist. Animal. lib. 3. cap. 10.* *Plin. lib. 8. cap. 9.* *Lin. Decad. 3. lib. 3.*



*Gesner. Tom. de Animal. terrestrib. Notwithstanding, of the Indians they are vled to the plough. Plin. lib. 8. c. 6. Ambros. Hexam. lib. 6. cap. 9. Vfus Elephan-  
torum in bello, &c. In  
medijs campis (homines de Elephantis) tan-  
quam de muro dimi-  
cant, & velut in arce  
quadam & speculo  
collocati, spectant ma-  
gis bella quam sube-  
unt: & bestie velut  
quidam mobiles mon-  
tes versantur in præ-  
lijs, & nuda jaculorū  
ferro præ tergoris du-  
ris sunt impetra-  
biles.*

*Plin. lib. 8. cap. 4.  
Pet. Mart. in Gen. 9.*

*Voluntas enim Dei  
efficiens natura est.*

*As it is thought  
by many, not one  
whole day. Iren. lib. 5  
Looke cap. 3. q. 1. an-  
not.*

*It appeareth by  
Gen. 15. 18. compar-  
ed with Iudg. 3. 3.*

*From the riuer Eu-  
phrates to the riuer  
of Egypt.*

*Iudg. 21. 27. & 2. 2. Ios. 21. 45. Such as regard not mens strength, as Lions, Aristot. Hi-  
stor. Animal. lib. 9. cap. 44. doe feare his policie and sleights. From hence it seemeth to be, that  
Lions are afraid of the turning of a cartwheele, of fire, and the crowing of a Cocke. Basil.  
Hexam. 10. Plin. lib. 8. cap. 16. And no lesse is mans spetle venemous to venemous beasts. A-  
ristot. Histor. Animal. lib. 8. cap. 29. Briefly all beasts doe stand in awe of the force and vigour of  
the reason of man, as we our selues doe of the Lord: Vigorem animi humani, etiam si non vi-  
dēt, sament reformidant, sicut nos Deum. Ambros. epist. 38. Plin. lib. 8. cap. 25. Terribilis hæc con-  
tra fugacis bellua est, fugax contra insequentes.*

What maketh them dread the pollicie of man, whereof they neuer <sup>m</sup> had experience, but this law of feare which God hath indued them withall, whereby, <sup>n</sup> as commaunded from superiour power, they all of them reuerence the face of man? Secondlie, that they are not throughlie subdued vnto man, that Lions are not as meeke as Buls, & Wolues as Sheepe; is no lesse an argument of the heauenlie wisdom of the Lord in gouerning the world, then is the former. For as *Adam* being created an inhabitant of Paradiſe, inioyed the same, by reason of his rebellion, <sup>o</sup> but a little space; and the Israelites <sup>p</sup> were not parakers of the fulnes of the promise, in respect of the <sup>q</sup> largenes of the land, because <sup>r</sup> thorough their owne default and negligence, they did not wholie expell the old inhabitants; and yet there <sup>t</sup> nothing failed in the goodnesse of the promise, in that which they enioyed, but it wholie and fullie came to passe: so also these creatures, albeit thorough the sinnes of men, they are fearefull vnto men; notwithstanding they them selues <sup>t</sup> doe no lesse feare man, then they are feared. Like as the Crocodile, which most furiously pursueth one that seeketh to escape by flight, <sup>u</sup> and deuoureth whomsoever hee taketh in the chase: yet if one turne his face against him in the pursute, he dareth not resist, but fleeth incontinent. Wherefore these creatures,

that

that they often assaile mankind, and rebell against him, whom they were created to obey; \* the only cause is sinne, whereby man rebelled against his Soueraigne; and 7 therefore is smitten with the rod that he hath made. That they still remaine in subiection of feare, is through the 2 promise and speciall prouidence of God, who thereby 2 hath tied them in caues, as in chaines and fetters, that their furie should not bring forth so great anoyance. That they are not wholie subiect, but doe often b in their rage and hunger deuour men; is c for the punishment of man, who hath by sin d subdued the creature vnto vanitie; and to repress e their pride and securitie: that seeing they will not feare the Lord, they should feare the creatures, of whom they themselves are feared; and learne by the daunger f of falling into the power of them, how g fearefull it is to fall into the hands of God. That righteous men doe h sometime tast this miserie, it witneseth that

*Basili. Hom. de Para-  
diso. Quotiescunque  
video florem, peccati  
mei recordor, qd quod  
terra ad spinas & tri-  
bunos ferendos damna-  
ta est.  
Chrysostom. in Gen.  
Hom. 16.  
August. in epist. Iohn.  
Tractat. 8.  
Damascen. de Oriso-  
dox. fide. lib. 2. cap. 10.  
Theophil. Antioch.  
lib. 2. contra religio-  
nis Christi Calumnias-  
tores: Nectamen fa-  
ra à rerum primordii  
noxia & existiales  
creata sunt; sed ho-  
minis delictum con-  
ditionem creaturæ  
deteriorem reddidit;  
& peccatis homines;  
etiam reliqua quæ in  
hominis ministerium  
creata sunt præuati-  
carentur.*

*7 August. Tract. 1. in Iohn. Euang. Quare autem patimur multa mala à creatura quam  
fecit Deus, nisi quia offendimus Deum? de peccata tua peccati tuum accusa, non indicem. Quia enim per  
peccatum homo deseruit eum sub quo esse debuit, subditus est ipsi supra quæ esse debuit. Subdere igitur  
ei qui supra se est, & infra se erunt illa quibus præpositus est. Ideo enim cum Daniel agnouisset supra  
se Deum, agnouerunt eum infra se leones. Idem in Epist. Iob. Tract. 8. \* Numb. 23. 19. 2. Cor. 1. 20.  
1. King. 2. 24. 2. King. 2. 24. & 17. 25. As al-  
so among the heathen Euridice & Demetrius Phalareus were killed with the sting of a serpent.  
Emipides was torne of dogs. Gell. lib. 15. c. 20. So was Heracles. Laert. lib. 9. Milo Crotonienses  
torne of Wolves; Pausan. in Arcadicis: and Menpricius a King of England, &c. \* Caesar. Ad-  
mon. 6. Percutitur hac animaduersione peccator, ut moriendo oblitiscatur sui, qui viuens oblitus est Dei.  
1. King. 2. 24. Dan. 6. 24. compared with Isai. 38. 12. 13. Psalm. 50. 22. \* Heb. 10. 31.  
1. King. 13. 24. Ignatius, Emph. Eccles. Histor. lib. 3. cap. 32. Hieron. in Catalog. Who whē he heard  
the roing of the Lions, spake thus: I am the wheate of Christ, I must bee ground with the  
teeth of these beasts, and be made pure manchet for my maker. Come fire, come crosse, come  
beasts, come breaking of bones, with diuision of my members, or beating to peeces of all my  
whole bodie; let come what will come, euen all the tormentes of the diuell, so that I may  
enioy my loue Christ, Tantum, ut Christo meo fruatur. Cornel. Tacit. lib. 15. Christians were put  
to death (by Nero) to make pastime: they were coured with wilde beasts skinnes, that  
they might be torne in peeces with dogs.*

<sup>1</sup> *Ierem. 25. 29.*<sup>2</sup> *1. Pet. 4. 17.*<sup>3</sup> *Iudg. 14. 6.*<sup>4</sup> *1. Sam. 17. 36. 37.*<sup>5</sup> *Heb. 11. 33.*<sup>6</sup> *Luc. 17. 6. Marc. 16. 18.*

For them that beleeue, death may kill, but it cannot hurt.

<sup>7</sup> For the Romaine Captaine *Regulus*, could not ouercome the Serpent at the riuer Bragada, with engins and slings of war, without the great calamitie of all his armie, *Liui. Decad. 2. lib. 8. in Epis. Plin. lib. 8. cap. 14.* But *Dauid* being but a shepherds boy, killed (through faith) a Lion and a Beare, and himselve vnhurt, *1. Sam. 18. 35.*

<sup>8</sup> *Heb. 11. 33. 34.* <sup>9</sup> *Iudg. 14. 6.* <sup>10</sup> *Isai. 9. 13. Matth. 10. 28. Psal. 3. 6. 11* *Psal. 119. 91. 12* *Iob. 40. 14. 13* *Chr. Mart. 10. 29. Gaudens. Brixian. in Exod. Tract. 8. in ordine 10. Ipsius nutu, omnium rerum natura cursum suum vel iussa peragit vel prohibita subtrahit. August. in Psal. 9. Cuius causa & ipse diabolus plerumque vult nocere & non potest, quia potestas ista est sub potestate; nam si tantum posset nocere diabolus quantum vult, aliquis in istorum non remaneret, 14* *Malac. 2. 15. Heb. 13. 4. 15* *Psal. 137. 3. Deus. 26. 4. 11. 16* *2. Cor. 1. 20.* For this cause it is, that tame beasts are more fruitfull and plentiful in breede; the Lionesse scarcele bringeth forth aboute one Lion, her wombe being rent with the clawes of her whelpes: the Vipers come forth by gnawing their way out of their mothers bowels. *Basil. Hexam. 9. Plin. lib. 9. 17* *1. King. 17. 25. 26.* In like sort the Citie *Amyclæ* in Italie was destroyed by serpents, *Seru. in Virg. Æneid. lib. 10. Also Plin. lib. 8. cap. 29.* maketh report of a towne in Spayne, vndermined by Conies: of a towne in Theffaly by Moules: of a Citie in France wasted by Frogges, and the townesmen driuen away: of a Citie in Africke by Grathoppers; the men of the iland *Gyarus* were compelled to leaue their countrie, because of Mice. Beyond the *Cynamolga* in *Æthiophe* lieth a large countrie, whose inhabitants were destroyed by Scorpions, and the flies *Soltugæ*. Likewise *Theophrastus* testifieth, that the *Irerienfes* were driuen out by the wormes *Scolopendrx*. <sup>17</sup> *Iob. 3. 13. 15. Hieron. in Lament. 4. Cum tremor super animalia esse præcipitur, proscisso esse super homines prohibetur, Gregor. Moral. lib. 21. cap. 11. Contra naturam superbire est, velle, ab hominibus imitari.*

all men are attainted with sinne, and none is free. That some of the godlie haue vanquished their might and crueltie, approueth that the strength of faith is more of force to make resistance, then the engins and weapons of mightie men, and that the Lord is able to abate their strength and courage, or giue his weake seruants power abundantlie to ouercome them; whereby when we see the creature, wee should not so much regard his brutish violence, as haue respect to the prouidence of God, who hath created them to execute his will, the bounds whereof the breadth of a naile or haire, they cannot passe. Obser. 1. Increase of children in lawfull marriage, is the blessing of the Lord. Secondlie, it is the onlie goodnes and stedfastnesse of the promise of the Lord, that noysome beasts doe not vtterlie destroy the seed of man, which they do attempt, whensoever permission is left vnto them: Thirdlie, it is against the ordinance of God, and instinct of nature, for men to seeke to be fea-

red of men, rather then to be beloued; notwithstanding, the Magistrate must with feare 7 compell the wicked, which wil not of loue performe their duty.

<sup>7</sup> Rom. 13. 3. 4. Gregor. Moral. libr. 21. cap. 12. Plerumque a subditis etiam sancti viri timere appetunt,

*sed quando ab ijsdem subditis Deum minime timere deprehendunt; ut humana saltem formidine peccare metuant, qui diuina iudicia non reformidant.*

*Question 2. verse 4.*

In what sense is it said: *euery thing that liueth and mooueth shall be meat for you?*

**B**Y the tenor of this Commission giuen to Noah, concerning the libertie of eating flesh, as also by that restraint which was made vnto Adam, both before and after his transgression; it seemeth manifest vnto the iudgement of the most and chiefe interpretors, that permission of eating flesh was not graunted vnto men, neither was in vse among the godlie before the flood. Notwithstanding, it being no essentiall point of faith, forasmuch as the <sup>b</sup> kingdome of God consisteth not in meats and drinkes, and that the Scriptures doe not expresse affirm the same; it may be permitted vnto the iudgement of the Reader without offence, so as wee hold the analogie or substance of the same; namely, that if before it were not giuen, the fruits of the earth did aboundantlie supplie the benefit thereof: if giuen before, seeing the same is not expressed, it is not materiall vnto the edification of the godlie to be knowne. But besides the iudgement and testimony of learned writers, there may reasons and inducements be perceiued, that the same was

<sup>a</sup> Consent of Diuines is reuerently to be regarded.

<sup>b</sup> Rom. 14. 17.

<sup>c</sup> The Rabbins agree in it with one accord, also Chrysost. Hom. in Gen. 27.

Theodoret. quest. in Gen. 55.

Hieron. contra Iovin. lib. 2.

Pet. Mart in Gen. 9.

Hoc primum &c.

Item Lyran. in Gen. cap. 9.

Aquin. prin. secund.

q. 102. diff. 2.

Et nemo veterum retractauit.

Caluinus tamen dubitauit, Gen. 6.

Caietanus in Gen. 4. negauit.

Dominicus a Soto reprobauit lib. Infit. 5.

quest. 1. art. 4.

<sup>a</sup> Gen. 1. 29. & 3. 18.

<sup>b</sup> Rab. T. Jeror Hamor.  
& alij non pauci.

<sup>c</sup> By experiment of  
Heraclius, Laert. lib.  
9. who by eating  
rawe hearbes and  
rootes, fell into a  
Dropfie incurable.

<sup>d</sup> Francisc. lun. Anal.

in Gen. cap. 9. Queritur

num usque ad il-

lud tempus homo car-

nibus animatus pa-

pus nō fuerit: respon-

sum non legi: se-

cundo, institutione ci-

uivij humani aliter

videri: tertio, ex hac

ipsa institutione sic u-

no consensu à Iudeis

confirmari: postremo,

quia animantes reli-

qua humano generi

secundum Deum ac-

ceptam ferebant vi-

sam, equum fuisse, ut

Deo auctore, etiā hunc

fructum homo ex ani-

mantibus perciperet

propter vitam ab ip-

so acceptam atq. conservatam.

<sup>e</sup> Theodores. quest. in Gen. 55.

<sup>f</sup> The citizens of Memphis wor-

shipped a Calfe: the Mendefij a Goate: the Leotophanti a Lion: the Lycopolitani a Wolfe:

the Cynopolitani a Dogge: they of Hierapolis a Dragon: the Aspe and the Crocodile were

worshipped of all Egyptians. Elias in Comment. in Nazianz. orat. 2.

<sup>g</sup> The Egyptians gloried

that they worshipped living creatures, not stockes and stones. In like sort the Persians, who

honoured the Sunne and Fire for God, insulted over the Grecians, that made Temples for

their gods, and brake down both their Idols & their Temples, Herodot. in Clit. The Chaldeans

that worshipped the Fire, caried their god about, to tric masteries with all other gods of

gold, siluer, brasse, wood and stone, and their god alwaies obtained the conquest. At last

commeth the Priest of Canopus, with an earthen pot made in fashion of a man, with a great

bellie and small legs, wherein were many holes finely stopped with waxe; this filled with

water he set to skirmish with the Chaldee god, wherein the waxe being heated, the water

runneth out, and so was an earthen pitcher adored for god of gods. Rassin. Histor. lib. 2.

cap. 26. <sup>h</sup> Rom. 14. 17.

<sup>i</sup> Neque dehinc cogit ad carnes edendas neque vetat: cum prius ipse pro-

hibuerat tamen.

first, at this time graunted vnto men. For whereas  
vntill this time the <sup>d</sup> hearbes of the field continued  
holsome and nourishable food, and were after the  
curse appointed vnto man, as in the creation they  
had bene: now thorough the waters of the flood,  
which were of the salt waters of the deepe, the  
<sup>e</sup> earth became lesse fertile then before, & the hearbs  
of the field more <sup>f</sup> vnapt for sustenance. Secondly,  
because beasts had bin <sup>g</sup> preserved, by the meanes  
of man; the Lord rewardeth this obedience of  
*Noah*, with permission of their flesh: for it seemed  
of equitie, (God being the author) that man should  
reape this benefit of the beasts, in respect of their  
life and nature preserved by him. Thirdlie, in re-  
gard of Idolatrie, which <sup>h</sup> after the flood abound-  
ed thorough the world: for what more beastly fol-  
lie, then <sup>i</sup> to worship beasts, wherof they had liber-  
tie to eate; or <sup>k</sup> any other creature being more vn-  
sensible then they? Fourthlie, because <sup>l</sup> the king-  
dome of God consisteth not in meat and drinke, the Lord  
would permit <sup>m</sup> as indifferent vnto his children,  
that now it might be receiued without offence,

which



which <sup>a</sup> before the wicked had vsurped without  
 authoritie. *From henceforth* (saith the Lord) *euerie*  
*thing that liueth and moueth shall be meat for you;* and as  
 before I gaue you the hearbe of the field, so now  
 with like libertie, I permit you the flesh of beastes.  
 These wordes, vnto the Iewes <sup>o</sup> seeme to implie a  
 restraint: *as the greene hearbe haue I giuen you al things.*  
 For as of hearbes <sup>p</sup> all are not good for meate; so  
 euerie creeping thing is not good for meate.  
 Wherefore it is thought of them, that the Lord mea-  
 neth thus: as I haue giuen you authoritie of the  
 hearbes of the field, so I now commit vnto you the  
 beasts of the earth: but as the hearbes are not all for  
 the <sup>q</sup> vse of meate, so that which is good of the  
 beastes, <sup>r</sup> shall be your food. But this is a Iewish shift,  
 to bind on the christians, religiō in choise of meats,  
 as though the same <sup>t</sup> had bin, and were perpetua-  
 lie to be obserued: for surelie euerie hearbe was not  
<sup>u</sup> giuen vnto man for meat, but euerie hearbe bea-  
 ring seede, and euerie tree bearing fruit; and they  
 were <sup>v</sup> vniuersallie good for meat. Wherefore in-  
 deed, in these words: *as the greene hearbe haue I giuen*  
*you all things:* the Lord seemeth not to restraine  
 mans libertie but to secure it: *that hee might make*  
*them secure of libertie;* <sup>x</sup> saith Chrysostome, *it is heere*  
*said, as the hearbe of the field: wherein all things verie*  
*largelie are permitted:* wherein is euident, the wise-  
 dome and bountie of the Lord. His wisdom, that  
 hath so tempered and disposed the nature of beastes,  
 with the qualitie of the aire, and condition of mens  
 bodies throughout the world, that there is <sup>y</sup> scarce-  
 lie any creature of the earth, which though in some

<sup>a</sup> Basil. Hexam. 11. Post  
 diluuium cum Domi-  
 nus insatiabiles homi-  
 nes vidisset, in omni-  
 bus frustionem per-  
 misit.

<sup>o</sup> Iustin. Mart. dialog.  
 cum Triff. Quia verò  
 quedam non edimus  
 ex oleribus, propterea  
 tum quoque Noa ipsi  
 discretionem, delectumq;  
 carnis praeceptum est.  
 sicut vos dicitis. Sed  
 hoc minime credendum.

<sup>p</sup> Ambros. de Noe &  
 arca lib. 3. c. 25. Non  
 omnia holera ad esca-  
 rum habilia sunt, ita  
 & iam non omne vi-  
 num reptile.

<sup>q</sup> Quedam ad cibaria,  
 quadam ad medica-  
 menta. Lactant.

<sup>r</sup> Of likelihood such  
 as are allowed for  
 cleane, *Dan. 14. 4.*  
 &c.

<sup>t</sup> The obiection of  
 the Iewes in Iustin.  
 cum Triffon.

<sup>u</sup> Gen. 1. 29. & 3. 18.

<sup>x</sup> Basil. Hexam. 5.

<sup>y</sup> Ambros. Hexam. lib. 3

cap. 9. Nullas autem

arboras videmus, &c.

<sup>z</sup> Chrysostom. Hom. in

Gen. 27. Edendi sa-

cultatem concedit, &

valde securos reddit;

quasi olera herbarum

dedi vobis omnia.

<sup>z</sup> Vide Hieron. contra

Iovin. lib. 2.

*Rau. Textor. part 2. cap. 3 Cibi diuersorum populorum: ut supra quæst. 1. cap. 9.*

countries, it be thought vnholosome and vncleane, yet vnto others is in chiefest vse, and agreeth most aptlie vnto nourishment. Againe, his liberalitie which <sup>a</sup> giueth them all indifferentlie for food: so that what creature soeuer, and wheresoeuer, is or may be eaten; the same may also <sup>a</sup> lawfully be eaten, if it be eaten with giuing thanks. And where the Lord hath giuen to this our land, the choise and principall creatures for common foode, when as if he withdrew them from vs which we haue in vse, the residue <sup>b</sup> which in our fulnes are contemned, (as <sup>c</sup> experience of famine teacheth) would preferue our liues: those doubtles which in receiuing their daylie bread, acknowledge not with thankfulness <sup>d</sup> this soueraigne bountie, doe horrible offend the heauenlie Maiestie. Those also that cauilt at this Scripture, <sup>e</sup> because in all places, all sorts of creatures are not holosome food, bewray their ignorance: those that refuse <sup>f</sup> the creatures for consci-

<sup>a</sup> Psalm. 8. 6.

1. Cor. 10. 23.

Act. 15. 29.

Basil. Hexam. 11. In omnibus fruitionem permisit, vs omnibus vescerentur animalibus, velus oleribus & herbis.

<sup>a</sup> 1. Tim. 4. 4. 5.

<sup>b</sup> Such as are of vs reiected and out of vse for food, as horses, dogs, &c.

<sup>c</sup> 2. King. 6. 25. & 18. 27.

Alto Valerius Maximus, lib. 7. cap. 6. recordeth, that the Cassilines besieged by Hannibal, tor-  
wāt of victuals were compelled to eate the leather of their

bridles and of their Targets, soaked in warme water. Iosephus of the warres of the Iewes, lib. 7. cap. 7. 8. testifieth, that the famine in that citie was such in the ouerthrow thereof, that they forbore not to eate any manner of filthie or venomous creature; the leather of their shooes and Targets; that men sustained hunger, by eating hay and straw, and that a wealthy Lady of that citie, killed her owne childe, and roasted and ate the fruit of her owne bodie for distresse of foode. Like grieuous distresse of hunger is reported to haue bin at the towne of St. Vincent in Spaine, besieged the last yeere by the Turke. Our sinnes haue deserued the like or greater punishment. Lord for thy Christs sake deliuer vs. <sup>d</sup> Whereof wee may say, We that sits downe to drinke or to eate, forgetting to giue God thanks for his meate, and so riseth vp letting thanks ouerpasse, sitteth downe like an oxe, and riseth like an asse. <sup>e</sup> Because those beasts which in some countries are counted holosome and nourishable foode, to other nations are counted vnholosome and vncleane. Hieron. contr. Iosin. 2. Saraceni Camelorum lacte & carnibus viuunt, &c. <sup>f</sup> As the Iewes vntill this day doe, for the ceremonies of the Law: and the Pythagorians were wont to doe of their superstition: Porphy. lib. 4. de abstinentia animal. Plutarch. de esu carn. orat. 2. and the Papiists in their set fasting daies, for the authoritie of the Church of Rome. Whereas the authoritie of the Scriptures and the Church of God should moue them otherwise, Act. 10. 15. Coloss. 2. 16. 1. Tim. 4. 3. Terul. lib. de cib. Iudaic. Primo credendum est, quicquid est à Deo institutum mundum esse, & ipsa institutionis auctoritate purgatum; nec culpandum, ne in auctorem culpa reuocetur.

ence

ence sake, their superstition: those that acknowledge not the whole benefit & from God, ingratitude: those that thinke they haue not libertie to eate, or not to <sup>b</sup> eate, simplicitie. *As the greene hearbe haue I giuen you all things:* that is, before, I gaue you the whole vse <sup>i</sup> of the hearbs of the field, which was sufficient: now I haue added the flesh of beasts, that <sup>k</sup> the former decayed, may be thus supplied; and that in the fulnes of them both, <sup>l</sup> you may abound in giuing thanks.

<sup>i</sup> *Iam. 1. 7.*  
*Psal. 145. 15. 16.*  
*Luther in Gen. 9.*  
<sup>b</sup> *Rom. 14. 2. 14. 21.*  
<sup>i</sup> *Cor. 8. 7.*  
<sup>i</sup> *Gen. 1. 29. & 3. 18.*  
*Tertul. lib. de cib. Iudaic. Dinina gratia humanis necessitatibus competentia ciborum genera opportunis temporibus porrigente.*

<sup>k</sup> *Tertul. ibid. Postea accessit usus carniū, dinina gratia, &c.* <sup>l</sup> *Deus. 8. 10. Coloss. 3. 17.*

Question 3. verse 4.5.

Wherefore the Scripture saith: *the life of the beast is his blood: & the life of man is in his blood*, and what difference there is to be obserued in the same?



Or as inuch as thorough the permission of the Lord, it was made no more sin to slea a beast for meat, then to crop an hearb or floure of the field; <sup>b</sup> least men shuld abuse this libertie, and passe this precinct, from the slaughter of beasts to humane murther: the Lord in great wisedome doth preuent this mischicte, and repress their pronenes by a double law. The first is <sup>c</sup> ceremoniall, that they should abstaine from the blood of beasts: the second iudiciall, that the blood of men should be by man reuenged. *Because (saith God) I will require your blood, &c.* that is, if you shall

<sup>a</sup> *Luther in Gen. 9. 4.*  
*Quia cum tam non peccatum erat occidere bonum aut ouem ad cibum, quam non peccatum est decerpere florem aut herbam nascentem in agro.*  
<sup>b</sup> *Chrysost. Hom. in Gen. 27. Ideo ut comprimat illorum impetum & propensionem ad homicidium, &c.*  
<sup>c</sup> *August. contr. Faust. lib. 32. cap. 13. De es- fundendo sanguine in figura preceptum est ipsi Noe.*

<sup>a</sup> Pro. 12. 10.

Basil. lib. quasi Diffus  
explicat. quest. 41.

<sup>c</sup> Consuetudo peccan-  
di solite sensum pecca-  
ti. Angustin. Enchir.  
cap. 82.

<sup>f</sup> Luther. in Gen. 9. 4.  
Ideo ut ad mansuetu-  
dinē assuesceret ho-  
mines, iubet etiam a  
pecuino sanguine ab-  
stinere.

<sup>g</sup> Deut. 16. 22.

Coloss. 1. 17.

<sup>h</sup> Chrysostom. Hom. in  
Gen. 27. Prins bene-  
facit, & multitudine  
beneficiorum naturam  
nostram ad se allicit,  
& postea imperas fa-  
cilia & leuia, &c.

<sup>i</sup> Chrysost. ibid. Quia  
igitur sacrificia perse-  
cutori erant ex bruiis,  
quasi doceres illos di-  
cens: quia sanguis  
mibi segregatus est,  
vobis caro.

<sup>k</sup> Psalm. 145. 9.

<sup>l</sup> Pro. 12. 10.

Luc. 6. 36.

<sup>m</sup> 1. King. 16. 31.

August. Serm. 4. de  
aduent. Dom. Nolite  
fratres cōtemnere pec-  
cata in quibus forte  
cōsuetudinem iam fe-  
cistis: omne enim pec-  
catum cōsuetudine vi-  
lescit, & sic homini quasi nullum fit; obdormis iam, dolorem perdidisti, & valde putre est, nec est pro sano  
habendum, sed pro mortuo computandum. Idem contra Fortunat. lib. Disput. 2. Bernard. lib. de confi-  
der. ad Eugen. 1. Per consuetudinem in incuriam venit: primum importabile videtur aliquid; pro-  
cessu temporis, si assuescas, iudicabis non adeo graue; paulo post & laet senties; paulo post etiam delec-  
sabit. <sup>n</sup> Iam. 3. 5. <sup>o</sup> Aristot. lib. 2. de anim. cap. 1. Anima est primus actus, perfectioque corporis  
naturalis, potentia vitam habentis, & talis plane ut partes ipsius sint infirmæ.

through inhumanitie <sup>a</sup> vse crueltie toward your  
beasts, and the same by <sup>e</sup> custome breake forth on  
men, I will require the blood of man, on him that  
sheddeh mans blood: therefore that the <sup>f</sup> blood of  
men may be precious in your eyes, I commaund  
you to abstaine from the blood of beasts. Herein  
also is closelie couched a twofold reason of this ce-  
rimoniall precept, drawne from the end or finall  
cause thereof. One, in that the blood of the beast  
is called his life. For seeing the life of euerie <sup>g</sup> crea-  
ture belongeth vnto God, the Lord requireth them  
to abstaine from blood, because it is the life, that  
therby they might shew <sup>h</sup> their abstinence in things  
forbidden, and acknowledge <sup>i</sup> God the authour of  
life to euerie creature. The second, in that hee ioy-  
neth: *for surelie I will require your life, at the hand of eue-  
rie beast, &c.* Wherein is implied, that the life of e-  
uerie <sup>k</sup> creature is regarded of the Lord, but the life  
of man is precious aboute the rest; therefore man  
should not be <sup>l</sup> tyrannouslie affected, or carelesse  
toward the creatures, least as the <sup>m</sup> custome of sinne  
doth take away the sense of sinning, so <sup>n</sup> the shew  
of crueltie on beasts, should kindle their crueltie to-  
ward men. It is inquired how the life of the beast  
is said to be his blood, for life is taken for a power  
spirituall in euerie creature, <sup>o</sup> whereby it moueth:  
but the blood is perceiued to be a corporall matter,  
so soone as it is deriued from the bodie wherein it

was

was, and remaineth the same in substance, when the life is perished. Hercunto we answer; that by these words the wisdom of *Moses* may be perceived to excell the wit of all Philosophers; which proueth that it was not his, but the wisdom of the Lord in him. For which of them can tell, *whether the spirit of man descend upward, and the spirit of the beast descend downward to the earth?* Or who hath euer taught the true difference betweene the life of man and beast, which hath not himselfe bene taught and instructed by the Scriptures? Wherefore thus much we haue to learne from *Moses*, that is, from the spirit of God that was in *Moses*, confirmed by the testimonie of the holy Trinitie, which is stronger prooffe then a thousand demonstrations, that the blood of the beast is the life thereof. And although the wits of men are rather inclined to describe the life of the creatures by the qualitie, then by the substance, calling it an act or action, be-

*Eccles. 3. 21.*

*Plato in Timæo. Animam humanam immortalem esse vult, sed eandem particulam deitatis, sicut & testatur Galē de decret. Hippocras. & Plat. li. 9. cap. 9. Es corporis principium, & geometrica consistere ratione, Laert. libr. 3. Potius vero Aristoteles ed usque progredi, ut animam agnosceret esse causam mouentem, & quod sit actus & forma corporis, sed quoniam sit propria illius forma essentia, & qua pacto differat ab*

alijs formis, nequit docere, nisi ex diuersis operibus & a posteriori. Argenter in arte Medicin. Galen. lib. 2. Stoici & alij omnes impius a vero aberrauerunt. Post omnes laudatur ipse Galenus, qui eius rei ignorantiam proficitur. libr. 7. de usu partium, cap. 8. & in lib. 6. Hippoc. de morb. vulg. com. 5. *1. Pet. 1. 21. Chrysost. Hom. 1. in Gen. Obsecro igitur ita asculitemus quasi hæc non iam a Mose, sed per linguam Mosi, ab ipso omnium Deo audiamus. August. de consensu Euangel. 1. cap. 35. Christus qui Prophetas ante descensionem suam pramissit; & Apostolos post ascensionem suam misit: & quicquid de suis factis aut dictis nos legere voluit, hæc scribenda illis tanquam suis manibus imperauit: ergo. &c. 1. Job. 5. 7. Galen. de different. puls. libr. 2. cap. 4. In Mosi & Christi schola leges audias, nulla confuturas demonstrationes, idque ubi minime deceret. Sed nos voce Domini probamus quod queritur, que est magis fide digna, quam quævis demonstrationes, vel potius que sola demonstratio est, Clem. Alexand. Strom. lib. 7. Alia quidem omnia, id est humana dicta, argumentis & testimonijs egent: Dei autem sermo ipse sibi testis est, quia necesse est, quicquid incorrupta veritas loquitur, incorruptum sit testimonium veritatis, Saluian. epist. Massiliens. de promid. lib. 3. Arist. libr. 2. de anim. cap. 1. & dicitur, quam vocem reddidit Cicero. Tuscul. quæst. 1. Continuatæ motio & perennis. Item. Fernel. lib. de anima facultate cap. 1. Est anima principium & causa functioni viuens corporis. Vita vero propria illius functio est. cap. 2. Vita tamen reuera actio nulla est (ut recte mouet Argent. in art. med. Galen. lib. 2.) tametsi ex actionibus deprehenduntur res viuere. Minus mirum est anima actus, nam substantia reuera est. Sed melius sapit Fernelius secundum cogitationibus, lib. de facult. anim. cap. 16. Est (inquies) vita animantium facultatum actionumque omnium conseruatio.*

cause



cause they are ignorant in truth of the substance of the same; yet the Lord doth not spare to call it by the substance, as only knowing aright whereof it doth consist. And what though we see the blood and not the life? and that which wee call blood, may be separated from the life? the defect is in our speech and vnderstanding, but the truth of God is not thereby shaken. For wee cannot possible behold the blood in the creature containing life, neither is the same which wee can behold, the same which is the creatures life. For as quēched coles, are coles which haue no fire; and chalke is the whitenes of a wall, the substance wherof remaineth, notwithstanding lamb-blacke may be spread thereon: so the blood which by slaughter or emission is de-riued from a beast, loseth his proper forme or qualitie of life, so soone as it commeth forth. And as quenched coles, continue coles, but are vnproperlie called fire: so that red humour which we behold, is vnfitlie called blood, saue in that meaning, wherein we cal a hand or foot cut from the bodie, not as it is, but as it was, a member of the same. Blood therefore is the life of beastes, the forme or propertie whereof is  $\gamma$  life, which is the effect of the voice of God,  $\gamma$  let the waters, & let the earth bring forth the soule of life: the matter is the same which our eye beholdeth, which being separated from the bodie, is se-uered also from the forme of life. But the life of man, is not his blood, but  $\alpha$  in his blood, as saith the Scripture. Wherein is perceiued the perfect difference betweene the life of man and beast. The life of the beast hath no other forme,  $\beta$  but that which is vnited with the blood, as the life of trees is the sap

of

$\alpha$  Nam Hebraice sang-  
guis in animali נֶסֶח,  
nesach, appellatur à  
nasach, roborare,  
quod sit fortiundo &  
vita animalibus, san-  
guis effusus, נֶסֶח, dam,  
אֵשׁ אֲדָמָה, adam à ru-  
bore nominatur, licet  
nonnunquam ha-  
vices inter se in suis de  
causis consunduntur.  
Sic inter יֶסֶד & אֵי-  
נָה, Grecis discrimen  
est. Aristot. Histor.  
Animal. lib. 3. cap. 3.  
Vnde Homerus יֶסֶד,  
Dys suis concessit. 11.  
 $\alpha$  Latini humorem  
eius extra venas cru-  
entem, non sanguinem  
appellari volunt. Ci-  
cero, de Fin. lib. 2.  
Isidor. lib. 11. cap. 1.  
 $\gamma$  Sanguis igitur con-  
sistit ex materia &  
forma. Materia trior  
est: forma vita sine  
spiritu vitali in bru-  
tis animalibus.

$\alpha$  Gen. 1. 21. 24. נֶפֶשׁ  
וְצִי, caiah. Nephesh.  
Anima viva, & ne-  
phesh dicitur de bru-  
torum animalibus.

$\alpha$  Observa. contr. Ma-  
nichæos.

$\beta$  Sic ut sanguis vera  
fit illorum anima non  
autem cruor.

of trees, which <sup>c</sup> the Lord by his voice hath made their life: but man consisteth of <sup>d</sup> breath of life, which is not made one with the blood of man, but hath his seate or roome <sup>e</sup> therein; and therefore although the blood be putrified, yet that <sup>f</sup> breath remaineth perfect, although it be remoued from the blood. Hereby Philosophers are taught, truelie to discern <sup>g</sup> betweene the life of creatures. Hereby also Atheists are condemned, which <sup>h</sup> denie the immortallitie of the soule of man, or that are offended that the Scripture teacheth, *that the blood of beasts is the life of them.* And withal, are the Manichees confounded, which <sup>i</sup> vnder this pretence, blaspheme this Scripture, as if *Moses* had called the life of men their blood, as hee calleth the life of beastes their blood: whercon they deceitfullie inferre the Apostles sayings, that <sup>k</sup> *flesh and blood shall not inherite the kingdome of God*; trecherousslie concluding thereupon, that either this Scripture was not indited by the authour of the new testament, that is the holy ghost; or els that men are wholie excluded from the kingdome. Vnto whom <sup>l</sup> *S. Augustine* that learned Father, answereth thus: *You <sup>m</sup> shame not to teach* (saith he) *that Moses hath extinguished the hope of the resurrection, for that (as you say) he pronounceth the soule of man to be but mortall, when he saith the same was blood: for the Apostle testifieth, that flesh and blood shall not inherite the kingdome of God. Thus you, <sup>n</sup> saith he, presume to rent the Scripture, & therfore are not permitted*

<sup>c</sup> Gen. 1. 12.<sup>d</sup> Psal. 104. 16.<sup>e</sup> Basil. Hexam. Hom. 7.<sup>f</sup> Vox enim tunc &<sup>g</sup> primum illud praecep-<sup>h</sup> tum videtur lex quaedam<sup>i</sup> natura facta est, &c.<sup>j</sup> Gen. 2. 7.<sup>k</sup> Sanguis i. itur est<sup>l</sup> sedes anime & quasi<sup>m</sup> vehiculum ipsius. A-<sup>n</sup> rist. de Gen. anim. li. 3.<sup>o</sup> Scilicet igitur Empe-<sup>p</sup> docles & Critias, qui<sup>q</sup> sanguinem hominis esse<sup>r</sup> animam voluerunt,<sup>s</sup> nec minus Cleanthes,<sup>t</sup> Chrysippus, Zeno, qui<sup>u</sup> animam ex sanguine<sup>v</sup> nutrium affirmarunt.<sup>w</sup> Gal. de decret. Hippo-<sup>x</sup> crat. & Plat. libr. 2.<sup>y</sup> cap. 8.<sup>z</sup> Vt sit pecudum ani-<sup>aa</sup> ma qualitasima, homi-<sup>ab</sup> num vero substantia.<sup>ac</sup> Aquin.<sup>ad</sup> Quemadmodum mul-<sup>ae</sup> ti cum partem corpo-<sup>af</sup> ris aut terrenum quid-<sup>ag</sup> dam statuit. vid.<sup>ah</sup> Cic. Tusc. 1. & Dica-<sup>ai</sup> archus, qui nihil esse<sup>aj</sup> animam dicebat.<sup>ak</sup> Epiphani. Hæres. 66.<sup>al</sup> Augustin. Hæres. 46.<sup>am</sup> Damascen. de Hæres. 1.<sup>an</sup> 1. Cor. 15. 50.<sup>ao</sup> 1. Cōciliatio. 12.<sup>ap</sup> August. contra ad-

<sup>aq</sup> versor. Legi & Prophet. lib. 2. cap. 6. Sed Moses, inquis, omnem spem futura resurrectionis in hominibus extinxit. <sup>ar</sup> Aug. lib. cons. Adimantum cap. 12. Nusquam enim hoc inueniens in illa scriptura, quam latere miseri quamquam diu conantur, nullo modo permittuntur intelligere. Item, clausa vbi esse regna caelorum arbitrantur, si pecorum animis clausa esse consentiant, &c. Neque enim dubitanis Dominus dicere, hoc est corpus meum, cum solum daret corporis sui.

to understand the Scripture. But you shall neuer find in all the Scripture, where the life of man is called his blood; but the life of beasts is said to be their blood. And will you thinke your selues excluded, because beasts are excluded from the kingdome? But suppose yee, that the life of man were called his blood: It is not rare in Scripture, to call the signe by the name of the matter signified: for the Lord himselfe doubted not to say, this is my bodie, when he gaue (vnto them) the signe of his bodie. And euen so it is <sup>¶</sup> said: the rocke was Christ, because by it, he was signified. Neuerthelesse, the Apostle by the name of flesh and blood, vnderstandeth either the corruptio of flesh and blood, or men giuen to the delights of flesh and blood, which shall not inherite the kingdome of God. Obser. 1. verse 4. We must abstaine from occasions of euill, least by giuing libertie to the tempter we be seduced. Secondlie, those that continue in sin, are hardened in the same. Thirdlie, the ceremonie of abstinence from blood is taken away by Christ, but humanitie and mercie thereby signified, is perpetuallie to be obserued.

¶ Mat. 26. 26.

¶ 1. Cor. 10. 6.

August. contr. aduers.  
sar. legis. lib. 2. cap. 6.

¶ 1. Cor. 6. 9.

Ephes. 5. 5.

Iren. lib. 5.

Origen. Dialog. in

Marcion. 3. cap. 3.

Epiphani. Hæres. 66.

Reuera non potest

scortatio regnum ca-

lorum possidere, neque

adulterium, neque pe-

culantia, neque simu-

lacratorum cultus, hoc

est caro & sanguis.

¶ Ephes. 5. 5. Galat. 5. 21. ¶ Iob. 31. 1. Matth. 5. 29. ¶ Ephes. 4. 7. ¶ Ierem. 13. 23. 1. Tim. 4. 3. Act. 4. 16. 17. Exod. 17. 23. & 8. 19. ¶ Iob. 4. 21. 23. Coloss. 2. 14. 17. Deceueramus tamen Apostoli & sanguine abstinendum: in qua elegisse mihi videntur, rem facilem, & nequaquam obseruantibus onerosam, in qua cum Israelitis etiam gentes, propter angularem istum lapidem, duos parietes in se condentes, aliquid communiter obseruarent. August. contra Faust. lib. 32. cap. 13. Quod eamen infansum, diu obseruatum fuisse constat ex Tertul. Apolog. cap. 9. de suis temporibus: & Betan. Presb. Raban. in Penitensario & alijs. ¶ Mich. 6. 8. Ierem. 7. 5. 6. Isai. 58. 6.

Question.

Question 4. verse. 6.

What meaneth this which the Lord saith:  
*Who soeuer sheddeth mans blood, by man shall  
 his blood be shed?*

**B**Ecause the Lord would haue mankind on e-  
 uerie side defended from crueltie and shed-  
 ding blood, hee in heauenlie wisdom eor-  
 deineth a double law concerning it: the first being  
 of abstinence from blood, that hee might thereby  
 \* prouoke them to the detestation of offending a-  
 gainst humane blood, and might adde vnto them a  
 reuerend regard of the life of man: the second, of  
 iudiciall reuenge; that if any shall neglect the for-  
 mer statute, and offend against the meaning of the  
 same, hee should endure the punishment that was  
 due to his desert: *by man shall his blood be shed.* And  
 because the nature of man is <sup>b</sup> so fiercelie carried  
 vnto hatred, <sup>c</sup> crueltie, <sup>d</sup> and reuenge of priuate in-  
 iuries; it was most needfull that the same their mis-  
 chiefe, should be repressed with extremitie of  
 paine; then which there is not <sup>e</sup> a greater bond for  
 the maintenance of lawes and societies of men. In  
 this place, are three points chieflie to be considered;  
 the persons to be punished: the persons by whom:  
<sup>a</sup> Caluin. in Gen. 9. 4. *Voluit autem Domi-  
 nus, hac prohibitione  
 in abstinentia pecu-  
 ni sanguini, homines  
 ad mansuetudine af-  
 suadere; ne si in vic-  
 tui fero & effrangi ni-  
 mium audaces essent,  
 non parcereis etiam  
 tandem humano san-  
 guini.*  
<sup>b</sup> Hieron. in Mica. 7. *Propemodum natu-  
 rale est, ut natus so-  
 cium, & socrus oderis  
 nuntum.*  
<sup>c</sup> Basil. Serm. 5. exerciti. *Si Deus charitas est,  
 omnino necesse est, ut  
 odium sis diabolo:  
 quemadmodum igitur  
 qui charitatem habet, deum habet; sic qui odium habet, nuntis in seipso diabolus.* <sup>d</sup> Iohn. 8. 44.  
<sup>e</sup> Iohn. 8. 44. *Humana crudelitas vincit belluinam, vid. August. de ciuit. Dei, lib. 3. cap. 28. Valer. Max. lib. 9. cap. 2.*  
*Polidor. Virgil. inuent. lib. 5. cap. 8. De truculentia Aegyptiorum, Scytharum, Sarmatarum, Nomadum,  
 Graecorum, Massiliensium, Scotorum, ante propagatum Euangelium.* <sup>a</sup> Luc. 9. 54. *Hieron. epist. ad  
 Algas. quast. 5. Solon. Rempub. conserui dicebat, premio & pana. Cic. ad M. Brut. epist. 15. Id  
 ipsum Democritus docuisse fertur. Patric. de repub. li. 1. T. 6.*

<sup>1</sup> Exod. 21. 28.

<sup>1</sup> Auguft. de Adul.  
terin. Coniug. ad Pol-  
lent. libr. 1. cap. 16.  
Peccare enim propriè  
non eſt niſi ſciſus, qui  
vitiis rationali vo-  
luntatis arbitrio, quod  
in omnibus mortali-  
bus animantibus, non  
niſi homini eſt diuini-  
tus attributum.

<sup>2</sup> Calvin. in Gen. 9.

Non animantium re-  
ſpectu, ſed quia pre-  
ſioſam habet vitam  
hominum,

Pet. Mart. in Gē. 9. Ad  
ſcleris deteſtationem,  
vt magis à cadibus  
homines deterrantur.

<sup>3</sup> Origen in Pſal. 36.

14. Rom. 3. Cum vero  
contraria poteſtas ſe-  
ra & nequam perur-  
ges hominem, &c. Ru-  
perius & alij.

<sup>4</sup> Rabbini autem aliter: Si ſera immiſſa in aliquem ſit ab alio, requirant per manum beſtiæ, pœnas de-  
homicida ſumens. Hunc in modum locum detorqueant, qui à Tito & ſuis ſucceſſoribus Caſarihus  
multi Iudeorum beſtijs damnabantur. Sueton. in vita Tiſi, Iſeplius de bello Iudaico, libr. 7 cap. 28.

<sup>5</sup> Exod. 21. 28. Which law was no leſſe neceſſarie vnto Noab in that ſcarcitie of men, then yn-  
to Moſes: nor any whit leſſe needfull vnto vs in reſpect both of naturall order, and repreſ-  
ſing of the bloodie mindes of murderers, by example of puniſhment. <sup>6</sup> Ramban. in Gen.  
10. 5. Si beſtia hominem occiderit efficiam vt altera beſtia illam occidat. Plin libr. 8. affirmeth, that  
the earth neuer receiueth within her intrals, that Serpent that hath ſlung a man, Bees,  
Waſpes, &c. breed themſelues more hurt then they can giue to man by ſtinging. *Idem libr. 11.*  
The beſt remedie againſt the ſtinging of a Scorpion is, to rubbe him to peeces, and applie  
him to the place. *Dioſcor. libr. 6. c. 45.* <sup>7</sup> For that men to men, are more cruell then the beaſts.

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are ignorant of the purpose of the Lord: which is to arme mankind with authoritie against hurtfull beasts, as afterward hee armeth the Magistrate with authoritie against a murtherer. Wherefore it is not needfull for vs to search, whether euery beast which hath bin the death of man, be by the vertue of this iudgement destroyed by the Lord; but rather to remember, that hee hath ordained man to be his executioner vpon the beast: who therefore ought to slea & euerie beast, that hath destroyed the life of man. And of those creatures whose natures are bent to crueltie and hurt, as Lions, Beares, Tigers, Serpents and venomous beastes, hee requireth of them the life of man (as well as which haue offended, as which would offend) by making the nature of man abhorre them and seeke to roote them out. It may also be demaunded, how this is verified, which here the Lord pronounceth, *that hee will require the blood of man, of euerie one*, that vniustlie sheddeth it. For so often doe tyrants and murtherers escape vnpunished, that the wicked thereby imbolden themselues in mischiefe, as though the Lord had forsaken the earth. Moreouer, some one committeth so many murthers, that his blood is not sufficient further in his place. *August. quest. in Exod. 31. Ad iustitiam pertinet, ut animal hominibus noxium perimatur; & quod de sauro possum est, a parte totum intelligendum est, quicquid de peccatis vsus humano subditum, infertum est hominibus. De feriis igitur multo maxime.* Exod. 4.3. Amos 5.19. *Eliau. Var. Hist. lib. 13. cap. 34. Dionysius* having commanded a Lion to be killed, called him backe, againe three times, and three times changed his minde; at the last bad kill him: *Alas lion!* said he, *ouercome with feare*) thou maist liue no longer: *in 4. Marti* & *Dionysius* *parit* *thud* *augustinus* *thud* *uget* *duro* *anugro*, &c. *Sylla* the Romane died in peace, (a most bloudie tyrant) but was eaten vp of life: *Plutarch* in the life of *Sylla*. So *Dionysius* the first, *Ochus* the Persian, *Amasis* the Egyptian, hauing reigned fortie yeeres in great prosperitie. *Alexander*, by whom the world was vexed with most cruell warres, died (saith *Plutarch*) of an ordinarie feuer: although other say, of poyson. *Iob. 21. 14. 15. Psal. 73. 6. Psal. 104. 3. Ezech. 8. 12.*

Which law doubtlesse is in force for euer, proportionally to bee obserued: the reason is the same: least manslaughter being vntreuged vpon the beast, should imbolden men in committing murther. Our common law also adiudgeth him dead, and permitteeth him vnto the chiefe Lord of the see. By what right he may bee preferred wee shall consider

\* *Chrysostom. Hom. in Gen. 27. Quid ergo si innumeras quis pavaveris caedes, & tantum sanguinis effundas? quo modo dignam dabis penam sanguinis effusi?*

*Alexander* slew of the Thebans 90000 *Elian. Var. Histor. lib. 14. cap. 7.* In his first battell against *Darius* 150000. *Quint. Curt. lib. 3.* beside those which were slaine in his ten yeeres warres, vnder taken not for iustice or necessitie, but of ambition and worldly glorie. In the warres of *Julius Caesar* were consumed 1192000. as *Plinie* auoucheth *lib. 2.* beside his ciuill warres 100000. *Dioclesian* slew 70000. Christians within one moneth, *Oros. in Chron.*

\* *Sensum legislatoris, interpreti requirendum. August. Epist. 19.* \* *Exod. 21. 12.* \* *Matth. 10. 28.* They are notable to kill the soule. \* *Gen. 42. 21.* \* No person can vniu'sally be done to death, without the hurt of the Commonwealth: therefore the Roman *Scipio* was wont to say, he had rather saue one citizen, then kill a thousand enemies, *Cicero Offic. 2.* \* *Deut. 13. 5.* \* *Numb. 16. 11. Ait. 9. 5.* \* *Gen. 18. 25 Marc. 9. 43. 44.* \* *Numb. 35. 31. 1. King. 20. 42.* \* Being in supreme authoritie. \* *Eccle. 12. 14 Rem. 14. 11. 12. &c.* \* Which here is defined by the word of God, to be the blood, *vers. 5.* Of *Aristotle* it is placed in the heart, *lib. de part. Animal. lib. 2. cap. 7. & 10. & lib. 3. cap. 3.* Of *Galen*, in the braine, *de placis. Philosoph. lib. 5.* *Columbus* seemeth to plant it in the liuer, *Anatom. lib. 6.* They all haue seuerall reasons: the liuer is the fountaine and author of blood: the heart, of the vitall spirits: the braine, of motion: so that the liuer is indeede the chiefe particular instrument of growth or vegetation: the heart of feeling (for although the sinewes by which we feele, are from the braine; yet the spirits by which they haue their feeling, are from the heart) the head of vnderstanding and of reason: but the seate for the substance of the soule is in the blood, as he hath testified that made them both.

that

that <sup>1</sup> *formd*, the life or vital facultie, whereby men are sustained, and doe liue; as hee that destroyeth the life, should lose the life, and so shall they lose their blood or life; or that which after the iudgement should be <sup>a</sup> *their life*; being compelled to be partakers of the second death. And as their sins shall then exceed in greatnes, so shall their punishment be fullie answering thereunto; and their <sup>a</sup> *bodies* incorruptible, and able to endure the paine: so that they which haue committed manie murthers, shall then <sup>o</sup> *in* dure as manie deadlie torments. Let them therefore who are guiltie of this wickednes, though they feare not man, yet dread <sup>p</sup> *the iudgements* of the Lord; and returne to him, who <sup>q</sup> *for their sakes* was counted among the murtherers: and euen those <sup>r</sup> *that suffer as euill doers*, if they shall vnfainedlie repent, <sup>t</sup> *their crosse* is made to them a path waie into Paradice. The second point, is of the <sup>t</sup> *person*

*corpus incorruptibile, quod poteris conseruare & aternam penam ferre.* <sup>o</sup> *Leuis. 19. 8. 2. Cor. 5. 10.* Gregor. Dialog. lib. 4. *Vnus Gehenne ignis credendus est, sed non vno modo omnes cruciatur peccatores; unusquisque enim quantum exigit culpa, tantam illic sentiet penam.* <sup>p</sup> *Hebr. 10. 31. & 12. 29.* <sup>q</sup> *Isai. 53. 5. 12.* <sup>r</sup> *1. Pet. 3. 17. Ezech. 18. 21. Isai. 53. 7.* Cyprian. lib. de cena Dom. *Nec seruus est quod verum: nec irremissibile quod voluntarium. Et quacunq; necessitas cogat ad penam dinem, nec quantitas criminis, nec breuitas temporis, nec hora extremis, nec vita inormitas (severa contritio, si postea fuerit voluptatum mutatio) excludit a venia.* <sup>s</sup> *Ach. 22. 6. Micah. 7. 19. Luc. 23. 42.* Athanas. Exposit. fid. *Christus ex mortui vitam ingressumq; in paradysum concessit, Ex qua Adam et filius suis, in quam rursus Adam intravit per lazonem.* <sup>t</sup> *Romana Editio ita legis: Quicumque effuderit humanum sanguinem in terram, fundetur sanguis illius: ac in Hebrdo est omnia basiam in adam, i. per hominem. Onkelos interpretatur, per, vel: no absq; testimonio & sententia iudicis. In multis vngulis exemplaribus est, quicumque effuderit humanum sanguinem, fundetur sanguis illius. Sed quo impulsi, infirmitatem vindicta a Deo expressum, suppressum voluerunt, non aliud occurrat, nisi quod ex fide Donatiane Constantini, & ipsius ad Nicenos Episcopos oratione (Ruffin. lib. 10. c. 1.) Quam isti ad Romanam Curiam transfulerunt, conceditur in hunc modum: vos inquit nobis a Deo dati estis dii, & communiens non est vs homo iudicet Deos, sed ille solus de quo scriptum est: Deus stetit in synagoga decorum, &c. Ex hoc scilicet pretextu ab ecclesiastica Romana hierarchia excluditur magistratus. Concil. apud Palat. Vennis, sub Pipino rege Francorum & Stephan. 3. Papa. can. 8. Concil. Wormac. can. 61. Concil. Roman. sub Nicholas 2. can. 10. capitula per Adrian. ex Synod. collecta cap. 25. Decret. Gregor. 9. tit. de iudic. Clericus de omni crimine debet coram ecclesiastico iudice conveniri, nec vales consuetudo contraria. Ergo nec imperatorem adeunt. Concil. Mogonin. cap. 2. 4.*

by

by whom this punishment of shedding blood is to be ministred. That person is a man appointed thereunto by God. Not <sup>a</sup> euerie man; but a man of the Lords appointment, to take reuenge of blood. As if the Lord had said: I haue ordained man, and doe giue vnto him <sup>a</sup> authoritie from my selfe, to take reuenge for blood. The man therefore of chiefe <sup>y</sup> authority in the societies of men, is to execute this office from the Lord. The King or Prince <sup>z</sup> which ruleth in the common wealth: the <sup>a</sup> father in his familie, where no superior authoritie is found. From this commandement, ariseth the stay <sup>b</sup> and state of societies and common wealths, and also the authoritie and <sup>e</sup> necessitie of Magistrates. *The Magistrate is therefore a person ordeined by God, in the <sup>d</sup> roome and place of God, to punish the wicked according <sup>e</sup> to their crime, which shall offer in any violence vnto the life of mā, and to <sup>f</sup> maintaine the good, that they may liue in peace.* For seeing the wicked would not be restrained from shedding innocent blood, neither feared by threatning of reuenge in the life to come, the Lord in his wisedome found it necessarie, to arme man with power to reuenge the same their crueltie with present death. The <sup>g</sup> author therefore of the Magi-

<sup>a</sup> Indg. 3. 9.

1. Saos 12. 11.

Deus. 16. 18.

<sup>a</sup> Exod. 7. 1.

Rom. 13. 1.

<sup>y</sup> Psal. 72. 1. 2.

Exod. 18. 19.

Nazianz. in Apolog.  
Reuera mihi videtur  
esse ars artium, &  
disciplina disciplina-  
rum, hominum rege-  
re; qui certe est in-  
ter omnes animantes,  
maximè & moribus  
varius, & voluntate  
diferfus.

<sup>z</sup> Prom. 8. 15. August.

de ciuit. Dei. lib. 5. c. 1.

Profus diuina pro-  
videntia regna con-  
stituntur humana.

Qua si propterea  
quisquam falso tribu-

it, quia ipsam Dei voluntatem vel potestatem fazi nomine appellat, sententiam teneat, linguam  
corrigat. <sup>a</sup> Gen. 14. 15. <sup>b</sup> Psal. 72. 4. <sup>c</sup> Rom. 13. 5. Ad diuina concordat, ex necessitate sub-  
ij. 1. Nam regum est, adeoq; omnium imperantium, eorum quibus præsint, commodis utilitatib; ser-  
uire. Cic. ad Q. f. epist. lib. 1. Epist. 1. <sup>d</sup> Exod. 18. 19. <sup>e</sup> Chron. 19. 6. <sup>f</sup> Psal. 82. 1. 6. <sup>g</sup> Psal. 82. 4.  
Crudeles autem sunt, qui puniendi causam habent, modum non habent. Senec. de Clement. ad  
Neron. lib. 1. <sup>h</sup> Rom. 13. 4. 1 Tim. 2. 2. <sup>i</sup> Rom. 13. 1. Prom. 8. 15. August. de ciuit. Dei. lib. 4.  
cap. 34. Deus solus est qui regna dat terrena & bonis & malis: & ideo bonis & malis; ne eius  
culturae adhuc in promouendi animi paruuli, hec ab eo munera, quasi magnum aliquid concupiscant.  
Anast. quæst. in Script. 15. Cum Deus dicat in lege, dabo vobis principes secundum corda ve-  
stra. Hieron. 3. evidens est quod ex principibus & regibus, alij à Deo præsiciuntur tanquam dig-  
ni eo honore; alij autem rursus cuius sine indigni, Dei permissione aut voluntate præsiciuntur po-  
tulo digno eorum indignitate.

stracie





7 Exod. 18. 19.

2. Chron. 19. 6.

8 Psalm. 135. 6.

9 139. 8. 9.

10 Hester. 1. 1.

11 Exod. 18. 20.

12 Pet. 2. 14.

13 Deut. 17. 8. 9.

14 Rom. 13. 1. 7.

15 Exod. 17. 9.

16 Deut. 7. 16.

1. Sam. 15. 3. And that Christians did serue in warres vnder Heathen Emperours, is manifest by *Iustin Martyr Apolog. 2.* For they by prayer obtained raine, and saued the Armie of *Antoninus Verus* Emperour fro perishing by thirst. By *Tertullian. lib. de Corona Militis: Inter*

*ros (inquis) fratres commilitones solus Christianus:* But Christians ought not to take it vpon them without lawfull vocation: *Luk. 3. 14.* whereof the Heathen giue Christians example. *Manlius Torquatus* put to death his owne sonne, for that he attempted to fight (although in the field he had slaine his enemy) contrarie to his precept and authoritie. *Luui Decad. 1. lib. 4. Anl. Gel. lib. 9. cap. 13.* And *Cato* admonished his sonne to abstaine from fight, for that it was ynlawfull for him, after hee was discharged by his Captaine: *Cic. Offic. lib. 1.* Voluntaryes therefore are not to be commended, by the iudgement of *Ambros. & Augustin. Possid. in vita Augusti.* vnlesse for the speciall defence of their religion, Prince and countrie, as *Iudg. 5. 9. 1. Sam. 26. 6. 1 Numb. 31. 2. 3. Nazianzen. orat. 18. ad Presidem. Cum Christo geris imperium, cum Christo rempub. administras, a Christo gladium consecutus es.* & *2. Sam. 14. 8. 17. Cic. pro Milone. Est hoc non scripta, sed nata lex: quam non didicimus, accepimus, legimus: verum ex natura ipsa arripimus, hausimus, expressimus: ad quam non docti, sed facti; non instructi, sed imbuti sumus: ut, si visa nostra in aliquas insidias, si in vobis, si in tela aut latronum aut inimicorum incidisset: omnis honesta ratio esset expedienda salutis.* *Luc. 22. 36. 38. Cic. orat. pro Milone. Quid comisatus nostri, quid gladij volumus? quos habere cerere non liceret, si vii illis nullo pacto liceret. Sed obstat mandatum Christi, Mat. 5. 39. ne resistite malo. Respondet Chrysost. Hom. in Mat. 18. Quid igitur si non oportet nos resistere malo? oportet quidem, sed non hoc tamen modo, verum eo quo ipse precepit, ut scilicet ad patientias nos iniurias prebeamus. &c. Aug. 9. in noui Testam. q. 68. Si quis ergo Christianus ad vniuersum vindicet, non acerbe, neque cum sanguine, non peccat; melius tamen feceris, si dimiseris iudici Deo.*

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<sup>a</sup> *Qua tamen non in-  
fla compensatio est,  
quo hoc tibi merito  
compensatur, quod tu  
inmerenti inflixisti:*  
*Chrysostom. Hom. in  
Matth. 18.*

<sup>b</sup> *Deut. 13. 11.  
Ephes. 5. 29.*

<sup>c</sup> It sufficeth vs, that  
the Lord being au-  
thor thereof, the  
same law is conti-  
nued vnto vs.

<sup>d</sup> *Gen. 4. 11.*

<sup>e</sup> *Gen. 4. 23. 24.*

<sup>f</sup> *Gen. 6. 11.*

<sup>g</sup> *2. Pet. 2. 5. 9.*

*Exod. 14. 17. 18.*

<sup>h</sup> *Luc. 17. 27.*

<sup>i</sup> *Exod. 21. 14.*

*Numb. 25. 16. &c.*

<sup>j</sup> *Ex. 33. 34.*

<sup>k</sup> *1. King. 2. 31. 32.*

<sup>l</sup> *2. King. 19. 37.*

<sup>m</sup> *Matth. 26. 52.*

<sup>n</sup> *Alexander dyed of  
tormenting poison,  
Curtius lib. 10. Valer.*

*Max. lib. 1. cap. 7.* his bodie was left without care of buriall for thirtie daies, no man vouchsa-  
fing to enterre the same. *Eliau. Vdr. Histor. lib. 12. cap. 64.* Iulius Caesar was torne with three  
and twentie wounds: *Plut. arc.* in the life of C. Caesar. Nero that raised the first persecution  
against the Christians, when he found (as he said) neither friend nor enemy that would dis-  
patch him, cut his owne throte, and was made a horrible spectacle to all beholders: *Defensio;  
extantibus vigentibusq; oculis ad horrore formidinemq; visentium.* *Sueton. in vita Neronis. Ergo, Ad  
genitum Cereris sine cade & sanguine pauci descendunt saui, vel sicca morte tyranni.* <sup>o</sup> *Exod. 21. 28.*

destroyed.

thou shouldest endure, <sup>a</sup> the like as thou hast caused  
thy brother to suffer wrongfullie; that those which  
loue themselues and not their brother, may be re-  
strained <sup>b</sup> from farther violence, by the paine, which  
for their brothers blood they must abide. It is made  
a question, whether this law for murther, were now  
first giuen, or renewed onlie. It is not materiall in re-  
gard of the <sup>c</sup> present vse thereof, neither can it ful-  
lie be determined. Onlie it may be gathered, that  
before the flood, the Lord reserued all reuenge of  
murther to himselfe, at leastwise did not vnto Adam  
prescribe the same. For so <sup>d</sup> hee himselfe doth exe-  
cute the punishment on Caine; and Lamech, being  
but a priuate man, <sup>e</sup> triumpheth in his murthers,  
with much securitie, which could not wel haue bin,  
if Adam had receiued this authoritie. Also when  
he saith, <sup>f</sup> *the earth was filled with crueltie*, he seemeth  
to affirme, it abounded in euerie place without dis-  
cipline corrected. Wherefore that the world might  
know, <sup>g</sup> that God, hee is Lord of temporall punish-  
ments, as well as of those that be eternall; he perfor-  
meth the office of the Magistrate alone, brought in  
<sup>h</sup> the flood vpon them, and destroyed them all, Ob-  
ser. 1. The Lord doth most seuerelie require, that  
is, reuenge the blood of men at the hand of mur-  
therers, as <sup>i</sup> the Scriptures testifie, and <sup>j</sup> infinite ex-  
amples. Secondlie, the creatures that are hurtfull to  
the life of man, are <sup>k</sup> worthie of themselues to be

destroyed. Thirdlie, the Magistrate is the ordinance  
of <sup>e</sup> God, for the punishment of euill doers, and  
the praise of them that doe well, & therefore <sup>h</sup> most  
necessarie vnto the societies of men. Fourthly, Ma-  
gistrates ought to punish <sup>i</sup> murtherers, with death:  
notwithstanding such murtherers were themselues  
created in the image of God, because <sup>k</sup> they haue  
presumed to violate that image in their brethren.  
Fifthlie, the iudgement of blood appertaineth to the  
<sup>l</sup> Lord, as to the highest iudge, and the punishment  
thereof to be acknowledged <sup>m</sup> from him, not from  
the Magistrate; whp also will reward the sin of mur-  
ther, <sup>n</sup> with greater punishments, then can be infi-  
cted by the Magistrate. Sixtly, those that seeke to  
defend <sup>o</sup> the life of murtherers, for fauour, fellow-  
ship or kinred; or the Magistrate that doth <sup>p</sup> neg-  
lect to punish it; doe make themselues <sup>q</sup> partakers  
with the murtherers, & of the punishment of them;  
and also <sup>r</sup> the land wherein they liue. Seauenthly,  
the consideration of the dignitie of man ought to  
restraine vs from <sup>t</sup> crueltie toward man. Eightly,  
man was <sup>u</sup> created in the image of God, and con-  
tinueth (although <sup>v</sup> corrupted thorough the fall) in  
the same his image, in <sup>x</sup> excellencie aboue the crea-  
tures of the earth, in <sup>y</sup> immortalitie of soule, in  
<sup>z</sup> reason, memorie, prouidence, conscience, all  
which <sup>a</sup> notwithstanding are horribly defiled, & stai-  
ned with sin. Ninthly, it is <sup>b</sup> a most grieuous sin, for  
the Magistrate or anie other, to put such innocents  
to death, which are <sup>c</sup> renewed to this image through

<sup>e</sup> Rom. 13. 4.

<sup>h</sup> Iudg. 17. 6. & 19. 1.  
<sup>i</sup> Isai. 32. 1. 2.

<sup>i</sup> Exod. 21. 14.  
<sup>k</sup> Numb. 35. 31.

<sup>k</sup> Deut. 19. 19. 20. 21.  
<sup>l</sup> Muscul. in Gen. 9.

<sup>l</sup> 2. Chron. 19. 6.  
<sup>m</sup> Psal. 8. 1. 2.  
<sup>m</sup> Iosua. 7. 25.

<sup>n</sup> Reuel. 21. 8.

<sup>o</sup> Iudg. 20. 13.

<sup>p</sup> Deferred it may  
be, neglected it may  
not be, for regard of  
the excellencie of  
the person; as to  
loab, for the slaugh-  
ter of Abner and  
Amasa. 1. King. 2. 5.  
31. 32.

<sup>q</sup> 1. King. 2. 31.

<sup>r</sup> Deut. 21. 8. 9.

<sup>r</sup> Luc. 10. 16.

<sup>s</sup> Iam. 3. 9. Chrysostom.

<sup>t</sup> Hom. in Gen. 27. Co-

<sup>u</sup> giza quod ad imagi-

<sup>v</sup> nem dei formatus est.

<sup>w</sup> & quiesces a mala  
voluntate.

<sup>x</sup> Gen. 1. 26.

<sup>y</sup> Gen. 3. 7. 8. & 5. 3. <sup>y</sup> Psal. 8. 6. <sup>y</sup> Mat. 10. 28. <sup>z</sup> 2. Sam. 14. 17. Ambros. Hexam. lib. 6. cap. 8.

<sup>a</sup> Cyril. in Iulian. lib. 9. Damascen. lib. de imag. Dei: & c. <sup>a</sup> Rom. 8. 5. 6. 7. Galash. 5. 17.

<sup>b</sup> Tit. 5. 15. The Apostle calleth our corruption, an earthly image, 1. Cor. 15. 49. <sup>b</sup> Exod. 23. 7.

<sup>c</sup> Deut. 27. 25. <sup>c</sup> Prov. 17. 15. <sup>c</sup> Eph. 4. 24. Coloss. 3. 10.

<sup>a</sup> *Math. 5.10.11.12.* faith, especiallie if it be <sup>d</sup> for the true profession of the faith of Iesus Christ. Tenthlie, when wee see the wicked murtherers depart, whose blood is not required; it ought to moue vs to remember another life, <sup>e</sup> for the restoring of their bodies, that in the same, <sup>f</sup> they may receiue according to their works. them vnto the Magistrate: but a more reasonable excuse we finde, *Ioh. 18.31.* let therefore the word of God, who hath giuen authoritie of death, trie who are heretikes; whether those that inflit, or those that suffer death. <sup>e</sup> *Gen. 18.25. Psalm. 73. 17. &c. Eccles. 3. 16. 17. Basil. in Psal. 10. Quoniam exquires sanguinem, &c. Indicat hoc loco, nullum homicidium impune abiturum, sed omnino in id requisitum iri.* <sup>f</sup> *2. Cor. 5.10 Luc. 16.24.*

*Question 5. verse 13.16.*

What meaneth this: behold I haue set my bow in the cloud, &c. Therefore the bow shall be in the cloud that I may see it?

<sup>a</sup> *Chrysostom. Hom. in Gen. 28. Quia verisimile erat istū adhuc in angore esse, & mentē illius formidine teneri, & si quādo ingrueret vel paruos aliqui timeret, futurum trisistē & astonitū; ideo ut ipse fidei possit omnisque posteritas, idcirco misericors Deus in magnā securitatem inducurus promittit ei, &c.*  
<sup>b</sup> From vers. 8 to 16.  
<sup>c</sup> *Vers. 17. Conclusio, qua quasi digito commōstrat. Tremel in annos in Gen. <sup>d</sup> Vers. 9.10. <sup>e</sup> Vers. 11. <sup>f</sup> Vers. 12.13.*

**OR** the full and perfect <sup>a</sup> securitie of Noah and his posteritie, the Lord vouchsafeth to binde himselfe by couenant, that the earth shall not be drowned anie more with waters. In this historie of the couenant, is contained <sup>b</sup> a promise; and the <sup>c</sup> confirmation of the same. In the promise is to be considered: first the persons betweene whom this couenant is made: God himselfe <sup>d</sup> on the one part which freelie promiseth, and euerie earthlie creature, which freelie receiue the benefit thereof. Secondlie, the <sup>e</sup> substance or matter of the couenant: that from thenceforth all flesh should not be rooted out by waters. Thirdlie, the signe <sup>f</sup> or seale ther-

of.



of. Lastlie, & the end or vse thereof: *then will I re- member my covenant.* Wee finde herein a long perswasion vnto *Noah*, to be free from feare of another flood: the reason is, <sup>b</sup> the exceeding feare of *Noah*, in respect of the calamitie which *Noah* had seene, and the daunger <sup>i</sup> hee was partaker of: as also in regarde of the meanes, <sup>k</sup> which onelie are barred out by the mightie power of God. And albeit the promises of God are <sup>l</sup> infallible in themselves, and cannot but be verified: yet in respect of mans <sup>m</sup> infirmitie, his slownesse to belecue, and his aptnes to despaire; the Lord is contented to promise, & to bind himselfe by covenant, and oth, <sup>n</sup> to the end wee might belecue, and receiue the comfort of his promises. Euen so in this place, the Lord doth giue a perpetuall token of his covenant, that his promise should be kept perpetuallie: *This is the token of the covenant, I haue set my bow in the clouds, &c.* The bow of God doth signifie in Scripture, <sup>o</sup> the seueritie of iudgement and wrath of God: but the Lord here speaketh of another bow, which he hath placed in the cloudes. This bow in the cloudes, of <sup>p</sup> some is also taken to be no other, but the inuisible power of God, whereby the moisture of the aire is drawne together, and resolued into raine, like a bow that is drawne, and againe let goe with an arrow shotte forth of it: so that the Lord here should signifie, that this bow should not be shot with an arrow of destruction,

*firmitatem, non contentus est promissione sua.* <sup>q</sup> Heb. 6. 17. 18. <sup>r</sup> Psalm. 7. 12. & 21. 12. *Hilar. in Psalm. 57. In arcu seueritatem iudicij Dei significari ostendimus; peccatorum hunc semper panis his qui puniuntur intentum.* <sup>s</sup> *Ambros. de Noe & arca. cap. 27. Est ergo virtus inuisibilis Dei, quae & specie istius arcus extendendi & remittendi, moderatur pro diuina voluntate, misericordia, potestates: quae neque omnia confundi nimia solutione, neque dirampi nimia irruptione patiarur.*

as.

<sup>b</sup> *Chrysostom. Hom. in Gen. 28. Verisimile erat, &c. nam prae-rorum experientia ad formidinem incutendam vultum habet mouenti.*

<sup>i</sup> *August. de ciuit. Dei, lib. 5. cap. 27. Magis diuina prouidentia quam humana prudentia natantem gubernauit, ne incurras ubicunque naufragium.*

<sup>k</sup> *Ierem. 5. 12.*

<sup>l</sup> *Numb. 23. vers. 19. Tit. 1. 2. 2. Cor. 1. 20.*

To promise, with God, is as much as to sweare by his holinesse and trueth.

<sup>2</sup> *Sam. 7. 12. Psalm. 89.*

<sup>35.</sup> & <sup>132.</sup> 11. and

such promise, is called his oth, *Isa. 54. 9.*

The Rabbins teach,

his oth is contained

in this: *I will not adde*

to curse, *neither will*

*I adde to smite: I*

*will not adde, being*

doubled, is the oth

of God, *Rab. Salom.*

<sup>m</sup> *Chrysostom. Hom. in*

*Gen. 28. Deus non ad*

*speciem naturam spe-*

*ctans, sed nostram in-*

as <sup>9</sup> late before, but the <sup>r</sup> Scripture expresseth a bow that may be seene: which the learned for the most part, both <sup>r</sup> Iewes and <sup>r</sup> Christians, doe vnderstand to be that notable and visible bow, that appeareth in the cloudes, then which, <sup>u</sup> among all the imperfect creatures, there is none more excellent. Which bow both <sup>x</sup> Diuines and heathen Philosophers <sup>y</sup> agree, to be nothing els, but the beames or brightnesse of the sunne, when it shineth against a thicke and waterie cloud, by which those beames are vnto our sight returned (as the heat reboundeth from the earth in Sommer) so that <sup>z</sup> where the brightnes that reboundeth from the cloud, and the brightnes from the sunne doe meet together <sup>a</sup> in our eye sight, they make this beautifull shew which we bebold, and call the rainebow. Which neuer appeareth square or long, but round or compasse, because it taketh his proportion from the sunne. Neither euer containeth it <sup>b</sup> more then halfe a circle, because the residue of reflection is shadowed by the earth. The cause of the diuers colours in the same, is said to be the <sup>c</sup> varietie of matter, whereof the cloud consisteth, wherein it is. For it partlie confi-

<sup>9</sup> Gen. 7. 17.

<sup>r</sup> Vers. 14. Ezech. 1. 28.

Rencl. 4. 3.

<sup>r</sup> Rabbin in Cab. Tre.

iridis colores referunt

ad tres Patriarchas,

scilicet & Christiani,

quatuor colores, ad

quatuor elementa.

<sup>r</sup> Omnes quod scio,

Ambrosio dempto.

<sup>a</sup> For which respect,

of Chrysostome it is

called <sup>a</sup> miracle,

Hom. in Gen. 28. of

the Heathen, Thami-

antis filia: i. the

daughter of admi-

ration, Hesiodus, in

Theogon. Calimachus

in Lauacr. Deli. &

Plato in Crat.

<sup>x</sup> Ambros. lib. de Noe

& arc. cap. 27.

Casarius frater Narzi-

anzen. Dialog. 2.

August. Hom. 3. in A-

pocalyp. Tom. 9. Hieron. Zanch. de oper. Dei, part. 2. lib. 3. cap. 3.

<sup>y</sup> Aristot. lib. 3. Meteor. cap. 4.

Amnian. Marcellin. lib. 20. Plut. de plac. Philosoph. 3. Zeno & Possidonius. Laertius. 7. cap. 1.

<sup>z</sup> If a man doe with a staffe raise the water against the Sunne, he shall perceiue in the drops dispersed, as it were a white Rainbow, by which he may more easilie perceiue the cause of the Rainebow in the cloud.

<sup>a</sup> Nam omnino consistit iris optica ratione: sine per consuetudinem, ut vult

Euclid. optic. Hypothesi. 2. (conus autem est pyramis rotunda. Apollon. Pergaus. Conor. 1. Vitellio

optico. lib. 4.) sine ut alij volunt per triangulum, alij autem aliter. Vide Theophrast. de vertig. sine

dei & dary. <sup>b</sup> Arist. Meteor. li. 3. c. 5. Zanch. de oper. Dei, li. 3. part. 2. c. 3.

<sup>c</sup> A cloud is a fume

or exhalation gathered together in the middle region of the ayre, which is borne vp (as is

thought) by the heate or warmenes which is in it: consisting for the most part of airie mat-

ter, hauing therewith of the earth, water, and fire, some parcels mixed. Rasit. in Psal. 134. Mi-

rabile quod in leui aere aqua continetur: multo mirabilius, &c.

Great marueile it is that water

should be borne vp in the very thin ayre, &c.

sting

thing of drie and fumie matter, <sup>d</sup> doth thereby giue that purple colour like fire smoke, or as dry clouds are red, at the setting and rising of the sunne. The waterish moisture of the cloude casteth forth that greenish colour, like vnto the waters of the sea. And forasmuch as the cloud hath alwaie airie matter ioyned withall, the same doth yeeld that whitish streame, or straw colour that appeareth. Sometime is added a perfect red, which is caused by the elementarie heate that is within the cloud. Sometime appeare two <sup>e</sup> rainebowes for the abundance of matter, the one within the other, their colours placed contrarie, for that the one is the image (by reflection) of the other. Wherein wee haue cause to extoll the wonderfull wisdome of the Lord. For if God doe shew such glorie in gliffes & shadowes, how glorious is his wisdome and his power, <sup>f</sup> in things of substance? And if his power and wisdome so plainelie are <sup>g</sup> perceiued, and are so excellent in the creatures; how far doth he himselfe surmount our words and thoughts, in infinite maiesty, and incomparable glorie? Concerning this rainebow, there ariseth another doubt. For seeing it is said to proceed of causes naturall: it may be supposed the same had bin seene before the promise; and seeing the Lord in six dayes finished the creation, and set the perfect <sup>h</sup> order of all the creatures; it followeth that the rainebow had then his place, either <sup>i</sup> in being or in power. Which if it were of old: how is it now said, this is the token of the couenant: I haue set my bow in the cloudes? There are indeed which perswade themselves, <sup>k</sup> that there was neuer rainebow seene before this promise made; yea, some

<sup>d</sup> Aristotle teacheth that they are only apparitions, not true colours in the Rainbow. Meteor. lib. 3. c. 4. Other affirme they are colours in deed, and not alone in appearance. Meliodor lib. de Iride.

Heliodor. Larissa. lib. de opusc.

<sup>e</sup> For a double Rainbow is a signe of great shewers: Arat. in Phainom. 3. dist. 10. Quos sua ptyas regunt, vel gemina circumcingit magni celum iri. Virgil. Georg. 1. Et bibit ingens arcus, &c.

<sup>f</sup> Ambros. Hex. lib. 6. cap. 1.

<sup>g</sup> Rom. 1. 20.

Lactant. Institut. lib. 1. cap. 3. Que in re quoniam & sensu deficiunt & verbis: quia neque tanta intelligentia lucem peccus humanum, neque explanatione tantarum rerum capis lingua mortalitatis, id ipsum intelligere nos oportet & profiteri.

<sup>h</sup> Gen. 2. 1.

<sup>i</sup> For it rained not in the first sixe daies of creation. Gen. 2. 5

<sup>k</sup> author. de mirab. sacr. script. inter oper. August. lib. 2. cap. 10.

<sup>1</sup> Lyra in Gen. 9. 1.

Alcain, in Gen. 9.

Serabus Eccles. Histor.

<sup>m</sup> Argum. ab efficiēte.

<sup>n</sup> Some of the He-

brues say, that the

Rainbow was be-

fore, but was not in

a clowd before: but

this is against both

Philosophie & rea-

son, and not at all

approoved by the

Scripture.

Ioseph. Antiq. libr. 1.

cap. 4. Arcus cœlestis

signum vobis erit, &c.

Chrysostom. Hom. in

Gen. 28. Sole radios

suos contra nubes mis-

sente: i. The Sunne

casting his beames

against a clowd.

Ambros. de Noah &

Arca. lib. cap. 27.

Hiero. in Ezech. Com-

ment. cap. 1.

August. in Apocalyp.

Tract. 2. Who all in

setting downe the

cause of the Rain-

bow to be from the

beginning, doe in

effect affirme that it

was from the begin-

ning.

Caluin, in Gen. 9. Ne-

que enim Moysi verba sonant fabricatum fuisse arcum, qui prius non fuerat; verum notam esse illi in

sculptam quæ diuinæ gratiæ signum hominibus daret. Ita arcum cœlestem qui naturaliter prius fue-

rat, hic consecrari dicimus in signum & pignus. ° August. contr. Maxim. lib. 3. cap. 22. In sacramentis

non quid sint, sed quid ostendans attendatur: i. In the Sacraments we must consider, not so much

what matter they are of: but what they signifie. ° Ambros. de Sacram. lib. 4. cap. 4. ° Ambros.

ibid. Panis iste panis est ante verba sacramentorum, ubi accesserit consecratio, de pane fit caro Christi.

August. in Euangel. Ioh. tract. 80. Accedit verbum ad elementum & fit sacramentum, etiam ipsum

inquam visibile verbum. ° August. ibid. Detrahe verbum, & quid est aqua nisi aqua?

doe <sup>1</sup> fondlic thinke, that it neuer rained on the earth, before the floud. But these being priuate iudgements, without authoritie of Scripture, are to be commended to the credite of the authors. And that the rainebow hath alwaies bin, since the sunne and waterie cloudes haue bin, euen <sup>m</sup> from the first creation, may much rather be esteemed; neither is there any let or hindrance to be found. The Lord saith not, I now create the rainebow, but I haue set the rainebow in the clouds; this is the signe; that is, the rainebow which is in the clouds, shall henceforth be the signe. So that although the rainebow were before (as the <sup>n</sup> most Diuines consent) yet was it not before a token of the couenant, but now was made a signe, which before it was not. If any man think it ought to be a new creture, which was newly made a signe; let him also excogitate a reason why it so should be. The vertue of Sacraments <sup>o</sup> depend not of the creatures wherof they are, but of the <sup>p</sup> Lord, as of the authour, by whom they are. Water was before it was ordained vnto the vse of Baptisme: and bread and wine were before the Supper of the Lord; but were no Sacraments before the <sup>q</sup> institution of Christ was ioyned with them: which being added, <sup>r</sup> and the creature in forme thereof administered, is made a Sacrament. So likewise those that beleue this promise of the waters, and receiue the

rainebow

rainebow as the seale thereof; to them is the raine-  
bow a seale of the couenant, & a confirmatiō of the  
promise. But before it was promised, it could not  
be beleueed, or receiued as a seale, whereof there  
was no couenant: and since it is promised, it is <sup>1</sup> no  
Sacrament to those of whom the promise is vn-  
knowne, or vnreceiued. The Lord doth make this  
couenant with all the <sup>2</sup> creatures, but the signe <sup>3</sup> be-  
longeth properlie to those of faith: wherefore  
though all the creatures are deliuered by the coue-  
nant, yet onlie the beleeuers reape spirituall benefit.  
Now as it belongeth vnto Sacraments, to <sup>4</sup> haue  
resemblance to the matter signified: so was there  
not a more apt creature, to be seene in heauen or  
earth, to manifest in sight <sup>5</sup> this mercie promised.  
The Lord was now <sup>6</sup> appeased with Noah, & pro-  
mised to shoote no such arrowes of displeasure as  
before. Euen so <sup>7</sup> this bow is placed in the clouds,  
as one that holdeth a bow in peace, the string is to-  
ward vs, the ends are downeward to the earth. A-  
gaine, the earth that then perished, ouerflowed with  
water, is <sup>8</sup> now kept in store, and reserued vnto  
fire: wherefore the Lord, as it were to put vs in re-  
membrance, <sup>9</sup> hath ioyned with the colour of wa-  
ter, the colour of fire. Moreouer, as wee doe not al-  
waies feare a floud when wee see a cloud; so the  
<sup>10</sup> rainebow appeareth not in vaine, but either be-  
fore a tempest that is to come, to admonish our  
faith of the promise of the Lord: or after it is pas-  
sed, to prouoke vs vnto thankfulness for our deliue-  
rance. In which respect the Lord also saith: *the bow*

<sup>1</sup> Namely to whom  
the couenant is vn-  
knowne: to Philo-  
sophers, Heathen, or  
beasts.

*Calu. in Gen. 9. Qua-  
re si anellitur sacra-  
mentum à verbo, desi-  
nit esse quod vocatur.*

<sup>2</sup> Vers. 9. 17.

<sup>3</sup> Vers. 13.

<sup>4</sup> Nisi enim sacramē-  
ta similitudinē quan-  
dum earum rerū qua-  
rum sacramenta sunt,  
haberent, omnino sa-  
cramenta non essent.  
*August. epist. 23.*

<sup>5</sup> *August. contr. Faust.  
lib. 19. cap. 16. Sa-  
cramenta corporalia  
quasi visibilia verba.*

*Idem tract. in Iob. 30.*

<sup>6</sup> Gen. 8. 21. & 9. 11.

<sup>7</sup> Iris Græcis dicitur

δὲ τοῦ τοῦ εἰρηνὸς ἀπὸ πᾶ-  
σης, quasi signum pacis vel

δὲ τοῦ τοῦ εἰρηνὸς, quod o-  
stendit pactum. Latini

à Græcis, vel ab ære

vocant, quia descen-  
dit per ærem ad usq;

terram.

*Isidor. lib. 13. cap. 10.*

<sup>8</sup> 2. Pet. 3. 7.

<sup>9</sup> Gregor. Mag. in E-

zech. Rom. 8. Vnde &

in arcu eodem, color a-

*que & ignis, ut veriusq; indicij testis sit. Neque enim in aëre denso apparet, nec apparuit va-*  
*quam, sicut fabulantur non philosophantur Rabbini, sed in densa nube & concreta.*



shall be in the cloud, that I may see it, and remember the euerlasting couenant. For he seeth the rainebow, as all

\* Auguft. contr. ad-  
uersar. Legit, lib. 1.  
cap. 20. Dico Deum  
admoneri se voluiffi;  
quāuis non fit oblitus;  
ficut Chriſtus doceri  
ſe voluit ubi Lazarus  
poſitus fuerit, quāuis  
non eſſet ignarus: &  
ſicut alibi dicitis, gau-  
deſe quia nomina ve-  
ſtra ſunt ſcripta in  
cœlis, quæ niſi prius ac-  
cipiantur, donec fides  
impetret ut intelligā-  
tur, nonne ut ſabulo-  
ſa videantur?

† Chryſoſtom. Hom. in  
Gen. 28. Non quia ip-  
ſe habeat opus recor-  
datione.

‡ Chryſoſt. ibid. Sed ut  
nos ad illud reſpicien-  
tes nihil durum ſuſpi-  
cemur.

Hieron. in Ezech. c. 1.  
Quando apparebit in  
nube, ſciamus nos ſe-  
cundum antiquiſſimis  
exemplum nequaquā  
perituros eſſe diluui-  
o.

⁂ Aquin. quodlibet. 3.  
artic. 20. Idem in Gen.  
Comment. cap. 9.

Caieſan. in Gen. Com-  
ment. cap. 9.

⁂ Deut. 32. 36.

2. King. 3. 13. 14.

Iſai. 63. 5.

⁂ Exod. 14. 15. &c.

⁂ Sic enim legendū eſt:

⁂ 127. 128. ueni hineni; & ego ecce ego, id eſt, hoc in ſuper addo ad benediſtione; oratio continna.

⁂ Pſal. 37. 4. 13. 14. & 55. 22. ⁂ 2. Sam. 7. 19. 1. King. 3. 13. 14.

his creatures are before his eyes; but hee \* hath a ſpeciall eye vnto our faith, how wee beholding it, beleeue his word. Neither † needeth hee to be put in remembrance by the rainebow, leaſt hee ſhould deſtroy the world with waters: but that wee by ſee- ing it, ‡ might remember that God remembreth vs, and vpon the aſſurance of his promiſe, might feare none euill. But whether is this rainebow a ſigne of nature, or a ſigne of grace; a token that the earth can- not from thence forth be ouerflowed, or that it ſhall be kept by the mercie of the Lord. Surely although

⁂ ſome doe take it as a naturall ſigne to ſhew that there is no ſuch aboundance of waters gathered, as whereby the world is in daunger of a ſlood: yet much more doth it pretend the infinite power of God, which reſtraineth the waters that they cannot flow. For alwaies it is perceiued, the darker the clouds are, and the more diſpoſed to raine, and the more the creatures doe threaten a ſlood; the clearer is this ſigne of heauen, if no naturall cauſe beſide, doe let the ſame. And much rather it agreeth with the power of God, to whom it † appertaineth to ſaue when none can help, and in the greateſt ⁂ dan- gers, to ſhew the greateſt tokens of deliuerance. Doctrines. 1. verſe 1. 8. This couenant confirmed vnto Noah, † immediatelie after his ſacrifice; tea- cheth that the Lord will giue vnto the godlie their ⁂ hearts deſire, and graunt them ⁂ more then they doe aſke. Secondlie, verſe 9. The Lord beſtoweth

his

his blessings on his creatures, ° for his owne sake, ° *Dent. 9.6.*  
 not for p foreknowledge of anie recompence: *Isai. 48.9.11.*  
 for here is no stipulation of reward. Thirdlie,  
 verse 10. The couenant of preferuation is ex-  
 tended to the beasts: 9 for God is louing vnto all  
 his creatures. Fourthlie, if vnreasonable creatures  
 are vouchsafed to be partakers of the couenant of  
 preferuation; how r much more may the children  
 of the faithfull, be partakers of the couenant of  
 grace by Baptisme, although t they haue not by  
 reason of their infancie, attained the gift of liuelie  
 faith. Fiftlie, verse 11. God hath most constantlie  
 performed t his promise, in the preferuation of the  
 creatures, which was not confirmed in the blood of  
 Christ: he will therefore most vndoubtedlie u per-  
 forme the couenant of grace, sealed by his death, to  
 those that obserue the condition thereof. Sixtlic,  
 verse 13. That the world neither hath bin, nor shall  
 againe be drowned with waters, \* standeth not of  
 causes naturall, but of the good pleasure and pro-  
 mise of the Lord. Setuenthlie, the promises of God,  
 and the seales therof 7 are sure, although they seeme  
 neuer so greatlie contrarie to the reason of man.  
 Eightlie, vers. 14.15. When wee behold the raine-  
 generations, to the that loue me. Against the Anabaptists, t *Gen. 17.7.* August. Epist. 23. *ita-*  
*que parvulum, nisi non fides illa, qua in credendum voluntate consistit, iam tamen ipsius fidei sacramen-*  
*tum fidelem facit. Nam secundum quendam modum, sacramentum corporis Christi, corpus Christi est,*  
*sacramentum sanguinis Christi, sanguis Christi est; ita sacramentum fidei fides est.* t *Isai. 54.9.*  
 \* *Isai. 62.8.* Heb. 6.17.18. \* *2. Pet. 3.5.6.7.* *Ierem. 5.22.* Basil. Hexam. Hom. 4. Vt ne superinfluens  
 aqua, &c. Luther. in *Gen. 9.* Iris significat nullum diluuium venturum esse, tamen hoc non ex aliqua  
 naturali causa, sed tantum ex verbo Dei. Calvin. in *Gen. 9.* Idem in *Ierem. 5.* Hieron. Zanch. de oper.  
 Dei. part. 2. lib. 3. cap. 3. Non autem ex causis naturalibus, ut nunquam futurum sit diluuium. Contra  
 opinantes non posse terram totam aquis obrui nisi miraculo, & qui ponunt Iridem signum naturale se-  
 renitatis. Valer. Flacc. Argonaut. lib. 1. Emicuit referata dies, caluigij, resoluus arcus. 7 *2. Cor. 1.20.*  
*Rom. 8.7.* 1. *Cor. 2.14.*

<sup>a</sup> *Vers. 14. 15. Luc. 22.* bow in the cloud, we <sup>a</sup> ought to remember the covenant of God, and to confirme our selues therein by faith.

<sup>19.</sup> *Hinc dicitur sacramentum, visibile verbum. August. tract. in Euang. Joh. 80.* The Iewes are accustomed when they see the Rainbow, to goe forth and confesse their finnes, that they are worthie of a flood, and are preferred only by Gods mercie: take away superstition, the rest belongeth vnto Christians.

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Question 6. verse 2.

Wherefore the Scripture maketh report that *Noah was drunke with wine?*

<sup>a</sup> *Vers. 1.*

<sup>b</sup> For this cause the Genealogies are recited.

<sup>c</sup> As it came to passe to *Chavv* and *Canaan*, *vers. 25.*

<sup>d</sup> For *Sem* was not so fruitfull in children: besides in *locatan* who (as the Hebrues say) made shipwrack of his fathers religion. *Heb. 10. 36.*

<sup>e</sup> *Vers. 6.*

<sup>f</sup> *Berosus* auoucheth that *Noah* had thirtie sonnes after the flood, whom he calleth *Titans*. But it is not the true *Berosus*, but a forged fable of *Amnius of Viterbium*.

**L**Ike as before the Scripture testified, that <sup>a</sup> God blessed *Noah* and his sonnes; so now doth it proceed to teach, in what manner this <sup>b</sup> blessing was bestowed vpon them. In the register or record whereof wee may consider an excellent doctrine: namelie, that such of them and their posteritie, as were wicked and worldlie men, were partakers of worldlie and temporall benefits but haue had withall <sup>c</sup> the wages of their sinne: and that the godlie, although not so greatlie flourishing in <sup>d</sup> worldly things, yet in the end, haue fullie enjoyed the promises. This is the scope of the two next following Chapters. In this place is laid downe a chieflie handled. First that <sup>e</sup> onelie of these three sonnes of *Noah*, the nations haue increased ouer all the earth: against the presumption of some <sup>f</sup> hea-

then



<sup>1</sup> *Eccles. 5. 8. Luc. 17. vers. 27. Mat. 24. 38.*

Whereby that appeareth a forgerie of *Berosus*, that saith *Noah* invented the making of VVine. Notwithstanding I suppose this historie was not vnknowne vnto the Heaben: and that he was *Noe* who of the was called *Bacchus*, or *Boacchus*: of the Greeks *Oenotimus* *ὄινος τῆς οἴνου*, of wine: of others,

*Ianus*, *ἰανός* in Iain, which

in Hebrue & Syriac signifieth wine, who

they pictured with two faces, because he saw the first world before the flood, and this after,

and ioyned them as it were together. *Tertul. lib. Apolog. cap. 11. Arnob. cont. Gens. lib. 6.* Of him ignorant Antiquitie among the Heathen hath fabuled many things; as that *Nicander lib. 1*

*linguar.* telleth that the mother of *Bacchus* was inclosed in an Arke by *Cadmus*. Other, that he

invented sacrifice. *Ouid. fastor. 3. Ante tuos ortus ara sine honore fuerunt Liber.* Other, that he

invented and taught men husbandrie, and planting of vineyards. *Euripides in Bacchis.*

*Symachus 9<sup>th</sup> & c. Semele satius potum racemi reperit mortalibus.* *Plin. lib. 7. cap. 56.* saith also,

he was the first that taught to buy and sell. Other which are fond fables are derided by

*August. de ciuit. Dei, libr. 7. cap. 7. 8. Lactantius libr. 2. cap. 2. Diodor. Siculus, libr. 4. cap. 5.*

<sup>2</sup> *Rabb. Moses Ben. Nahmah*, vpon this place, and *David Kimchi lib. Rad.* say, that the vine was

knowne before, but men planted no Vineyards, neither vsed Grapes for drink, but for meate:

*Rabb. Leni* saith, he tooke the seede and slippes of cuery tree with him into the Arke. In the

*Cabala* it is, that he tooke them out of Paradise. But it is the custome of the Iewes, in diuining to ouerreach. <sup>3</sup> *Chrysostom. Hom. in Gen. 25. Offendit quod ipse vini bibendi primus inuenitor fuerit: sed per ignorantiam & nescientiam bibendi mensuram, in ebrietatem incidit. Alij contra statunt & versimilibus.* <sup>4</sup> *Iulian. apud. Cyril. lib. 7. Nonne & Salomon nostris seruiuit dñs, & muliere, ut dicunt, deceptus? Igitur siquidem & muliere deceptus est, eum sapientem ne dicatis.*

<sup>5</sup> *Gen. 6. 9. & 7. 1. Ecce. 14. 14. & Gen. 7. 18. 23. & 8. 1. 3. & Psal. 130. 3. 4. Isai. 53. 6.* Hieron. in

*Isai. cap. 38. August. epist. 105. Querimus obdurationis meritum & inuenimus; querimus autem*

*meritum misericordie nec inuenimus, quia nullum est: ne gratia euacuetur, si non gratis donatur sed*

*meritis redditur. Bernard. in festo omnium sanctor. Serm. 1. Quid potest esse omnis nostra iniustitia*

*coram Deo? Vonne iuxta prophetam, ut pannus menstruae reputabitur? Quid ergo de peccatis e-*

*rit, quando ne ipsa quidem per se poteris respondere iniustitia? & Rom. 3. 19. & 4. 2. & Rom. 3. 23.*

*& 6. 23. August. Epist. 105. Que igitur sua merita iactaturus est liberatus, cui si digna suis meri-*

*tis redderetur, non esset nisi damnatus.*

liued in husbandrie before the flood; so it seemeth no lesse by this, and <sup>1</sup> other Scriptures, that the vse of the vine and <sup>2</sup> wine it selfe, were not vnknowne vnto the world; which augmenteth greatlie <sup>3</sup> the fault of *Noah*, and he dranke of the wine, and was drunke. Which report of *Noah*, although <sup>4</sup> Libertines, and Atheists doe deride; yet is it of most precious vse vnto the Church of God. For first seeing the righteousness of *Noah*, is so greatlie <sup>5</sup> praised, and his wonderfull deliuerance <sup>6</sup> declared in the Scripture, his sinne is also published, to the end it might be knowne, <sup>7</sup> y he was faued not of merite, but of mercie. And if so great a Prince <sup>8</sup> of righteousness, hath not to glorie in his works; what can we wretches claime <sup>9</sup> of due desert, saue punishment.

they pictured with two faces, because he saw the first world before the flood, and this after, and ioyned them as it were together. *Tertul. lib. Apolog. cap. 11. Arnob. cont. Gens. lib. 6.* Of him ignorant Antiquitie among the Heathen hath fabuled many things; as that *Nicander lib. 1 linguar.* telleth that the mother of *Bacchus* was inclosed in an Arke by *Cadmus*. Other, that he invented sacrifice. *Ouid. fastor. 3. Ante tuos ortus ara sine honore fuerunt Liber.* Other, that he invented and taught men husbandrie, and planting of vineyards. *Euripides in Bacchis. Symachus 9<sup>th</sup> & c. Semele satius potum racemi reperit mortalibus.* *Plin. lib. 7. cap. 56.* saith also, he was the first that taught to buy and sell. Other which are fond fables are derided by *August. de ciuit. Dei, libr. 7. cap. 7. 8. Lactantius libr. 2. cap. 2. Diodor. Siculus, libr. 4. cap. 5.* <sup>2</sup> *Rabb. Moses Ben. Nahmah*, vpon this place, and *David Kimchi lib. Rad.* say, that the vine was knowne before, but men planted no Vineyards, neither vsed Grapes for drink, but for meate: *Rabb. Leni* saith, he tooke the seede and slippes of cuery tree with him into the Arke. In the *Cabala* it is, that he tooke them out of Paradise. But it is the custome of the Iewes, in diuining to ouerreach. <sup>3</sup> *Chrysostom. Hom. in Gen. 25. Offendit quod ipse vini bibendi primus inuenitor fuerit: sed per ignorantiam & nescientiam bibendi mensuram, in ebrietatem incidit. Alij contra statunt & versimilibus.* <sup>4</sup> *Iulian. apud. Cyril. lib. 7. Nonne & Salomon nostris seruiuit dñs, & muliere, ut dicunt, deceptus? Igitur siquidem & muliere deceptus est, eum sapientem ne dicatis.* <sup>5</sup> *Gen. 6. 9. & 7. 1. Ecce. 14. 14. & Gen. 7. 18. 23. & 8. 1. 3. & Psal. 130. 3. 4. Isai. 53. 6.* Hieron. in *Isai. cap. 38. August. epist. 105. Querimus obdurationis meritum & inuenimus; querimus autem meritum misericordie nec inuenimus, quia nullum est: ne gratia euacuetur, si non gratis donatur sed meritis redditur. Bernard. in festo omnium sanctor. Serm. 1. Quid potest esse omnis nostra iniustitia coram Deo? Vonne iuxta prophetam, ut pannus menstruae reputabitur? Quid ergo de peccatis erit, quando ne ipsa quidem per se poteris respondere iniustitia? & Rom. 3. 19. & 4. 2. & Rom. 3. 23. & 6. 23. August. Epist. 105. Que igitur sua merita iactaturus est liberatus, cui si digna suis meritis redderetur, non esset nisi damnatus.*

Secondlie,



Secondlie, albeit he <sup>b</sup> were righteous, and walked with God: yet was he <sup>c</sup> of Adams image, and had his imperfections; which the Scripture therefore recordeth, <sup>d</sup> least wee should haue thought him perfect. So doth it in like manner <sup>e</sup> of Abraham, <sup>f</sup> Ioseph, <sup>g</sup> Moses, <sup>h</sup> David, <sup>i</sup> Iob, <sup>k</sup> Ieremie, <sup>l</sup> Marie the virgin mother of Christ, <sup>m</sup> Peter and the rest: to the end that we might know, that <sup>n</sup> none is voide of sinne, and therefore that we ought not to despair for our infirmities, but <sup>o</sup> learne to rise againe with speed by their example. But how saith the Scripture then: *hee <sup>p</sup> sinneth not that is borne of God?* I answer by <sup>q</sup> the Scripture. Sinne after two sorts doth exercise his force on men. Some where <sup>r</sup> it raigneth in the, as in those that take delight in sinne. In others, it <sup>s</sup> lurketh, but doth not rule their hearts: who with a purpose of heart <sup>t</sup> doe cleave vnto the Lord. So he that is borne of God sinneth not, that is, <sup>u</sup> delighteth not in sinne: but although he seeke continually <sup>x</sup> to subdue concupiscence, yet often hee is <sup>y</sup> taken in infirmities. So that *if any say in this life, he is <sup>z</sup> free from sinne, he is a lyar*, and therein sheweth the thing which he denieth. Here therefore vngodlie drun-

<sup>b</sup> Gen. 6. 9. Heb. 11. 7  
Hieron. libr. tradis.  
Hebraic. in Gt. Iustus  
non iuxta iustitiam  
consummatam, sed  
iuxta generationis sue  
eum iustum fuisse, ius-  
tissimam.

August. de ciuit. Dei,  
lib. 15. cap. 26. Iustus  
non usque sicut per-  
ficiendi sunt ciues ci-  
uitatis Dei in illa  
immortalitate qua æ-  
quabuntur angeli dei,  
sed sicut esse possunt in  
hac peregrinatione  
perfecti.

<sup>c</sup> Gen. 5. 3.

<sup>d</sup> 1. Cor. 15. 49.

<sup>e</sup> 1. Cor. 15. 49.

<sup>f</sup> Iren. libr. 4. cap. 44.  
Scriptura veteres in-  
crepauit, de his qua fi-  
ne consilio spiritus e-  
gerunt, ut non glorie-  
tur vniuersa caro in  
conspetu domini.

Ambros. Apolog. Da-  
uid, lib. c. 2. Nā si in-  
offensum a vitijs in-  
ter tot lubrica huius  
seculi curriculum per-

egissent, dedissent nobis occasionem infirmioribus estimandi cuiusdam superioris eos nature ac divina  
fuisse, ut delictum recipere, & culpæ consortium habere non possent. <sup>g</sup> Gen. 12. 13. <sup>h</sup> Gen. 42. 16.  
<sup>i</sup> Numb. 11. 22. Psalm. 106. 33. <sup>j</sup> 2. Sam. 11. 4. <sup>k</sup> Iob. 3. 1. 3. <sup>l</sup> Ierem. 20. 14. <sup>m</sup> Iob. 2. 3. 4.  
<sup>n</sup> Math. 26. 74. <sup>o</sup> Iob. 4. 18. 19. Rom. 7. 23. <sup>p</sup> Clem. Alexandr. Pedagog. lib. 2. cap. 2. Quocirca Ne  
quos, indecora violentia scripta est, ut ebrietatem quā maximē viuimus, manifestam scripserit, man-  
datam lapsus imaginem habentes. August. in Psalm. 50. Multi enim volunt cadere cum Dauid, &  
nolunt surgere cum Dauid. Non ergo cadendi exemplum propositum est, sed si cecideris, resurgendi.  
Audiant qui non ceciderunt, ne cadant; audiant qui ceciderunt, ut surgant. <sup>q</sup> 1. Iohn. 3. 9.  
<sup>r</sup> CONCILIATIO. 13. <sup>s</sup> Rom. 6. 12. Iohn. 8. 44. <sup>t</sup> Rom. 7. 15. 16. 18. <sup>u</sup> Rom. 6. 13. 1. Iob. 2.  
15. 16. <sup>v</sup> Rom. 7. 15. 18. Galath. 5. 17. <sup>w</sup> Rom. 7. 24. 1. Cor. 9. 27. Philip. 3. 13. <sup>x</sup> 1. King. 8. 46.  
Eccles. 7. 22. <sup>y</sup> Iob. 9. 20. 1. Iob. 1. 8. August. de peccat. meris. & remiss. lib. 2. cap. 10. Si me iustum  
dixero contra iudicium eius, ubi perfecta illa iustitia regula me conuincit iniustum, profecto impie  
loquetur os meum, quia contra veritatem Dei loquitur.

<sup>a</sup> Aug<sup>st</sup>. *ibid.* Noe sicut legimus, fuit aliquando ebrius, quāvis absit ut fuerit ebrius.

<sup>b</sup> *Vers.* 21. 22. Chrysostom. *Hom.* in Gen. 29. *lacet ridiculus, &c.*

<sup>c</sup> *Prover.* 3. 11.

*Reuel.* 3. 19. <sup>d</sup> *Heb.* 8. 9. <sup>e</sup> *Psal.* 95. 7. 8.

kards haue no patronage. *Noah* <sup>a</sup> was no drunkard albeit he were drunke with wine. Although once ouercome, yet he did not practise it. Yea the Lord so <sup>b</sup> scourged him for it <sup>c</sup> being a sonnie, that hee plainelie shewed, that those that vse it daylie <sup>d</sup> are but bastards, and shall not, without most speedie repentance, receiue <sup>e</sup> inheritance in the kingdome.

*Question 7. verse 29.*

What meaneth this, that when *Cham* sinned, *Canaan* is punished and accursed?

<sup>a</sup> *Vers.* 24.

<sup>b</sup> *Gregor.* *Hom.* in Euang. H. 38. Ex Noe tribus filij, electi duo unus reprobus fuit, boni enim soli nunquā sunt nisi in cælo, mali soli in inferno: hac autem vita utroque participat.

<sup>c</sup> *Vers.* 18. 22.

<sup>d</sup> *Chrysostom.* *Hom.* 28. Ne putetis obsecro hoc absque causa fuisse adiectum. Nihil enim in diuina scriptura continetur, quod non aliqua ratione distinctum sit, quod non et

latenti in se habeat utilitatem. *Ambros.* de Noe & Arca. cap. 28. Significat igitur ex illo *Canaan* Cananæos fuisse, qui post multas generationes à populo isto oppressi cesserunt in eius possessionem. <sup>e</sup> *Gen.* 15. 16. *Deut.* 7. 1. 2. *&c.* <sup>f</sup> *Gen.* 9. 22. <sup>g</sup> The Rabbins in *Cabala* affirme, that *Cham* cut off his fathers priuities. So doth *Rab. Levi* in *Comment.* in *Gen.* *Berosus Annian.* that he enchanted them. These are absurd and fabulous lyes. <sup>h</sup> *Cicer.* *Offic.* lib. 1. *Quicquid sine detrimento possit commodari, id tribuatur cuique vel ignoto.*

**C***Ham* although the <sup>a</sup> youngest son of *Noah*, is alwaies placed betweene his brethren: for <sup>b</sup> so the godlie in this life are mingled with the wicked. He is so often <sup>c</sup> called the father of *Canaan*, because <sup>d</sup> he was also authour of the curse on *Canaan*, whose <sup>e</sup> race were wholie ordained, of the holie seed, to be extinguished. The greatnesse of his fact caused *Cham* to suffer a grieuous punishment. Hee saw (saith the Scripture) his fathers nakednes, <sup>f</sup> and told his brethren without. This onelie word (letting coniectures <sup>g</sup> and fables passe) doth sufficientlie display the fault. First in that hee saw, and did not couer; secondlie, in that he saw, & told without. The law of nature and <sup>h</sup> humanitie pre-

scribeth;

scribeth, that what help or benefit, wee may yeeld without our hinderance, the same can no lesse then be afforded vnto the farthest aliant : but vnto Parents, friends, and countrie, we ought to spend our liues for help. The law of God requireth farther, \* that we should hide the imperfections of our brethren, and be <sup>i</sup> griued for their infirmities; and for the godlie (much more our godlie Parents) wee ought if need require, <sup>a</sup> exchange our liues. How barbarous then was this negligence of *Cham*, to see his <sup>o</sup> fathers distresse and shame, and not to couer him? Besides, he added vnto this : that hee told his brethren without. Thinke you hee asked their helping hand, as not being able to relieue his father: no surelie: for when they with reuerence did couer their fathers <sup>p</sup> nakednes, he gaue them not assistance with the least of his fingers. It is euident therefore hee did his father villanie, either by <sup>q</sup> derision, or more opprobrious iniurie, both in his fathers sight, and in the hearing of his brethren, for so the historie doth import : *Noah* \* knew what his younger sonne had done vnto him. How knew he? being certified thereof by *Sem* and *Iapheth*? Nay rather of himselfe he knew or did <sup>r</sup> remember, as the nature of and causeles condemned to such penaltie, as imprisonment and painment of fittie Talents: *Plutarch*, in vita *Cimon*, \* *Rom*, 15. 1. 1. *Pet*. 4. 8. <sup>1</sup> *Ephes*. 4. 32. *Coloss*. 3. 12. <sup>a</sup> *Iob*. 3. 16. *Rom*. 5. 7. <sup>a</sup> *Akestis* the wife of *Admetus*, offered to dye for her husband: and with more holie loue *Priscilla* and *Aquila*, for *Paul*, laid downe their owne necke, *Rom*. 16. 4. <sup>o</sup> *Hieron*, *epist*. ad *O-* *cean*, *Noe* ad unius horæ ebrietatem, nudauit famora sua, quæ per sexcentos annos contexterat. <sup>p</sup> *Verf*. 23. <sup>q</sup> *Chrysost*. *Hom*. in *Gen*. 29. Fortassis etiam & derisit & subannauit patrem. <sup>r</sup> *Verf*. 24. <sup>r</sup> *Chrysost*. *Hom*. in *Gen*. 29. Forte fratres significauit, non accusationis quidem gratia, sed rem ut facta erat docente, ut consueniens ille suo vulneri remedium acciperet. \* For the drunkard is said to remember, both what he hath done or suffered in his drunkennes, when his fit is past; which one that hath been mad doth not: yet is drunkennes voluntaria infamia, a wilfull madnes, as *Cato* saith: being for this cause detestable, because it is a wilfull abuse of Gods benefits, of health and nature it selfe.

<sup>a</sup> 77 *Isadagh* is properly belonging to the minde and vnderstanding, sometime alio to  $\phi$  sense or feeling. *Gen.* 39. 8. & 4. 1.

<sup>2</sup> *Franc.* *lun. Analys.* in *Gen.* c. 9. *Hec vox maledictus Canaan, aut Noachi dictum est aut Mosi interpretamentum. Si Mosi (quod ego quidem facile probauerim) &c.*

<sup>3</sup> *Ambros.* de *Noa* & *Arca.* cap. 28. *Iduscul.* in *Gen. Comment.* cap. 9.

<sup>4</sup> *Calu.* in *Gen.* cap. 9. *Videri posset Noah esse iustam exandescencie causam habeat, parum tamen modeste & grauiter se gerere. lun.* in *Analys.* in *Gen.* 9. *Plerisque visum est, hanc sententiam aut ab ebrio Noacho, aut ab exacerbato pronunciata fuisse.*

<sup>5</sup> *Iustin.* *Mart.* *Dial.* cum *Trisso.* *Prædixit Noah quod qui à Seimo pronunturi erant, occupaturi fuerint possessiones & domicilia Canaan.*

<sup>6</sup> 2. *Pet.* 1. 20.

<sup>7</sup> *Ver.* 21. 1. *Pet.* 1.

<sup>8</sup> *Theodoret.* *quæst.* in *Gen.* 62. *Maledictus est vel eris Canaan.* \* *Psal.* 79. 6. 12. & 109. 6. *Renel.* 6. 10.

<sup>9</sup> *August.* in *Psal.* 78. *Quapropter cum & homo iustus & homo malus de inimicis suis velint à Domino vindicari, unde discernentur, nisi quia iustus magis cupit inimicum suum corrigi quam puniri: & cum vidit à Domino vindicari, non eius delectatur pœna, quia non eum odit, sed diuina iustitia quia deum diligit.*

the word doth <sup>a</sup> signifie. *And said cursed be Canaan.* A question may here be moued, whether these words, cursed be *Canaan*, were the verie words of *Noah*, or the interpretation of *Moses*, by the same spirit of God, recording the historie. Some thinke <sup>x</sup> that as *Canaan* is so often named <sup>y</sup> of *Moses* for the incouragement of Israel, against the Cananites; so he beareth in the historie the curse by name, which was cast by *Noah* vpon his father. Neuerthelesse it seemeth rather by that which followeth, that *Canaan* was by name accursed of *Noah*. Againe, it is esteemed of <sup>z</sup> some, that *Noah* inflamed with wine, or anger, pronounced this malediction. But it is vnsound (I might truelie say, vngodlie) so to thinke. The scripture, for this cause hath testified, *and Noah awoke from his wine*, that is: was cleerelie freed from the strength thereof. Againe, this curse containeth a <sup>a</sup> prophesie long agoe fulfilled, wherof the Scripture testifieth, <sup>b</sup> *that no Prophecie in Scripture is of anie priuate motion*. Wherefore the holie Ghost, who is the <sup>c</sup> author of Prophecie, is likewise the authour of this curse. Wherefore also the same is thus to be interpreted: cursed is <sup>d</sup> *Canaan*, or cursed shall he be: Or if it be read as a wish or imprecation, wee are to consider the affection <sup>e</sup> of the godlie, when they desire vengeance on the wicked; they <sup>f</sup> delight not in their pnnishment, because they hate not the persons of the wicked, but their sinne; but in the iustice of God which punisheth, because they loue the

Lord.

Lord. So that when *the iust man seeth the vengeance* <sup>Psalm. 58. 10.</sup> *and reioyceth*, it is not of malice, but of beneuolence, <sup>Augustin. in Psalm. 78.</sup> either hoping that the <sup>Denique si in hoc secu-</sup> wicked may by punish-  
ment be amended, or louing Gods iustice about mens persons, not being displeased with the punishment of the wicked, because it proceedeth from the Lord, nor desiring that the wicked may be acquitted from penaltie, because they deserue in iustice to be punished. If any demaund, why rather this curse is laid on *Canaan*; manie causes thereof may be afforded. Diuers learned writers <sup>i testi-</sup> fie, that this accident was after the birth of *Canaan*, of whom <sup>k</sup> some affirme, hee was the beginner of this mischiefe; and some, that <sup>l</sup> he was partaker with *Cham* his father, which if it were euident (as <sup>m</sup> the same by other is doubted and denied) then were the cause more manifest, why the curse was imposed vpon him. But contrariwise if as yet hee were vnborne, the commendation of the Prophecie is so much more excellent, foretelling so iustlie his <sup>n</sup> name, person and condition; and whether or not it be maintained, it is not materiall vnto doctrine, seeing that the Lord directed the mouth of *Noah*, from whose <sup>o</sup> knowledge, power, and prouidence, *Canaan* vnborne could not be secret. Moreouer when *Canaan* is cursed, *Cham* is not freed, but himselfe is accursed in <sup>p</sup> his posteritie and <sup>q</sup> goods. <sup>r</sup> *Aben Ezra* in Comment. in Gen. 9. Scribis ipsum visisse referente Camo. <sup>s</sup> *Origen*. in Num. Hom. 20. Canaan puer antequam nasceretur maledicatur. *Ambrosius*. de Noe. cap. 30. Videtur Canaan natus non erat. <sup>t</sup> Canaan propriis seruis est <sup>v</sup> Canagh humiliare: Significat <sup>u</sup> mercatorem, *Hose*. 12. 7. *Prou*. 31. 21. Quasi dicas homo Canaan, nam terra Canaan mercatura rerum nobilium maxime seruebat. *Ezech*. 27. 17. & 17. 4. Videtur igitur hoc nomen non sponte susceptum, sed iniustum potius spiritus; propheticum declaratum ab ipso Noe, & a posteris sic vocatum. <sup>w</sup> *Psalm*. 139. 6. *Ierem*. 1. 5. <sup>x</sup> *Deni*. 28. 15. 18. <sup>y</sup> *Augustin*. in *Psalm*. 103. Filios vocat scriptura opera nostrum: inde tunc apud Gracos, *Aristot*. Polit. lib. 1. cap. 8.



And therefore it is directed speciallie to *Canaan*: first in regard of the sonnes of *Sem* and *Abraham* the Israelites, of whom the Lord had <sup>1</sup> speciall regard, both in directing the mouth of *Noah*, and the penne of *Moses* recording the historie. Secondlie, for the instruction of <sup>1</sup> all succeeding ages, concerning the admirable providence of God. The Lord doth long before point out as it were with finger, where this plague should burne in the house of *Cham*: whose children both <sup>2</sup> Egyptians, and <sup>3</sup> Ethiopians, and <sup>4</sup> the Cananites themselves, most notable flourished long after the threatning of this curse, and euen after the recording <sup>5</sup> of the same by *Moses*: notwithstanding in the end, <sup>6</sup> in the fulnes of the time therof, this prophesie was fulfilled vpon *Canaan*, according to the stricktnes of the curse. Thirdlie, to declare the hainousnes of the offence of *Cham*, the punishment <sup>7</sup> was not onelie laid on him, but also on manie generations after him. Fourthlie, that the punishment of *Cham*, being laid also vpon his children, might <sup>8</sup> the more astonish his wicked heart: considering it often happeneth <sup>9</sup> that men are more carefull of their children, then of themselves. Fiftlie, forasmuch as the Lord before had blessed *Noah* & his sonnes, therefore *Noah* doth so adiudge the punishment, as that the offender receiue his iust reward, and yet <sup>10</sup> the blessing graunted, remaineth vniuolate. *Noah* therefore doubt-

<sup>1</sup> Ambros. de Noe & arca. cap. 28.  
Calvin. in Gen. cap. 9.  
Iudeis videtur habita fuisse gratie Dei ratio.

<sup>2</sup> Est enim certissimu signum prophetie ipsius complementum. Deut. 18. 22.

<sup>3</sup> Gen. 12. 15. & 41. &c.

Herodot. in Euterp. Reges in Aegypto fuisse ante Ninum Assyrii: ex Trog. Iustini. lib. 2.

<sup>4</sup> Cush obtained the greatest part of Africa and Arabia: looke chap. 10.

<sup>5</sup> Canaan flourished almost a thousand yeers after <sup>6</sup> curse. Numb. 13. 28.

<sup>7</sup> Qui hac scripseris in eremo.

<sup>8</sup> Gen. 15. 16.

Iosu. 11. 19. 20.

Iesai. 28. 23. &c.

<sup>9</sup> Ambros. lib. de Noe & arca. c. 32. Vel cerse diutius pena produciatur cum etiam ad filium usque pertendat & successoris afflictio in tempora multa proferatur.

<sup>10</sup> Ambros. ibid. Et fortasse ideo quod plus afficitur iniurijs filij sui maxime quatum reus & auctor existat. <sup>11</sup> Tertul. contr. Marcion. lib. 2. Quis enim non magis filiorum salutem quam suam curas? Chrysost. Hom. 29. Scitis enim, quomodo sapenumero patres orant, ut filiorum penas ipsi ferrent. <sup>12</sup> Iustini. Mart. Dialog. cum Triff. Filium namque una cum reliquis duobus benedictione a Deo actum, spiritus propheticus execratus non erat. Chrysost. Hom. in Gen. 29. Volebas enim corripere filium propter peccatum & simul volebas preiudicare benedictioni qua illi pridem facta fueras.

lesse, doth neither rashlie or cruellie correct his children, but <sup>e</sup> first repenting of his own offence, which gaue <sup>f</sup> the stumbling blocke to other, chastiseth his sonne as one that <sup>e</sup> feeleth the smart himselfe: and yet spareth not his owne bowels, when God commaundeth him to strike. But how standeth this with iustice, that *Canaan* is punished, when *Cham* offended, seeing the Lord affirmeth, *the children* <sup>h</sup> shall not beare their fathers sinnes? The <sup>i</sup> children that are not <sup>k</sup> partakers of their fathers sinnes, shall in no sort be partakers of their punishment. For the Lord is so greatlie inclined to mercie, that hee alwaies pardoneth the fathers themselves, <sup>l</sup> whensoever anie doth repent; and himselfe also doth <sup>m</sup> giue them grace, whereby they doe repent. But so horrible a thing is sinne, that it doth attaint the <sup>n</sup> propagation vnto manie generations, and staineth it with the fathers trespasses: yea so farre, as that none is free <sup>o</sup> or can be freed there from, but by the <sup>p</sup> free spirit of the Lord. *Canaan* therefore, continuing in his fathers sinnes, and <sup>q</sup> his posteritie; were punished with their fathers. <sup>r</sup> curse most iustlie. But why *Canaan* more then the rest of the sonnes of *Cham*? *The potter hath power of the clay* <sup>t</sup> to doe therewith as pleaseth him. Gods counsailes are infinite, let him <sup>u</sup> that is

<sup>e</sup> *Matth. 7. 3.*  
<sup>f</sup> *Rom. 14. 13.*  
<sup>g</sup> *Sicut Moses, Exod. 32. 27. 32.*  
<sup>h</sup> *Ezech. 18. 20.*  
<sup>i</sup> *Concilia- tio. 14.*  
<sup>k</sup> *Hieron. in lere. comment. cap. 2. 5. Offensam ducit à patribus, non quo peccata patrum filijs imputentur, sed quo & filij habentes patrum similitudinem, & suo, & parentum scelere puniantur.*  
<sup>l</sup> *August. contra Adimant. cap. 7. Ex eo quod addis, qui meruerunt (Exod. 20. 5.) intelligitur eos puniri peccatis patrum, qui in eadem peruersitate parentum, persenerare voluerunt.*  
<sup>m</sup> *Ezech. 18. 21. 27.*  
<sup>n</sup> *Psal. 51. 8.*  
<sup>o</sup> *Lament. 5. 21.*  
<sup>p</sup> *Ezech. 11. 19.*  
<sup>q</sup> *August. epist. 105. Scilicet ergo nemo recte sapit, &c. nisi acceperit spiritum sapientie & intellectus, &c. quod est ergo meritum hominis ante gratiam, quo merito percipiat gratiam, cum omne bonum meritum nostrum, non in nobis faciat nisi gratia: & cum Deus coronat merita nostra, nihil aliud coronat quam munera sua. <sup>r</sup> *Isai. 43. 27. Rom. 5. 12. August. de Nupt. & Concupisc. lib. 1. cap. 19. Quod dimissum est in parente trahitur in prolem; miris quidem modis fit, sed tamen fit. <sup>s</sup> *Iob. 14. 4. Prou. 20. 9. <sup>t</sup> *Psal. 51. 12. Iob. 8. 32. <sup>u</sup> *Gen. 13. 13. Deut. 18. 12. <sup>v</sup> *Hose. 2. 4. Gal. 3. 10. <sup>w</sup> *Ierem. 18. 6. Rom. 9. 21. <sup>x</sup> *August. epist. 105. Scrutetur qui potest iudiciorum eius tam magnum profundum, veruntamen caueat precipitium. Calvin. in Gen. 9. Quisq; nostrorum sue infirmitatis sibi conscius, nil mire potius Deo laudem iustitia discat, quam ut se infama audacia in profundum abyssum precipites. Cum enim totum semen Cham Deus maledictioni haberes obnoxium, Cananitis sibi nominatim sumpsit, quos præ alijs malediceret.********

ble search the depth of them, but let him beware of drowning in them. Obser. 1. The godlie which sinne of infirmitie, for the most part receiue <sup>a</sup> more grieuous punishments in this life, then doe the wicked. Secondlie, Gods children ought to couer <sup>a</sup> the imperfections of their brethren with loue. Thirdlie, children which despise their parents are <sup>r</sup> cursed of the Lord. Fourthlie, the blessing of Parents <sup>z</sup> prolongeth life vnto their children. Fiftlie, the Messias Iesus Christ, is come of <sup>a</sup> the posteritie of *Sem*, and hath <sup>b</sup> gathered together the sonnes of *Sem* and *Iapheth*, according as the <sup>c</sup> Scriptures haue foretold. Sixtlie, those that fall with *Noah* into the sinne of drunkennes, & <sup>d</sup> rise not againe with *Noah* by repentance; shall in this life be <sup>e</sup> partakers of shame and miserie, and in the world to come, of <sup>f</sup> eternall fire

<sup>a</sup> 2. Sam. 2. 14.

*Psal.* 89. 31. *Exemplis*  
*pascit.*

<sup>a</sup> *Prou.* 17. 9. & 20. 3

*Rom.* 15. 1. 2. *Gal.* 6. 2

*Qua* scilicet regenda

sunt, nam quadam nō

sunt. *Deut.* 13. 8.

<sup>r</sup> *Deut.* 27. 16.

*Prou.* 30. 17.

<sup>z</sup> *Exod.* 20. 12.

*Gen.* 49. 1.

<sup>a</sup> *Gen.* 11. 10.

*Matth.* 1. 1.

*Luc.* 3.

<sup>b</sup> *Ioh.* 10. 16.

*Ephes.* 2. 13. 14.

<sup>c</sup> *Verf.* 27.

*Ezech.* 37. 23. 24.

<sup>d</sup> *Luc.* 13. 3.

*Heb.* 10. 26. <sup>e</sup> *Prou.* 21. 17. & 23. 29. 30. *1. Cor.* 6. 10. *Chrysost.* *Hom.* 29 in *Gen.* *Ebrius* in peiori statu, quam est mortuus; mala enim facere potest, bona non potest; iacetq; ibi ridiculus omnibus, & uxori, & pueris & famulis. Idem in *Act.* *Hom.* 27. *Bestia* magis quam homo, ridiculus est inimicis, mistrahilis apud amicos, omnium desestatione dignus. Idem ad pop. *Antioch.* *Hom.* 71. *Cane* & *Asino*, imo omni animanti longe deterior. Idem ad pop. *Antioch.* *Hom.* 57. *Vbi* regnat ebrietas, ibi & *Diabolus*. *Rasil.* *Hom.* de ebrio, *Ebrius* spontaneo seruit demoni. *August.* ad *Sacr. Virgin.* *Ebrietas* est flagitiorum omnium mater, culpae mater, radix criminum, origo vitiorum, turbatio capitis, submersio sensus, sempestas linguae, procella corporis, naufragium castitatis, amissio temporis, insania voluntaria, ignominiosus languor, turpius morum, dedecus vitae, honestatis infamia, anima corruptela. <sup>f</sup> *1. Cor.* 6. *vers.* 10. *Gal.* 5. 21.



## CHAP. X.

Question 1. verse. 1. 2. &c.

To what purpose are these generations so largely described?



OT without manie, & those verie necessarie causes, doth the spirit of God so fullie, and amplie describe the restoring of the world, by Noah and his posteritie. First that we might acknowledge the<sup>a</sup> historie of the Bible, to

be the historie of histories, containing a perfect, faithfull, and necessarie record of all the monuments of antiquitie; wherein<sup>b</sup> all the histories of men doe faile: and therefore ought to be read, per-

<sup>a</sup> Author. ad Heren. lib. 1. Historia est res gestas, sed ab aetate nostra memoria remota. Est erga res gestas temporum, lux veritatis, viva memoria, magistra

vite, nuncia vetustatis. Cic. orat. lib. 2. August. libr. de vera relig. cap. 25. Quoniam autem divina providentia, non solum singulis hominibus quasi privatim, sed universo generi humano tanquam publice consulit; quid cum singulis agitur, Deus scit qui agit, et ipsi cum quibus agitur sciunt: quid autem agatur cum genere humano, per historiam (sacram) commendari voluit et per prophetiam. <sup>b</sup> For among the Heathen there is no historie of antiquitie, which reacheth beyond the warres of Troy (which was about the time of Elie and Samuel) and the games of Olympus, as Eusebius testifieth by the witnes of Iul. Africanus, Euseb. de prepar. Euang. lib. 10. In this respect Varro called the time from the beginning of the world untill the flood *admirabile*, secret or vnknowne: from the flood to the Troian warres *mirabile* fabulous: from thence untill his time *irreparabile*, made knowne by historie. Censorin. lib. de die Natal.

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\* *Psal.* 119. 97. 98. Now the very Hea-then esteemed their histories so much, that *Scipio* would neuer lay the historie of *Cyrus* bringing vp, forth of his hâds. *Cicer. Tusc. lib. 2.* *Alexander* was wont to hide *Homers* historie of the warres of *Troy*, vnder his pillow whereon he slept.

*Alcibiades* comming into a Grammar schoole, asked the Maister to see a peece of *Homer*, who answering hee had none of *Homer*, *Alcibiades* strake him a buffet on the face, saying hee was an asse, and made his schollers like himselfe. How much more should Christians bee studious and zealous in and for the worde of God.

<sup>d</sup> *Iob.* 20. 31.

\* *Vincens. Lyrinenf.* cap. 2. *Cum sit perfec-*

*sus scripturarum canon, sibi que ad omnia satis superque sufficiat, &c.* <sup>f</sup> *2. Pet.* 1. 21. *Iren. libr. 3.* cap. 1. *Auguff. de consensu euangel. cap. vlt.* <sup>g</sup> *1. Cor.* 4. 5. *Tit.* 1. 2. <sup>h</sup> *Basil. Hexam.* 10. *Osiosum verbum in scripturis ponere grandis est blasphemia. Tertul. de Praescript. Heret. Apostolos domini habemus auctores; qui nec ipsi quicquam ex suo arbitrio, quod inducerent, elegerunt, sed acceptam à Christo disciplinam, fideliter nationibus assignauerunt.* <sup>i</sup> *Francisc. Iun. in analys. in Gen.* 10. *Tum ut fines ad ecclesiam decreto Dei pertinentes, tum vero ad alios, prout ad historiam Ecclesie intelligendam visum est pervinere, hoc capite circumscriberes: Nam abque hoc capite essent multa, que spiritus Dei per Moysen aliosque Prophetas consignatis scripto, neque illo tempore fuissent ab Ecclesia percepta, neque hoc nostro perciperentur,*

fed, and <sup>e</sup> loved above them all. A perfect record it is, because it fullie deliuereth as well <sup>d</sup> in historie, as in all other <sup>e</sup> matters of saluation, whatsoeuer vnto the Church of God is expedient to be knowne. Faithfull, as being <sup>f</sup> ended by the holy Ghost, the searcher <sup>g</sup> of all secrets, and an hour of all truth. Necessary, because it containeth <sup>h</sup> no emptie or idle circumstances, but necessarie doctrines (euen in those places, which oft times of men are thought impertinent) directlie appertaining to mans saluation, and the edification of the Church. The second cause is, that whereas these nations are for the most part remembred againe in Scripture, with diuers accidents which in the prouidence of God befell them, in the dayes of *Moses*, & of the Prophets; it could not be without the light of this narration, that the wisdome and prouidence of God in disposing of them, <sup>i</sup> could be so manifestlie vnderstood. Thirdlie, to explaine the Prophecie pronounced before of *Noah*, concerning the estate of his three sonnes, and in them of the condition of the world. Which Prophecie consisteth of three parts, according to the number of the sonnes of *Noah*, whom it concerneth. The first is of the punishment of *Cham* in *Canaan* his sonne, to which purpose is here described the offspring of *Canaan*, and

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the place of their habitation, whereby there can nothing be made more manifest in the sequels of this historie, then that those were the people, whom the Lord gaue vp vnto the sword of Israell, and which indured bondage, of all other seruitudes most miserable. In the second place, it containeth the blessing vpon *Sem*, wherein if wee diligentlie obserue the words of Scripture, wee shall finde the exposition of them, in this which followeth. *Blessed* (saith *Noah*) *be the Lord God of Sem*: why saith hee not rather, blessed be *Sem* of the Lord God, but that the Lord God of the Prophets directed his mouth? For what is this, *blessed be the Lord God*, then as if he had said: <sup>k</sup> praised be the Lord God; or I haue, and the world with mee shall haue infinite cause to praise the Lord for *Sem*? And why the Lord God of *Sem*? Not onlie in respect of the righteousness of *Sem*, in which respect <sup>l</sup> God was not ashamed of *Sem* to be called his God (for so he was also the God of *Noah*, and of *Iapheth*) but particularlie the God of *Sem*, for that among the sonnes of *Noah*, the promised seed should come of the roote of *Sem*, for whom all nations should haue cause to blesse the Lord: and that sonne of *Sem* should be <sup>n</sup> his Lord God, in whom all nations <sup>o</sup> should be blessed. Thus is the womans seed, first promised to *Adam*, againe particularlie promised to come of the stocke of *Sem*, and thus doe the Scriptures in the following historie, declare him yet more particularlie the sonne of *Abraham*, and yet more speciallie <sup>q</sup> of the house

<sup>k</sup> Psalm. 145. 2. <sup>l</sup> Hebr. 11. 16. <sup>m</sup> Chrysostom. Hom. in Gen. 29. Hoc forte quis dixeris non est benedicere Sem? Imò valde benedixit illum. Quando enim dominus benedicitur, & aguntur illi gratia ab hominibus, tunc uerbior ab illo solet ista benedictio dari, propter quos ipse benedicitur. Sic autem quando benedicitur propter nos, multum id nobis conciliat fauoris: ita & contra quando propter nos alij illum blasphemant maior hinc nostra fit condemnatio.

<sup>n</sup> Oecolampad. in Gen. 9. Erat utique etiam Deus Noah & Deus Iapheth & omnium praterea mortalium; verum significat esse eum singulari quadam gratia Dei filij sui Sem, propter futuram benedictionis semen Christum, ex eo secundum carnem nasciturum. <sup>o</sup> Gen. 3. 15. Luc. 3. 36. <sup>p</sup> Matth. 22. 43. <sup>q</sup> Psalm. 72. 17. <sup>r</sup> Gen. 12. 3. <sup>s</sup> 22. Sam. 7. 16. Matth. 23. 4.

of *Dauid*, that all the world might know \* that Iesus that sonne of *Marie*, is the *Messias* of the Lord, \* promised from the beginning, and \* onely he that can saue his people from their sinnes. To this intent, the genealogie of *Sem* is reckoned and repeated, and *Sem* is called the \* father of all the sonnes of *Heber*, of whom proceeded the Hebrue *Abraham*, to who the promise was after renewed by the Lord.

The third part of the Prophecie concerneth *Iapheth*, then which nothing could be more agreeable to the successe, which God hath giuen to *Iapheth*, and his children. (יפת ארורים *Iapheth Elohim Lelepheth*) God \* enlarge *Iapheth*, and let him dwell in the tents of *Sem*: wherein is contained a double blessing. The first is temporall, the other spiritual, conioyned by the Hebrue coniunction (ו) and. The word which is interpreted to *persuade*, doth also signifie to enlarge, in which sense the most part of antiquitie \* doth vnderstand this place, & it seemeth most haue foretold of the *Messiah*, as that he should be borne of a Virgine, that hee should flee into *Egypt*; that hee should bee slaine, his garments deuided, not a bone of him broken, &c. the same was fulfilled in *Christ* the sonne of *Marie*: Ergo, that *Christ* is the promised *Messiah*. The later part is manifest by the Iewish stubbornnesse, and the Turkish superstition: whose custome is to haue this inscription in their Chappels in the Arabicke tongue: *La illah ilella, Mahomet iredul*, that is to say, there is but one God, and *Mahomet* is his prophet. *Barthol. Georgien. lib. 1. cap. 1. de morib. Turcar.* in their triumphs and reioycings they vse these words: *Illalla illalla, Machomet Russolalla*, that is, God is and euer shall be, & *Machomet* his seruant. *Leon. Chienf. Miulen. Archiep. lib. de excidio Constantinop.* Such stuffe is their *Alcoran* filled with: which booke if a Turke permit vnto a Christian to reade, he is punished with death. *Gen. 3. 15. Reuel. 13. 8. Isai. 63. 5. Matth. 1. 21. Act. 4. 12. Vrs. 21. Eadem vox & Chaldaea & Syris dilatare est. Et in Hiphil Hebraea omnino id significat: in Calsepius aliter, quandoq; tamen ita redditur. Radix פתח pasha: blande alloqui; Grac. περιπατεω, sepiissime accipitur in malam partem: est etiam dilatare, auctoritate Hieron. & Rabbinorum. Onkelos. Chaldaic. Paraph. in Gen. 9. Hieron. lib. Tradit. in Gen. dilates, Iustin. Martyr. Dialog. cum Tryphon. Chrysost. Hom. in Gen. 29. Dicendo dilatare omnes gentes significauit. Athanas. Orat. 1. contr. Arrian. Ex Deo, &c. Ambros. lib. de Noa & Arca. cap. 32. Augustin. de Ciuit. Dei. lib. 16. cap. 2. Nam & Iapheth latitudo interpretatur. id est, For Iapheth is by interpretation breadth or widenes. Translat. Septuagint. vulgaris, Pagninus & Montanus.*

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agreeable <sup>a</sup> to the purpose of *Noah*, in the naming of his son, and with his purpose afterward in blessing him, and with the purpose of this Scripture, in describing his posteritie. The rest of the blessing is spirituall: *and let him dwell in the tents of Sem*: that is, let him also be partaker <sup>b</sup> of the blessing of *Sem*, and ioyned & adopted vnto the Church of God, whole lot it is <sup>c</sup> to dwell in tents. Concerning which, it is euident also by this Scripture, that both God did well intreat, or enlarge *Iapheth*, and that his children euen vntill this day, continue in the tents of *Sem*. In which description it is first to be obserued, which the holie Ghost doth so expresse teach; that as the whole world consisteth <sup>d</sup> of the progenie of these three sonnes of *Noah*; so <sup>e</sup> none of them had children till they were at libertie from the Arke, and the daunger of the waters, *in which but onely eight soules were saued*, as saith the <sup>f</sup> Scripture. Wherein is perceiued the singular goodnesse of the Lord: for seeing that onlie from these three rootes, the earth was shortlie ouerspred; and that none of this increase was found, either before, nor in the time, but after the flood of waters; it sheweth euidentlie the force & strength of the blessing of the Lord, where with he had indued them: *bring forth fruit and multiplie, and replenish the earth*. Neither yet is there <sup>g</sup> occasion, why ignorant and foolish men should

<sup>a</sup> Chrysostom. homil. in Gen. 29. *Nō aberrabis quis si dixeris benedictiones iussu prophetias esse. Nam si patet Noe non simpliciter neq; frustra vocabulum indidit Noe, sed varicinatū est per nomen futurum Diluuium: multo magis iussu ille non simpliciter neq; frustra benedictiones protulit. Opinor autem quod benedicendo hos duos duorum populorum vocationē significare voluerit; per Sem quidem Iudeos; per Iapheth autem Gentium vocationem.*

<sup>b</sup> Hieron. libr. trad. Hebr. *Quod autem dicitur & habites in tabernaculis Sem, de nobis prophetatur, quā in eruditione & scientia scripturarum instructo Israele versamur.*

<sup>c</sup> August. in Psal. 30. *Ecclesia huius temporis tabernaculum ideo dicitur quia adhuc in hac terra peregrinatur. Figuratur autem in Sarah, pulcherrima*

*ma femina in tabernaculis habitante. Idem contr. Faust. Man lib. 22. cap. 28. Hilar. de Trin. lib. 7. Hoc habet proprium Ecclesia, dum persequitur flores, dum opprimitur crescit, dum contemnitur proficit, dum leditur vincit, dum arguitur intelligit, tunc stat cum superari videtur.* <sup>d</sup> Gen. 9. 39. <sup>e</sup> Vers. 1. contra ac Chrysostomus videtur admittere. <sup>f</sup> 1. Pet. 3. 20. <sup>g</sup> Calvin. in Gen. 10. *Jam nasus hominibus quibus absurdum non est, nullum agnoscere mundi conditorem, tam subita mundi propagatio incredibilis videtur, atque ideo quasi fabulosum videns. Fatemur quidem si sensu nostro, &c. At ego interim respondeo, quid incredibile sit in prescripto spacio a scripturis, longaeu homines in tantum numerum excreuerint? imo nihil insolitum significatur.*



cauill at this historie, in respect of the multitude of nations that here are spoken of, as though they had bin at an instant brought forth into the world. For the scope of the Scripture is to shew, who were the heads and originall of the nations, which in pro-  
 cesse of time were deriued from such parentage.

And to this intent it saith : *of these were the Isles of the Gentiles deuided in their lands, euery man* <sup>b</sup> *after his language*, when as yet the whole earth was of one language; and one speech: and againe; *afterward were the families of the Canaanites ouerspred*: that is in conuenient time, which was long time after. So

that the chiefe fathers of the nations here spoken of, were <sup>i</sup> all, or for the <sup>k</sup> most part borne before the diuision of languages, which afterward is remembred. Concerning whom, it were a vanitie to suppose <sup>l</sup> that the Scripture would indeuour to feed the curious mindes of men, to shew of what particular ancetor euerie nation of the earth descended, whereof there is no vse in matters concerning faith or godlines: but onlie in generall, to shew the linage of our Sauour, the stocke of *Cham* that was destroyed, the issue of *Iapheth*, how at last they enioyed the blessing promised; and such other points as serued to the necessarie instruction of the church.

It appeareth in the account of genealogies, that God enlarged <sup>m</sup> *Iapheth* aboue his brethren, for hee enjoyed seauen sonnes, *Cham* but foure; *Sem* foue: and, that his succession is not prosecuted, as is the residue, is not <sup>n</sup> for that hee was inferiour to his bre-

<sup>a</sup> For these things are spoken of by Anticipation, as shall appeare in the next Chapter.

<sup>i</sup> Sic enim statim videntur, qui linguas 72, diuersas factas in confusione scribunt. Arnob. in Psal. 104. Hieron. tradit. Hebraic.

Epiphani. lib. 1. Hæres. cap. 1.

August. de ciuit. dei. lib. 16. cap. 3. Rabbini & alij.

<sup>k</sup> For seeing that Peleg was borne in the time of the diuision of tongues, it cannot bee that Iocan who was his younger brother, should at that time haue childre, whose languages were diuided; wherefore it must needs be, that either Pelegs name was giuen by Prophecie, which well might bee, or that Iocan was the elder: which is vnlikely: or that Iocans children were not of that number which were at that time diuided: which is likest of all.

<sup>l</sup> The Scripture only teacheth such things, as do make for the edification of the Church. <sup>m</sup> Vers. 2. 6. & 22. <sup>n</sup> August. de ciuit. Dei. lib. 16. cap. 2. Nec eos de fuisse crediderim, sed si omnes commemorantur nimis longum fieret, & hac esset magis historia diligentia quam prophetica prouidentia.

thren

thren in multitude; but because of the situation of the countrie \* allotted for his inheritance, his habitation was farther distant from the familie of Israel, and therefore not so necessarie to them, to be described; or by their speciall nations, of the Church of God, to be discerned. It seemeth moreouer, that the boundes of his habitation were more large then of his brethren, and that the mightiest nations of the world haue risen of this roote of *Iapheth*. The eldest sonne of *Iapheth* was *Gomer*, whose habitation was in the north from *Canaan*, & from the common enimies of Israel, as <sup>p</sup> appeareth by the Scriptures: wherefore, <sup>q</sup> where here it is said, *that of the sonnes of Iapheth, the Isles of the Gentiles were inhabited*: it seemeth rightlie <sup>r</sup> concluded by interpreters, that <sup>t</sup> from those famous mountaines *Taurus* and *Amanus* west & north, vnto this our countrie of England and Ireland, and that of Spaine, which are esteemed to be the <sup>u</sup> farthest west part of the world, that is to say, a great part of Asia, with all Europa, which is counted of it selfe a third part of the world, came into the possession of the sons of *Iapheth*. *Cham* enjoyed the <sup>v</sup> south part; & *Sem* the <sup>x</sup> east, of whose line Israel was <sup>y</sup> on the west the vttermost border. Of the familie of *Iapheth*, these mightie nations are said to come. Of *Gomer* (not the <sup>z</sup> Galles or Galatians, of which there is no coun-

<sup>p</sup> By the diuine providence, Deut. 32.8. Some affirme that Noah cast lots for his sonnes: which is not against faith, albeit it be not necessary to be beleued.

<sup>q</sup> *Ezech.* 38.6.

<sup>r</sup> *Vers.* 5.

<sup>s</sup> For in the North part of the world from Iudea are found no Ilands, vntill the Hyperboraic Ocean, nor any sea but the lake Meotis. Wherefore it is necessarily concluded, that *Iapheth* inhabited the north part, as Armenia, Scythia, &c. and the Isles of the Gentiles, which is Europa. *Ioseph. ant. l. 1. c. 7.* Hieron. trad. Hebraic. *Iapheth filio Noe nati sunt septem filij qui possederunt terram in Asia ab Amano & Tauro Syria Cales & Sicilia montibus ad flumini Tanaim: in Europa vero vsq; ad Gadir, &c.*

<sup>t</sup> *Psolom lib. 1 Tab. Europe. 1.* <sup>u</sup> *Aegyptum & Africam, & partem Arabia.* <sup>v</sup> *Vers. 30. Scil. reliquam Asia partem.* <sup>y</sup> *Ad mare mediterraneum sita.* <sup>z</sup> For the land of *Gomer* is in the North part from Iudea, Gallia or France in the West; and it were folly to place Galatia instead of either *Gomer* or Gallia, for those Galatians or Gallogrecians were of the Galles and Britans, which vnder the conduct of *Brennus*, brother to *Belinus* King of England, sacked Rome, and afterward (spoiled the Temple of Delphos, & lastly planted themselves in that country: Galatia: who because they were called Celts or Galles (which name was then common to the inhabitants of England and France) and spake the Greeke tongue, were called Gallo-Greci.

tenance.

French-Greekes.

*Ptolom. lib. 3. cap. 32.*

*Iustin. lib. 34. alij.*

*quod Galli & Græci*

*à rege Bithynia auxi-*

*liares socij sollicita-*

*bantur & in eius*

*ditiones resederunt.*

*\* Comari scilicet &*

*Massageta. Pomp. Me-*

*la. Geograph. lib. 1.*

*à filijs Gomer Asene,*

*Pontici & Bithynici*

*populi quibus eadem*

*denominatio est, &*

*Ascanius fluminis,*

*Strab. lib. 12. Vsq̃ue*

*ad Ascanij Lacus, à*

*Rip̃hath, Rip̃hij sive*

*Arimphæ, Plin. lib. 6.*

*cap. 7. à Togarmah,*

*Armeni, quorum ve-*

*ges Tigranes, oppida*

*Tigranocerte. Strab.*

*lib. 16.*

*\* Ioseph. Ant. lib. 1. c. 7*

*Hieron. lib. Trad. Hebraic.*

*Es maxime fidem facit, quod simili ratione nationes Gog & Magog de-*

*scribuntur, Ezech. cap. 38. 5. & 59. 2. &c.*

*\* These are called Madai in Hebrue, as Dan. 6. &c.*

*\* So doth the Scripture call the Greekes, Dan. 8. 2. \* Ioseph. Antiq. lib. 1. cap. 7. Tobelus To-*

*balaia sedem dedit qui nunc sunt Iberi. Hieron. trad. in Gen. Tubal Iberi, qui & Hispani à quibus*

*Celiberi, licet quidam Italos suspiciuntur. Celiberi vero à Celtis, id est Gallis, ad Iberum flumen ha-*

*bitantibus: Lucan. lib. 3. \* Meshech, Cappadoces qui olim Meschinos vocatos & eorum urbem Ma-*

*racam: testis est Ioseph. Antiq. lib. 1. cap. 7. Hieron. Tradit. Hebraic. \* Quorum non satis (ut in-*

*quis Hieron. ibid.) immutatum est vocabulum, \* They were soone turned out of the way:*

*Exod. 32. for within one hundredth yeere after the flood, they forgot the great example of*

*Gods iustice; and his exceeding mercie in their owne deliuerance; prouoking him a new in*

*building Babel. \* As Troians, with the Latians or Aborigenes in Italie: Gothes with*

*Italians and Spaniards: Saxons and Normans with Britans: French men with Galles, &c.*

*\* Not vniuersally expelled of any region by the Sonnes of Sem or Cham. \* It is to be obser-*

*ued out of all histories, that the greatest empires haue been either from the North toward*

*the South, as of the Babylonians and Persians, as it were to subdue Chams posteritie; or to-*

*ward the East and South, as of the Macedonians and Romans; or lastly toward the West*

*and South, as now is of the Turkes and Tartares, which seeme to be of Togarmah, and of*

*Iapheths familie, though they haue changed their religion with the Saracens, the counter-*

*feit Sonnes of Sem, and Sarah.*

tenance of truth, but rather the <sup>a</sup> people of Arme-  
nia, & the borders of the same. Of *Magog*,<sup>b</sup> the Scy-  
thians; of *Madai*,<sup>c</sup> the Medes; of *Iauan*, the <sup>d</sup> Gre-  
cians; of *Tubal*, the inhabitants of <sup>e</sup> Fraunce, Eng-  
land, Italie and Spaine; of *Meshech*, the <sup>f</sup> men of  
Cappadocia; of *Tiras*, they <sup>g</sup> of Thracia & Phrygia.  
But as it were in vaine to be curious in bounding  
out their habitations: so were it follie to suppose  
those nations which now remaine, to be purelie the  
offspring of such parentage. For such hath bin the  
wickednes of men, their <sup>h</sup> vnthankfulness to God,  
and their crueltie within themselues; and such the  
wrath of God for their offences; as that they haue  
bin by wars and seditions dashed one against ano-  
ther, and in their habitations mingled <sup>i</sup> and confu-  
sed. Notwithstanding it cannot be perceiued, by a-  
nie testimonie of antiquitie, but that in generall, the  
sonnes of *Iapheth* haue <sup>k</sup> kept their habitation; and  
to *Sem* and *Chams* posteritie haue <sup>l</sup> rather offered,

then

then suffered violence. By which as it is manifest, that as God enlarged *Iapheth* according to the Prophesie, so he also hath dwelt these manie <sup>m</sup> hundred <sup>m</sup> 1600. yeeres. in the tents of *Sem*. For so soone as the God of *Sem* was made knowne vnto the world: euen

from Ierusalem, and round about <sup>m</sup> vnto Illyricum, and to the <sup>o</sup> farthest habitation of men westward, (all which are the territories of the sons of *Iapheth*) hath abounded of long time the Gospell of Iesus Christ. So that euen Italie <sup>p</sup> where Sathan now hath set his throne; and Spaine <sup>q</sup> (the last of all the sons of *Iapheth* receiuing the gospell) hath bin <sup>r</sup> renowned for the professiō of Iesus Christ, albeit now they do furiously oppresse and persecute the same.

Obser. 1. The Lord hath <sup>t</sup> giuen the habitatiō of the earth vnto the sonnes of men. Secondlie, the Prophesies of the Scripture are the <sup>s</sup> vndoubted truth of God, and shall be fulfilled in their seasons.

is taken from the Ilands called *Insule Fortunata*. <sup>p</sup> 2. *Theff.* 2. 9. *Reuel.* 2. 13. & 18. 2. <sup>q</sup> *Ambros.* comment. in *Rom.* cap. 15. *Venturum promittis tempore quo ad Hispaniam erat iterum, quia illic Christus non erat predicatus, vt occuparet mentes illorum. Confer cum Euseb. Eccles. Hist. lib. 2. cap. 6.* <sup>r</sup> *Martyrum & professorum serax, inser quos Osius Corduba illustis prefat, Socras. lib. 1. cap. 4. Sozom. lib. 3. cap. 10.* <sup>s</sup> *Psalm.* 115. 16. <sup>t</sup> *Isai.* 55. 11. *Habac.* 2. 3. *Luc.* 1. 28.

*Question 2. verse 9.*

What meaneth this, that *Nimrod* is said to be a mightie hunter before the Lord?

**T**He genealogie of *Cham* is profecuted by the Scripture, vnto the third generation: not so much for that his seed was full of nations, as because such nations being bordering

Ggg

neighbours

\* As Philistims, Egyptians, Arabians, &c.

*I*sai. 14. 28. & 19. & 20. *I*erem. 46. & 47.

*I*sai. 19. 12. & 20. 6. *E*zec. 30. 17. & 31. 10.

*A*mos 1. 6. 9.

*I*erem. 7. 12. & 46. 27. & *E*zech. 26. 8.

*H*ieron. in *I*ere. 3. *T*ormenta aliorum, alioris sunt remedia.

*I*erem. 13. 23. *N*unquid vertes Cushiis pellem suam?

\* Terra Egyptus *M*ixraim dicitur passim in scripturis.

*P*salm. 105. 23.

*I*oseph. *A*ntiq. lib. 1. cap. 7.

*H*ieron. lib. trad. Hebraic. in Gen. Cush vsq;

hodie ab Hebrais Aethiopia nuncupatur, *M*ixraim Egyptus; Phut, Libya, a quo Mauritania fluminis vsq; in praesens Phus dicitur, omnisq; circa eum regio, Phutensis. *P*lin. lib. 5. cap. 5.

*H*ieron. lib. trad. Hebraic. in Gen. Saba a quo Sabai, de quibus *V*irgilius, Solisque est Thuria virga Sabaei. Neque enim extra hanc Arabiae felicitis tractum thus alicubi reperitur. *D*escriptio eius habetur, Gen. 2. 11. & 25. 18. 1. *S*am. 15. 7. quibus intelligitur esse portellam a Perside & Susiane

Austrum versus iuxta ambitum Euphratis: vid. *P*lin. lib. 6. cap. 27. *S*olin. cap. 68. Hinc palam est, terram Cushi duplicem esse, quod filij Cushi partim Aethiopiam, partim Arabiam, & Babyloniam, cum

*N*imrod filio Cushi incoluerunt; unde non immerito uxor Moysi Midianites vocatur Cushith, *N*um. 12. 1. Lices Midianita fuerit non Aethiopissa. Namque *A*brahae filius Midian sortem accepit in finibus Arabiae felicitis, quae ipsa a posteris Cushi possessa fuerat. *I*oseph. *A*ntiq. lib. 1. cap. 7. Sabashes a quo

Sabatbeni, qui Gracis dicuntur Asiabari, vel potius Ascabari, & Castaborai, a Nili appellatione quae incolunt, ut trad. *T*remel. in *A*mmor. *H*ieron. trad. in Gen. Regma vero & Sabbasbeca populum antiqua vocabula perdidere, & quae nunc pro veneribus habeantur ignoramus. *O*bservandum est Seba

filium Cushi, Hebraice scribi cum *S*amech, ut observauit *H*ieronymus, Seba filium Regma scribi cum Shin, v. Seba: & praeterea notandum, Seba cum Shin esse vel hunc filium Regma, vel alium filium

*I*okshan filij Abraham, hic autem filium Regma in Australi Aethiopia tractu sedem tenuit, unde venit regina Austri, filius *I*okshan in Oriente a Canaan, cuius posterij Iobi armenta depredantur, *I*ob. 1. 15. cuius meminit *S*trabo, lib. 17. *P*lin. lib. 6. cap. 29. *I*oseph. *A*ntiq. lib. 3. cap. 2. quare immerito Pererius inuehiatur in *I*osephum vera predicantem de sua terra Seba, nam suis illa Regina Austri non Orientis. Ergo ex Seba filio Regma, non filio *I*okshan, qui dimissus fuerat orientem versus

Gen. 25. 6.

neighbours vnto the inheritance of Israel, \* are often set out in Scripture, as vassals of Gods wrath: whereby, as then they might perceiue, that such punishments <sup>b</sup> were inflicted on them for their wickednes, to giue example <sup>c</sup> to the Church of God: so hauing recourse vnto this record, they might also finde the parentage whereof they were descended. *Cush* gaue name to <sup>d</sup> Aethiopia, which therefore doubtlesse is to be esteemed his inheritance. *Misraim* to <sup>e</sup> Egypt, which is also called <sup>f</sup> the land of *Cham*. *Put* to <sup>g</sup> Libya. *Canaan* to the place of his possession. The sonnes of *Cush*: *Seba*, of <sup>h</sup> Saba in Arabia. *Hauila*, whose countrie is <sup>i</sup> oft remembered in the Scripture: *Sabat* of whom <sup>k</sup> the *Sabatbeni*. *Raamah*, and *Sabtecha* <sup>l</sup> haue lost their auncient names, if euer they were knowne to be a people.

The sonnes of *Raamah*: *Sheba*, who <sup>m</sup> possessed a noble countrie in Aethiopia, where after reigned

that



that famous Princeſſe; who came to <sup>a</sup> proue the  
wiſedome of *Salomon*, whom our <sup>o</sup> Sauour calleth  
the *Queene of the ſouth*, which came from the vitermoſt  
parts of the earth: and *Dedan*, after whom was <sup>p</sup> na-  
med his nation and poſteritie. The ſonnes of *Mis-  
raim* except *Lubim* & *Caſlubim* (being not els where  
remembred in holie Scripture, ſaue in <sup>a</sup> the repeti-  
tion of this genealogie) are vnknowne ſaith *Iose-  
phus*, & <sup>r</sup> their names through wars haue periſhed in  
forgetfulnes: for whom alſo I thinke it vaine, to  
ſeek farther then the kinreds of Egyptians. The  
Cananites are moſt largely deſcribed by name and  
ſituation; to the end the Iſraelites might fullie know  
the bounds of their countrie, which the Lord had  
promiſed: as namelie in their weſt border, from *Si-  
don* in the north, vntill *Azza* in the ſouth; and in  
their eaſt ſide from *Sodome* and *Gomorrah* *Admah*  
*Zeboiim*, euen vnto *Latha*, that is from the ſouth to  
the north againe; thus pointing out <sup>r</sup> the foure cor-  
ners of the countrie. And *Cuſh* begot *Nimrod* ſaith  
the Scripture: why then is not *Nimrod* named a-  
mong the ſonnes of *Cuſh*? becauſe being <sup>r</sup> more fa-  
mous then the reſt, the Scripture reſerueth him vn-  
to his place. Of *Nimrod* is recorded: firſt his linage  
of the ſtock of *Cuſh*, and *Cham*. Secondlie his con-  
dition, that *he began to be mightie, and a mighty hunter  
before the Lord*. Thirdlie, his kingdome and domi-  
nion is bounded out. Fourthlie, his ſucceſſion is ſig-  
nified, that <sup>a</sup> *Aſhur*, not of his <sup>a</sup> children, but of  
the poſteritie of *Sem*, auoided his tyrannie, and brid-  
led <sup>a</sup> *Aſhur* ſonne of *Nimrod* remembereth not. <sup>a</sup> *Ioseph. Antiq. lib. I. cap. 17. Seme  
vero quinque fuerunt filij quorum Aſſurus urbem Ninum condidit, & ſubditos de ſe Aſſyrios  
nominauit. Auguſt. de ciuit. Dei. lib. 16. cap. 3. Aſſur autem vnde Aſſyrii, non ſuis ex filijs Cham  
medij filij Noe, ſed ex filijs Sem.*

<sup>a</sup> *Matth. 12. 42.*  
<sup>o</sup> *Luc. 11. 21.*  
<sup>p</sup> *Ezech. 27. 7. Semper  
tenenda eſt diſtinctio  
inter Shaba & De-  
dan filios Regma, &  
Sheba & Dedan filios  
Iokſhan. Quorum v-  
triusque mentio eſt i-  
bid. verſ. 15. & 20.  
videntur vtrobiq; eſſe  
conſines Sheba & De-  
dan, tam huius, quam  
illius: & Regma non-  
nunquam pro Sheba  
ſumi, nonnunquam pro  
Dedan & ſuis ſuijs.*  
<sup>r</sup> *Chron. I. 11.*  
<sup>r</sup> *Ioseph. Antiq. lib. 1.  
cap. 7.*

<sup>r</sup> *Vid. Tremel. in An-  
not.*  
<sup>a</sup> *Ob eius ruinentiam,  
inquit Auguſt. de ciu.  
Dei, lib. 1. cap. 3.*  
<sup>a</sup> *Epiph. Hæreſ. 1.  
& Chryſoſt. Hom. in  
Gen. 29. doe thinke  
that this Aſſur was  
the ſonne of Nim-  
rod: but the Scrip-  
ture is againſt it,  
and reaſon, & con-  
ſent of authoritie:  
the Scripture na-  
meth Aſſhur the ſon*

7 Auguft. ibid. Vnde  
apparet ex progenie  
Sem exortos fuiffe, qui  
poſtea regnum Giga-  
ntillius Nimrod ob-  
ſiderant, unde proce-  
derent, atque alias cõ-  
derent ciuitates, qua-  
rum prima eſt à Nino  
appellata Ninine.

8 Tremelio viſum eſt  
et alijs, de Ninine præ-  
dicari, quod ciuitas  
eſſet magna: ſed qui  
huius ſententie viſus  
cum omnibus eſſet Ni-  
nine noſſima tanqua-  
culmen & caput or-  
bis? Deinde ipſa phra-  
ſis & ratio contextus  
aliter ſonãt, nec hu-  
iſmodi tranſpoſitio-  
nem ſerò paſſitur: nul-  
lo eſt cuius intelligen-  
tia Reſen ipſam eſſe  
magnam etiamſi in-  
cognitam.

9 Ptolom. Geograph.  
deſcript. Aſie.  
Strab. de ſitu orbis,  
lib. 16.

10 Num. 24. 22. 24.

11 2. King. 15. & 16. 7.  
& 17. 3. & 18. 13.

12 Joſeph. Antiq. lib. 1.

13 Herodot. in Clio. Diodor. Sicul. lib. 3. cap. 6. Juſtin. lib. 1. Auguſt. de ciuit. Dei, lib. 16. c. 17.  
From Ninus about the time of Abraham, vntill Eſaraddon ſonne of Senacherib, about a thou-  
ſand and foure hundred yeeres. 14 Hieron. lib. tradit. in Gen. Nimrod filius Cuſh arripuit in ſua  
primus in populo tyrannidem. Auguſt. lib. quaſt. in Gen. q. 18. Queritur cur diceret ſcriptura: capis  
eſſe gigas ſuper terram, cum gigantes antea natos commemorat, an forte poſt diluuium nouitas generis  
humani reparandi de nouo commemoratur, in qua nouitate, hic capis eſſe gigas ſuper terram? Seneca  
lib. ſacr. hiſtor. Cami filius Cuſh nomine, Nimrod Gigantem genuit. Philaſtr. lib. de Hæreſ. Nim-  
rod primus Gigas appellatur à ſcriptura: i. Nimrod is called the firſt Giant in the Scripture:  
obſerue that the old tranſlation which Auguſtine followed, in ſteed of forſem coram Domino,  
mightie before the Lord, tranſlated Gigantem, a Giant before the Lord. 15 Gen. 27. 5.  
16 Ezech. 13. 18. 22. 17 Ierem. 16. 16. 18 Prou. 6. 26.

led his fury, by building Ninue, Rehoboth, Calah, and Reſen, the laſt and the leaſt whereof 2 was a great and noble Citie. Vnto which Aſhur of Ninue, and his poſteritie (being 3 neere in ſituation vnto Babel) it ſeemeth by records of 4 Scripture, and 5 other teſtimonies, the Lord for many ages permitted the chiefeſt Empire of the world. Of Nimrod it is ſaid, *he began to be mightie*: that is to ſay, hee was the firſt 6 that exerciſed his might and crueltie in manner of tyrannie, after the flood of Noah. For this his crueltie, he is called *a hunter and a mightie hunter before the Lord*. There are two ſorts of hunting which the Scripture ſpeaketh of. The one of beaſts, as Eſau 7 hunted. The other is of men, which is a ſpirituall kind of hunting. This alſo is in diuers ſortes. Some there are that hunt the ſoules of men, of who the 8 Prophet ſpeaketh: *you hunt the ſoules of my people, becauſe with your lyes, you haue made the heart of the righteous ſad, whom I haue not made ſad; and ſtrengthened the wicked, that he ſhould not returne from his wicked way, by promiſing him life*. Some alſo hunt the bodies of men: and after 9 (ſaith the Lord) *I will ſend hunters, and they ſhall hunt them from euerie mountaine*.

Some, their liues; in which ſenſe the Scripture 10 ſaith; *a whoriſh woman will hunt for the precious life*

of a man. Some also <sup>1</sup> their liues and goods. By this it may be perceiued, what kinde of hunting this Nimrod exerciseth; namelie hunting of men, their liues, liberties and goods: to which purpose, hee erected Babel as a net, to be the beginning of his tyrannie. The which his subtiltie and crueltie, the ancient <sup>k</sup> people in a prouerbe tearmed *hunting*. But he is said to be a *hunter* and a *mightie hunter before the Lord*. Some vnderstand therby <sup>1</sup> his exceffiue greatness, as one would say a meruailous exceeding great hunter; in which sense, a verie great mountaine <sup>m</sup> is called in the Scripture, *a mountaine of God*; a great tree <sup>n</sup> is called *a tree of God*. Some vnderstand also, as though it had bin meant, that hee was not a worker of secret iniuries, but <sup>o</sup> euen of open villanie, in the sight of God and men, as the earth is said <sup>p</sup> to be corrupt *before God*, and *the men of Sodome* <sup>q</sup> exceeding sinners against the Lord. Other thinke, that <sup>r</sup> his insolencie and pride of heart was such, as though he would haue exempt himselfe from the common condition of mortall men, to be like the almightie. He was *mightie in the earth*, and a *mightie hunter before the Lord*: that is <sup>s</sup> *saith Chrysostome, he was indued with excellent parts by God; he was mighty in strength, mightie in wisdom, mightie in fame and estimation, but these his priuiledges he abused (& became a mightie hunter) seeking to be made a king, when as yet <sup>t</sup> the Lord was king, and to bring the free peo-*

<sup>i</sup> Prou. 1. 17. 18. 19.  
<sup>k</sup> Non deprauare ad sensum uulgata legis editionis ab hoc exiuit in prouerbio: quasi &c.  
<sup>l</sup> Vatab. Annot. in Gē.  
<sup>m</sup> Coram Domino. Id est, omnium qui sunt sub celo maximus. Idem Mezer. in Gen.  
<sup>n</sup> Psal. 36. 6. Sicut montes Dei.  
<sup>o</sup> Psal. 104. 16. Item Ion. 3. 3. Ninive ciuitas magna Dei: eodem sensu os maximū hominis, os sacrum dicitur ab Anatomicis.  
<sup>p</sup> August. de ciu. Dei, libr. 16. cap. 4. Sicut Nimrod Gigas uenator contra Dominum, quod non intellegentes nonnulli, ambiguo Græco textu decepti sunt, ut non interpretarentur non contra Dominum, sed ante Dominum; carrou enim & ante & contra significat. Tremel. in annot. Pesh. sime igitur Aben Ezra in bonam partem accipis, quod seras caperes & coram Domino offerebat.  
<sup>q</sup> Gen. 6. 11.  
<sup>r</sup> Gen. 13. 13.  
<sup>s</sup> Ioseph. Antiq. lib. 1.

cap. 5. Hanc superbiam deiq; contemptum excitauit in ijs Nabrodes, vir audax & manu promptus, subinde iactans non Deo, sed propriæ virtuti præsentem felicitatem eos debere. Similia & Rabbi Rashi. Vatab. Eximere se conatus ex numero omnium. <sup>t</sup> Chrysost. Hom. in Gen. 29. Quidā dicens hic coram Deo, id est aduersarius Deo: ego autem non puto scripturam hoc insinuare, sed quod uolūstus fueris, & uirilis, & quod dicit coram Domino: hoc est a Domino constitutus, eo quod acceperas ab illo aliquam diuinam exstimationem. <sup>u</sup> 1. Sam. 12. 12.

<sup>a</sup> Chrysostom. Hom. in Gen. 29. Sed hic iterum proauum suum imitatus, & abusus naturae privilegij, alium seruitutis modum adinuenit, & princeps atq; rex fieri assensauit. Rex enim nondum erat cum nōdum essent subditi.

<sup>a</sup> Gen. 24. 35.

1. King. 3. 13.

<sup>7</sup> Psal. 82. 1. 2. 3.

<sup>a</sup> For Noah liued after the birth of Peleg (so called because of the diuision of tongues) two hundred and nine and fortie yeeres, as appeareth by y<sup>e</sup> Scripture.

<sup>a</sup> Nā Hebraicē Nimrod rebellem sonat a marad, & rebellare.

<sup>b</sup> August. de cin. Dei, lib. 22. cap. 1. Potentius & melius iudicans, etiam de malis benefacere, quam mala esse non sinere.

<sup>c</sup> Calvin. in Gen. 10. Constat hoc Mosi elogio inuri tyranno aeternam probri notam: hinc statuere licet, quantum Deo placeat moderata administratio inter homines.

<sup>d</sup> For the Scripture maketh no mention of any children of Nimrod. Historians teach that Ninus was the builder of Ninive. Strab. lib. 16. Diodor. Sicul. lib. 3. Plin. lib. 6. that he overcame all the countries about him. Diodor. lib. 3. cap. 6. Justin. lib. 1. August. de cinis. Dei. lib. 16. cap. 17. that his wife Semiramis builded Babylon. Justin. lib. 1. By which it is perceiued that Nimrods empire lasted

ple in subiection, when before <sup>a</sup> there were neither king nor subiects. This is it which the Scripture chiefie meaneth, and condemneth in Nimrod and all his followers: namelie ambition, pride, and tyrannie. To be mightie, or noble, or wise, or rich, or honourable, is no where discommended by the holie Ghost, for they are indeed the <sup>a</sup> blessings and gifts of God. But when men will lift vp themselues about their gifts, or because they haue no more, will rob and spoile from other; such men are hunters before the Lord. Nimrod was valiant, and wise, and noble: he ought <sup>7</sup> therewith to haue defended, not oppressed his weaker brethren. He had no right of gouernment. Noah his great grandfather, the Monarch of the world was yet <sup>a</sup> in life. Sem and Iapheth were much more honourable and more worthie; but none of them presumed of regall gouernment, but gouerned their owne, as a father in his familie. But this wicked rebell <sup>a</sup> waxing proud of the gifts hee had, albeit not satisfied with the greatnesse of them, spared not to depriue the people of their ancient libertie, and his superiors of their authoritie, to the end (vndeferuing it, saue in his owne opinion) he might be made a king. But such was the prouidence of God (who vseth the wicked and crooked instruments <sup>b</sup> vnto his owne glorie, and his peoples good) to brand this wickednes of Nimrod with perpetuall infamie, <sup>c</sup> making it a prouerbe in the mouthes of men, and cutting <sup>d</sup> off his race from bearing rule. In whose example, wee may obserue

1. That

1. That those that seeke for, or doe attaine to honour, rule-bearing, or office in the Church or common wealth, not <sup>e</sup> being lawfullie aduanced or called thereunto, either by lawfull <sup>f</sup> inheritance, & free election, or other meanes <sup>h</sup> which the Lord hath established, for the succession and continuance of such offices; they are before the Lord, accounted <sup>i</sup> hunters of mens soules, or of their bodies, liues, liberties, or goods, and shall be rewarded as <sup>k</sup> spirituall murderers. 2. Those also that seeke for honour and authority for their own sake, their lucre or their glorie, rather then for the glorie of God, and the good of the Church and common wealth: euen they are <sup>l</sup> hunters before the Lord, the Lord hath not sent them, & yet they ran. 3. They that to place themselues in honour and dignitie, displace or hinder other, which by right haue more title thereunto: they also <sup>m</sup> are hunters in this spirituall chase, they <sup>n</sup> often labour in the fire and get no gaine, for the <sup>o</sup> inheritance vniustlie gotten, the end thereof shall not be blessed. 4. Those that haue receiued gifts, must <sup>p</sup> waite vpon the Lord, vntill hee call them forth to exercise them, which when <sup>q</sup> euer he doth, he doeth by lawfull and holy meanes; and be humbled <sup>r</sup> with the sight of their infirmities, not <sup>s</sup> lifted vp with the measure of their gifts, nor hastie to climbe before the Lord doe stay <sup>t</sup> their handties, let euery one haue his iudgement. <sup>u</sup> *Heb. 5. 6.* <sup>v</sup> *2. Sam. 7. 12.* <sup>w</sup> *2. Chron. 13. 5. 6.* <sup>x</sup> *1. Sam. 11. 12.* <sup>y</sup> According to the lawes and customes of the Nations. <sup>z</sup> *Iudg. 9. 1. 20.* <sup>aa</sup> *1. King. 15. 27. 28.* <sup>ab</sup> *16. 1. 2.* <sup>ac</sup> *2. Chron. 23. 3. 14.* <sup>ad</sup> *Eccl. 1. 22. 15. 16.* <sup>ae</sup> *Prou. 1. 19.* <sup>af</sup> *Psalm. 5. 4. 5. 6.* <sup>ag</sup> *1. Sam. 2. 29. 30.* <sup>ah</sup> *Ezech. 34. 2. 3.* <sup>ai</sup> *Iudg. 9. 1.* <sup>aj</sup> *2. Sam. 15. 4. 5.* <sup>ak</sup> *Numb. 16. 1. 2.* <sup>al</sup> *Habac. 2. 13.* <sup>am</sup> *Micah. 1. 7.* <sup>an</sup> *Prou. 20. 21.* <sup>ao</sup> *1. Sam. 26. 9. 10.* <sup>ap</sup> *2. Sam. 4. 11.* <sup>aq</sup> *Psalm. 131. 1. 2.* <sup>ar</sup> *1. Prou. 8. 15.* <sup>as</sup> *Hosea. 8. 4.* <sup>at</sup> *Isai. 22. 21.* <sup>au</sup> *Rom. 3. 8.* <sup>av</sup> *Exod. 3. 11.* <sup>aw</sup> *Iudg. 6. 15. &c.* <sup>ax</sup> *Iudg. 9. 28. 29.* <sup>ay</sup> *1. Cor. 4. 7. 8.* <sup>az</sup> *Psalm. 94. 18.*

and

but a little while. So *Auguſt. de ciuit. Dei, lib. 16. c. 3.* thinketh that *Ninus* was this *Aſſur* ſonne of *Sem.* But other writers affirme, that *Ninus* was ſonne of *Belus* of the houſe of *Chā*, which *Belus* built *Babylon*: *Enſeb. de prepar. lib. 9. cap. 4.* *Q. Curr. lib. 5.* which *Belus* was this *Nimrod* according to the Scripture. I ſuppoſe theſe authors may truly be reconciled thus: *Nimrod* built *Babylon*, and *Aſſur* *Niniue*. *Nimrod* was called *Belus*, or *Saſurne* of *Babylon*; *Ninus* ſonne of *Aſſur* ſubuerterd his Empire, but following his manners, was as well counted his ſonne, as of his godly father *Aſſur*, which *Ninus* alſo continued his fathers enterpriſe, & finiſhed *Niniue*: his wife *Semiramis* after her huſbāds death reedified *Babylon*: but of vncertainties,



and foote; for it is much more warme and safe, to sit at the roote of a tree then in the toppe; and honour <sup>u</sup> of it selfe is burdenous, much more <sup>\*</sup> when it is attained with an euill conscience: notwithstanding when the Lord doth call thee vnto office, (which thou shalt know by his <sup>v</sup> word, and the lawfull meanes he layeth before thee) Arise, and doe the worke of the Lord with cheerefulnes; be thou a <sup>z</sup> candlesticke of light in the house of God, a <sup>a</sup> conduit pipe to conuey Gods mercies and benefits to men, a <sup>b</sup> sword in the Lords hand to auenge sinne and wickednes: punish the euill, maintaine <sup>c</sup> the good: deliuer <sup>d</sup> the oppressed from the hand of the wicked: haue not <sup>e</sup> respect vnto the rich, nor to the poore: be vnto <sup>f</sup> the Church of God, a nursing father: cause the nurses therof <sup>g</sup> to feed with the milke of holsome doctrine. If thou shalt thus be occupied in the <sup>h</sup> vineyard of the Lord, not doing <sup>i</sup> thine owne will, but his that sent thee; not <sup>k</sup> seeking thine owne things, but his that put thee in authoritie: the Lord will be with thee <sup>l</sup> as he was with *Moses*, with *Iosua*, with *Dauid*, and <sup>m</sup> deliuer thy soule out of all aduersitie: he <sup>n</sup> will beare the burden of thy magistracie; he will make thee a <sup>o</sup> defenced Citie, an iron pillar and walles of brasse against all thy eni-

<sup>a</sup> Num. 11. 11. 12. 13.  
Et homo est onus, est  
in proverbio.

Hieron. epist. ad Marc.  
Non est dignum ut  
inde exigas honorem  
unde refugis laborē.

<sup>z</sup> 1. King. 16. 1.

Chrysostom. Hom. in  
Psalm. 50. Conscientia  
peccati formidinis est  
mater: Conscience  
of sinne is the mo-  
ther of feare. Ther-  
fore the prouerb is:  
Nothing so fearefull  
as a Tyrant: where-  
of many examples  
are: *Valer. Max. lib. 9*  
*cap. 14.* *Dionysius* for  
feare of being kil-  
led of his Barber,  
taught his daughters  
to pole his head: af-  
terward not daring  
to trust them, hee  
burnt his haire with  
nutshells set on fire.  
*Diodor. lib. 20.*

*Cicer. Offic. lib. 2.* *Alexander Phareus* v-

sed to search his wife before he went to bed, least she carried anie knife to murther him.  
*Sueton. in vit. Domit. cap. 14.* *Domitian* was so fearefull that hee walked almost continually in his gallerie, which he caused to be set with the stone *Phengites*, that by the brightnes there-  
of (as in a glasse, *Plin. lib. 36. cap. 22.*) he might see what was done behinde him.  
<sup>7</sup> *Psalm. 19. 11.* & *119. 98. 99.* <sup>z</sup> *Zach. 4. 2. 6.* <sup>a</sup> *Isai. 32. 1. 2. 3.* <sup>b</sup> *Rom. 13. 4.* <sup>c</sup> *1. Chron. 18. 14.*  
*Psalm. 72. 2.* <sup>d</sup> *Psalm. 92. 3. 4.* *Virgil. Aeneid. 6. Regnum est parcere subiectis & debellare super-*  
*bis.* <sup>e</sup> *Leuit. 19. 15.* <sup>f</sup> *Isai. 49. 23.* <sup>g</sup> *2. Chron. 17. 7. 8.* & *31. 2. 3.* *1. Pet. 2. 2.* <sup>h</sup> *Matth. 21. 28. 29*  
<sup>i</sup> *Iohn. 6. 38.* <sup>k</sup> *Philip. 2. 21.* <sup>l</sup> *Exod. 3. 12.* *Iosh. 1. 5.* <sup>m</sup> *1. King. 1. 29.* <sup>n</sup> *Psalm. 55. 22.*  
<sup>o</sup> *Ierem. 1. 18.*

mies;

mies; he <sup>r</sup> that toucheth thee, shall touch the apple <sup>r</sup> *Psal. 105. 15.*  
of his eye: he will preserve thine honour, & <sup>r</sup> peace <sup>Zach. 2. 8.  
of conscience in this life, and continue thy <sup>r</sup> regen- <sup>1. Sam. 2. 30.</sup>  
cie in the life to come, with eternall glorie and fel- <sup>r</sup> *Prou. 15. 15.*  
citie. 5. Obserue also in *Chams* posteritie, they flou- <sup>r</sup> *Psal. 5. 11. 12.*  
rish and are mightie, and *Canaan* exceedeth in out-  
ward blessings, as in number of children, and rich  
inheritance: so is the Lord not hastie to bring <sup>r</sup> de- <sup>r</sup> *Exod. 34. 6.*  
struction vpon the wicked, but <sup>r</sup> prouoketh them <sup>r</sup> *Psal. 103. 6.*  
with his goodnes to repentance. 6. There is <sup>r</sup> no <sup>r</sup> *Rom. 2. 4.*  
discerning in the present estate of temporall things, <sup>r</sup> *2. Pet. 3. 9.*  
betweene the righteous and the wicked. 7. The <sup>r</sup> *Iob. 21. 7. 8. 9. &c.*  
wicked, <sup>r</sup> although for a time they flourish with <sup>r</sup> *Psal. 73. 7.*  
prosperitie, yet they soone decay, and are in the <sup>r</sup> *Iob. 21. 17. &c.*  
wrath of God consumed. <sup>r</sup> *Psal. 73. 18. 19. 20.*</sup>

Hhh

Question.

## Question 3. verse 21.

For what cause is *Sem* called, *the father of all the sonnes of Heber*: and what is to be esteemed of the eldership or seniority of *Sem* & *Iapheth*, concerning whom there is difference in translations and interpreters?

<sup>a</sup> *August. de ciu. Dei, lib. 16. cap. 3. Captum esse dicit à minimo, & gradatim generationum istarum in maximo finitam orationem: Sed ex falsis præmissis non sequitur conclusio.*

<sup>b</sup> *Rom. 9. 5.*

<sup>c</sup> After the same manner in disgrace of *Cham*, the Scripture calleth him the Father of Canaan.

<sup>d</sup> *Chrysostom. Hom. in Gen. 3. Marito thesauro cuiusdam conferatur diuinarum scripturarum lectio: nam*

*sicut ex illo, quisquis vel paruam micam capere valeat, multas sibi paruas diuitias; ita & in sacra scriptura, etiam in breui dictione variarum sententiarum vim & ineffabiles diuitias inuenire licet.* <sup>e</sup> *August. libr. de ciu. Dei. 16. c. 3. Ordo verborum est: & Sem natus est Heber etiam ipsi, id est, ipsi Sem natus est Heber, qui Sem pater est omnium filiorum. Sem ergo Patriarcham intelligi voluit, omnium qui de stirpe eius exorti sunt, quos commemoraturus est, sine sint nepotes, sine abnepotes, & pronepotes, & deinceps indidem exorti.*

**B**Ecause the Scripture purposeth, frō henceforth to abide <sup>a</sup> in the historie of the house of *Sem*, as by which onlie true religion was professed in succeeding ages; of <sup>b</sup> whom are the fathers, and of whom came Iesus Christ concerning the flesh: therefore in the beginning <sup>c</sup> of his historie these words are placed, as a preface to commend his person, and the blessings which the Lord God of *Sem* bestowed vpon him. One would thinke it at the first, a speech absurd, that *Sem* should be called *the father of all the sonnes of Heber*. For if *Heber* were of *Sems* posteritie, how could *Sem* but be the ancetor of all his progenie. But herein is a <sup>d</sup> mine of treasure hid. *He was father of all the sonnes of* <sup>e</sup> *He-*

*ber,*

ber, that is of <sup>t</sup> *Heber* and all his sonnes. And why of *Heber*? for so was he also of *Elam* and *Asshur*, and *Lud* and *Aram*, and all the nations that came of them? Surelie, because the wisdome of God, willing to commend *Sem*, for the blessing vpon *Sem*, which *Noah* had prophesied; could find no such argument of commendation in any of these, as was easie in *Heber* to be found; which was sincere piety, and zealous perseuerance in true religion, which the Lord regardeth & aboue all the titles of nobilitie. Which appeareth partlie by the name of *Heber*, <sup>h</sup> that he separated himselfe frō their assemblie, which stubbornlie <sup>i</sup> rebelled against the Lord: and partlie by the benefit, which hee receiued of his constancie, which was that when euerie familie of the earth had changed <sup>k</sup> his dialect of speech, onlie *Heber* continued with that hee had attained from his infancie. It seemeth also that *Heber* is here remembred, rather thē *Arphaxad*, both because being young, and more apt <sup>l</sup> to be seduced, by preferring his soule from sin he obtained a greater commendation; as also for that the Lord hauing chosen his Church, out <sup>m</sup> of a little familie, would hereby

<sup>t</sup> Some interpret it thus, the Father of all the Sonnes beyond (namely Euphrates) not taking the word *Heber* to be a proper name, but as it signifieth *trans*, *Ultra*, *vraictum*, *vel ulteriorem partem*, beyond or on the further side: like as the word *Beth bara*, *Ioh. 3. 29.* signifieth a house (*Beth gnebar*) beyond Iordane, for as *Iosephus* testifieth, *Antiq. lib. 1. cap. 7.* & *Hieron. Trad. in Gen.* the Sonnes of *Heber* possessed, from *Cophes* a riuer of *India*, vnto the border of *Euphrates* and *Assyria*. Therefore it is here interpreted of all the Sonnes beyond the riuer: But the coniecture is fetched too farre, to come home in season.

<sup>o</sup> *Dent. 26. 17. 18. 19.* *Hieron. ad Celant.* Sola apud Deum libertas est, non seruire peccatis: summa apud Deum nobilitas est, clarum esse virtutibus. *Naxianzen. Orat. 13.* Triplex est genus nobilitatis; unum quod superne originem duxit, cuius respectu omnes ex aquo nobiles sumus, ad Dei scilicet imaginem facti: alterum a sanguine provenit, cuius ratione nunc quis sit nobilis equidem haud scio; presertim cum ortus eius cum integritu coniunctus est. Tertium, ex vitio vel virtute estimatur, cuius vel magis vel minus participes sumus, prout vel seruauerimus imaginem vel corruperimus. Nam quartum genus ex rescriptis & edictis pendens apud me tunc erit in precio, cum pulchritudinem sitam in coloribus amplexus fuero, & *Simiam* capero venerari, quæ leo sit esse iussa. <sup>h</sup> Transientem vel transuenientem significat, quasi ab eorum societate transisset. <sup>i</sup> *Gen. 11. 4.* For it signifieth one coming from beyond; departing or passing. <sup>k</sup> *Gen. 11. 7. 9.* <sup>l</sup> *Psal. 119. 9.* *Eccles. 11. 9.* *Ambros. lib. de viduis.* Vicina est lapsibus adolescentia, quia variarum astus cupiditatum furorem calensis inflammat etas. <sup>m</sup> *Dent. 7. 7.*

H h h 2

describe

describe the limits and visible bounds thereof. *The father of all the sonnes of Heber.* The father therefore of all *Isctans* multitude? yea doubtlesse: but much rather in the meaning of <sup>a</sup> the Scripture, of the Hebrue *Abraham*, of *Moses* and the Prophets, of *David* the king, and of the *Messias Iesus Christ*. This is the stile of honour which the Lord thought meete to bestow on *Sem*, thereby to distinguish him from his brethren. Secondlic, it followeth: *the brother of Iapheth the great.* Why is he not called the brother of *Cham* and *Iapheth*; especiallie sith *Cham* in the repetition of their names is alwaies next him placed, as here he is also in the recount of genealogies? Surelie, because the Lord would not vouchsafe <sup>o</sup> that honor vnto *Cham*, although he were as neere by coniunction in the flesh, to call him the brother of the fathers <sup>p</sup> of the Church, who by his sinne had made himselfe <sup>q</sup> an enimie: but onelic *Iapheth*, who was with *Sem* a partner <sup>r</sup> in his pietie, was also meete to be partaker of his praises. Herein is also handled as difficult a question; whether *Iapheth* or *Sem* were the elder brother: thus stand the wordes in the Hebrue text: *Achi Iapheth Hagadol: the brother of Iapheth the <sup>t</sup> great.* For first because this greatnes is giuen to brotherhood, it is <sup>u</sup> wholie vnderstood of the age of one of them, that he was the greater or elder borne; but whether to *Iapheth* or to

<sup>a</sup> *August. de ciu. lib. 16. cap. 3. Et prelatum est Heber etiam filijs cum sis quintus nepos: quid nisi verum est quod traditur, ex illo Hebræos esse cognominatos, in quo Dei cimitas & in factis peregrinata est, & in omnibus sacramento adumbrata.*

<sup>o</sup> *Caluin. in Gen. 10. Non vocatur hoc loco Sem, frater Cam, quia vinctus ex fratrum ordine, & iura suo abdicatus fuerat.*

<sup>p</sup> For as *Abraham* is called the father of the faithfull, albeit some are Gentiles; so *Sem* is called the father of all the sonnes of Heber, because in the was the visible Church remaining vntil the Messiah; namely for his praise and commendation, *Rom. 11. 13.*

<sup>q</sup> *August. de ciuit. lib. 16. cap. 2. Cham verò tanquam se ab viris que discernens, & inter utrumque remanens, nec in primis Israelitarum, nec in plenitudine Gentium, quid significat nisi hereticorum genus callidum, non spiritus sapientie, sed spiritus versipellis astutie, quo solent hereticorum seruire praeordia, & pacem perturbare sanctorum.* <sup>r</sup> *Gen. 9. 23.* <sup>s</sup> For so it is word for word, and very fitly to be translated, for <sup>ba</sup> *ba* is a prepositiue particle with the Hebrewes, and answereth to (*the*) in English, and <sup>gad</sup> *gad*, to be great, also to magnifie, from whence <sup>gad</sup> *gad*, great. <sup>t</sup> *Sic enim August. de ciu. lib. 16. cap. 3. Calvin. in Gen. 10. Lyra. & consensus interpretum.*

*Sem*



*Sem* to be referred, it cannot fullie be by the <sup>u</sup> letter of the text determined. There are of the <sup>a</sup> Hebrue writers which affirme, that *Cham* was the eldest son of *Noah*, but where the Scripture calleth <sup>r</sup> *Cham* his <sup>a</sup> little sonne, it cutteth off that iudgement from the truth. But for the <sup>a</sup> most part, *Sem* is esteemed the eldest sonne, both because he is alwaies first named among the brethren; and also for that (as <sup>b</sup> the Hebrues would auow) the Priesthood was ioyned with the <sup>c</sup> priuiledge of birth, vntill that *Aaron* was called and confirmed by the Lord. Notwithstanding on the contrary, there want not many reasons, why we are to hold, that *Iapheth* by nature was the eldest of them. For first the placing of the words in the Hebrue text, doe seeme to <sup>d</sup> shew the meaning of the Scripture, that *Iapheth* not *Sem* was greater or elder borne. Secondlie, the <sup>e</sup> Greeke translation doth read it so, <sup>f</sup> and manie learned writers doe so expound it. Thirdlie, it is most euident by this: *Noah* being *fine hundred yeere old*, as saith the Scripture, & *begat Sem, Ham, and Iapheth*, that is to say, <sup>h</sup> began to generate, and had none of them before. *Cham* was not then begotten, for <sup>i</sup> hee is called his youngest sonne. Neither yet was *Sem* at that time borne, according <sup>k</sup> to the time of life, but two yeere after, as the Scripture witnesseth; being *an hundredth yeeres of age* not till the *six hundredth and second* <sup>l</sup> yeere of *Noah*, which was two yeere after the flood of

<sup>a</sup> For the Hebrues hauing neither cases of variation, or degrees of coparison; it cannot so plainly be perceived as if it had been varied of <sup>y</sup> Greekes or Latines, but by comparing the order of the wordes before and after: which is common to vs also with the Hebrues for the most part, in our English tongue.

<sup>a</sup> *Aben, Ezra*. in commentis. in Gen. Other make *Chā* the middle sonne, and *Sem* the youngest, as *Rab. Salomon*, but neither of both opinions containeth sufficient probability.

<sup>r</sup> Gen. 9. 24.

<sup>a</sup> *Hachatan*, parvus filius. Desunt hęc comparationes.

<sup>a</sup> *David. Kimchi.* *August. de ciuit. Dei.* lib. 16. cap. 3. *Pagnin.* in trans. &c.

<sup>b</sup> *Rab. Salom.* in Gen. 27. 13.

<sup>c</sup> Et inde sequereur hunc esse Melchisedec, de quo Gen. 14.

quod Hebreis placet. *Rasi. Lyra.* &c. <sup>d</sup> He saith not *Sem* *Hagadol*, *Sem* the great, or *Sem* the great brother of *Iapheth*: but *Achi Iapheth Hagadol*, the brother of *Iapheth* the great. <sup>e</sup> *Sept.* *tu iapheth mei Gen.* <sup>f</sup> The Rabbins in *Bereshith Rabba*, and *Rab. Salom* doe doubt of it, *Rab. David. Kimchi* in *1 Paralip.* perlwadeth it. *Lyra.* in Gen. 10. *Genebrard.* in *Chronolog. Merc.* in Gen. 10. *Broughton* consent of Scripture doe confirme it. <sup>g</sup> Gen. 5. 32. <sup>h</sup> *August. lib. de cin.* 15. *Generauit id est generare cepit.* *quasi* in Gen. 25. <sup>i</sup> Gen. 9. 4. <sup>k</sup> Gen. 18. 10. <sup>l</sup> Gen. 11. 10.

waters. Whereof it remaineth that *Iapheth* being borne in the 500. yeere, was by birth the eldest son of *Noah*, and to *Sem* the elder brother. Now this which the Scripture speaketh, may not vnfitlie be vnderstood, of *Iapheth*, not onelie in respect of age, that hee was eldest, but also in respect of worldlie greatnes, in which sense *Esau* is so often <sup>a</sup> called *Hagadhol*, the great or elder, to shew the greatnesse of his condition in respect of *Iacob*. As if the Lord had said: not inferiour to *Iapheths* greatnes: and as *Iapheth* was enlarged in earthlie things, so *Sem* was preferred in spiritual benefits. It may also not amisse be vnderstood of *Sem*: not in respect of age, but <sup>a</sup> of his priuiledge. For as he was <sup>o</sup> authour of couering his fathers nakednesse, as the Scripture seemeth to signifie; so hee obtained the chiefest blessing, to be father of the sonnes of *Heber*, that is, the Church of God; in which respect, as if hee had receiued a superiour dignitie, hee might be called the greater brother. The which his priuiledge <sup>r</sup> doth giue him formost place, throughout the Scripture, as to the worthiest. Their error is great, and their negligence more large, <sup>q</sup> who to reconcile this Scripture, would import that *Noah* was not exactlie 500. yeeres old, when he receiued the gift of generation: or that *Sem* was not exactlie an 100. yeere old, two yeers after the flood, whē he begat *Arphaxad*. For the purpose of the Lord is <sup>r</sup> exactlie to describe the time, whereon the whole certaintie <sup>f</sup> of

<sup>a</sup> Gen. 27. 1. 15.

<sup>a</sup> Franc. Iun. anal. in Gē. 10. Primogeniturā verō ad Schemā pertinuisset, hæc verba denotans. Fratrē Iaphethi natū maximi: id est, ætatum in iuribus eiusdem communicationem, adeoque antepositum occasione illius beneficij quod in Noachum conuenerat, cum auctor illius obregendi primus fuisse dicitur.

<sup>o</sup> Gen. 9. 22.

<sup>r</sup> And whereas his Genealogie is in the last place reckoned, it is for the continuance of the historie with <sup>y</sup> which followeth of the house of *Sem*.

<sup>q</sup> Perer. in Gen. cap. 10. disp. 17. Noēn (di. it.) non cepisse generare 500. ætatis sue anno præcise, sed quingentesimo secundo: vel

*Sem* secundo anno post diluuium non fuisse centum annorum præcise: sed fuisse centum et duorum annorum. Sed hoc est contra omnem auctoritatem, contra rationem, et scripturam impingere manifestum. <sup>r</sup> It is manifest by the computation which the Scripture vlieth in many places, as Gen. 8. Exod. 12. 41. &c. and also by the iudgement of *Eusebius* and *Hieron*, in *Chronic*. of *Orosius*, *Eucherius*, *Augustine* and other. <sup>f</sup> Dan. 11. 26. Gal. 4. 4.

time

time dependeth. It is farther reported of the sons of *Sem*, that they were also the originall of nations, and were diuided into languages <sup>c</sup> and countries. <sup>1</sup> *Vers. 31.*

*Elam* was the father of those whom the <sup>u</sup> Scripture calleth *Elmaites*, which <sup>x</sup> are the Persians; *Ashur*, of the <sup>z</sup> Assyrians; *Arphaxad* of the <sup>z</sup> sonnes of *Heber*; and of the <sup>a</sup> Chaldees; *Lud* of the <sup>b</sup> Lydians; *Aram* of the <sup>c</sup> Syrians, whose chiefest citie was *Damascus*. Whose posteritie (saue *Aram* & *Arphaxad*, although not farther amplified) grew doubles as the <sup>d</sup> rest in multitudes and nations. For if *Iofan* had fourteene nations deriued from his loynes, wee haue cause to think (through the blessing <sup>e</sup> of the Lord) the other Patriarkes were not vnfruitfull. But concerning these latter nations (saith <sup>f</sup> *Hierome*) *because they are distant so farre from vs, as inhabiting the East parts of the world, and their former names being also changed, they remaine to vs as yet unknowne.* Obser. 1. The prouidence of God is the onelie <sup>i</sup> authour and director of the habitation, and bounds of nations. Se-

<sup>a</sup> So the Persians are called in the Hebrue, *Dan. 8. 2.* So in the Greeke *Act. 2. 9.* They are also otherwise called *Paras*, but this seemeth to bee a more commo name belonging also to the Medes, Parthians, Sogdians, Bactrians, & *Attramites*, as that all these sprang of *Paras*: of which nation also, some one was the founder of the Persians. *Artep. in Gen. 10.*

<sup>z</sup> *Ioseph. Antiq. lib. 1. cap. 7.* *Hieron. libr. trad. in Gen.*

<sup>1</sup> *Vers. 24. 25. & Gen. 11. 13. &c.* <sup>2</sup> *Gen. 11. 10.* <sup>a</sup> *Cassiodor. id est, Chaldaei, sua per Apharsin, ab Arphacshd quasi Arphachastidim. Hieron. Trad. in Gen. Arphaxad à quo Chaldaei. Ioseph. Antiq. lib. 1. c. 7.* *Arphaxades* eos qui nunc Chaldaei sunt *Arphaxadeos* nuncinans: sine ut alij volens à *rad. Cassab*, quod est operiri denominati. <sup>b</sup> *Hieron. in Gen. trad. Lud. à quo Lydij, Populus scilicet minoris Asiae, quorum rex Crassus à Cyrocaptus est. Herodot. in Cho.* <sup>c</sup> *Ioseph. Antiq. lib. 1. cap. 7.* *Hieron. Trad. in Gen. Arameos Aram genuit: Aram* was the father of the *Aramites*, whom the *Greekes* call *Syrians*, whose head Citie was *Damascus*. But remember that the *Aramites* were distinguished into diuers nations: as *Padan Aram*, or *Aram Naharaim*, *Aram Sobah*, *Aram Machah*, and *Aram of Damascus*. <sup>d</sup> *Nam Arami citati filij nationum Patriarcha dicuntur. Hul. Armenia incolentium, Hus Damascus, Gether Caria, Mes, Meonia, Ioseph. Antiq. lib. 1. cap. 7.* *Hieron. Trad. Hebr. in Gen.* <sup>e</sup> *Gen. 9. 2. Diador. Sicul. lib. 2.* by the authoritie of *Cassius* reporteth that *Ninus* which liued a little after these times, had an armie of men, of seuentene hundred thousand footemen, and two hundred thousand horsemen, which if it were certaine true, no doubt the world was wonderfully, and speedily increased. For *Ninus* was in the time of *Abraham*, as *Augustine* proueth, *de ciuit. Dei. lib. 16. cap. 8.* <sup>f</sup> *Hieron. lib. trad. Hebr. Harum gentium posteriora nomina inuenire non posui, sed usque in praesens, quia procul à nobis sunt, vel ita vocantur, ut primum, vel quae immutata sunt ignorantur.* <sup>1</sup> *Vers. 29.* <sup>h</sup> *Neq. aliud ab Hieronymo hactenus explicuit.* <sup>i</sup> *Dens. 32. B. A. 17. 26.*

condlie,

<sup>k</sup> 2. Sam. 7. 21.

<sup>l</sup> *Isai.* 56. 3. 4.

*Demost.* Philip. 2. Vir bonus mihi nobilis videtur; qui vero non iustus est, licet à patre meliore, quam Iupiter sit genus ducas, ignobilis à me habebitur.

<sup>l</sup> *Isai.* 9. 20. 21. & 19. 2

*Mica.* 7. 5.

<sup>m</sup> 1. Sam. 22. 3. 4.

*Prou.* 16. 7.

*Iob.* 5. 25.

<sup>n</sup> 2. King. 17. 6.

<sup>o</sup> 2. King. 25.

*Ierem.* 39. 5.

<sup>p</sup> *Isai.* 21. 2. & 45. 1.

*Dan.* 5. 30. 31. & 6. 28

which containeth a propheticall narration of Cyrus the Persian, subduing the Median and

Chaldean Empire, as it is declared to haue been fulfilled, 2. *Chron.* 36. 23. *Herodotus*, in *Clio. Iustini*, lib. 1. 1 From *Chusian Rishathaim*, *Iudg.* 3. 8, the first enemy of the Israelites, after their entrance into Canaan, vntill *Antiochus Epiphane*, the yeere before Christ 165. *Ioseph.* *Antiq. lib.* 12. cap. 7. & de bello Iudaico. lib. 1. cap. 3. 2. King. 8. 12. & 19. 7. *Ioseph.* *Antiq. lib.* 12. cap. 7. 1 *Macab.* lib. 1. cap. 8. *Ioseph.* *Antiq. lib.* 12. cap. 17. Ne cui Romane ditionis cum Iudeis bellum gerere liceat: utque si quis Iudeos inuadat, Romani succurrant pro viribus, &c. 1 Namely about fixteene yeares before the birth of Christ. 2 For before Christs time, they were enemies in religion, albeit they were friends by league, as appeareth by *Cicero* pro *Flacco*. Cum aurum Iudeorum nomine quotannis ex Italia, & ex omnibus vestris prouincijs Hierosolymam exportari soleret; Flaccus (anxius editto, ne ex Asia exportari liceret &c. huic autem barbara superstitioni (sacram Dei religionem intelligis) resistere, fenerisarij; multitudinem Iudeorum flagrantem nonnumquam in concionibus, pro reipub. contemnere, grauitatis summa fuit. Et quod Cn. Pompeius capsis Hierosolymis victor ex illo fano nihil astigit: huius rei non religio Iudeorum, sed pudor imperatori impedimento fuit. 3 Vntill *Caligula* and *Nero*. 4 For the doctrine of the Gospell most speedily was spread thoroughout the world, like lightening, as our Sauour Christ foretold, *Matth.* 24. 23. *Luc.* 23. 24. and the euent approued. *Esub. Hiflor. Eccles.* lib. 2. cap. 3. 2 *Iob.* 1. 11. *Luc.* 19. 14. 5 By the Romans vnder *Vespasian*, *Ioseph.* de bell. Iudaico. lib. 2. & 3.



## CHAP. XI.

*Question 1. verse. 1.*

Wherefore is it said: *the whole earth was of one language and one speech: and how it agreeth with the truth of that which went before, that the nations were divided according to their tongues and languages?*



There is not a place of Scripture more <sup>a</sup> grosslie or disdainfullie abused by atheists & cō-  
tēners of the truth: so is there not a more noble testimonie in Scripture, to confound their absurdities and blasphemies.

<sup>a</sup> *Julian, lib. in Christianos, apud Cyril, lib. 4. Vos autem recipientes hanc historiam, quare per Deos oro, reprobatis Homeri fabulam, &c.*

They cauil first at the words of the history: in y second place, the matter & doctrine seemeth to them incredible. For if the multitude of nations were deriued of the offspring of one mans children, how could it be (say they) that <sup>b</sup> so manie languages, and diuers dialects should be spoken.

*Philo, Iudeus, lib. de confus. linguar. Homines impij historiam hanc Moysi de edificatione turris canillant, nosque deridens. Ecce sacri (inquiam) quos vocatis libri fabulas continent, quales vos alijs referentibus irridere soletis. Hac enim historia de adificatione turris usque ad caelum, persimilis est fabule Gigantum.*

<sup>b</sup> *Julian, apud Cyril, lib. 4. Nam illud opinor tacendum apud rudes homines, quod licet una voce & lingua omnes per uniuersum orbem homines uiuantur, &c.*



ken in the world. And by such like reasons, are they rather moued, to maintaine the doctrine of the heathen Aristotle concerning the worlds eternitie, the to acknowledge with the word of God, that the world<sup>d</sup> was created, and in such sort gouerned (as hath beene declared) by the almightie. Against which kinde of aduersaries, the holie Scripture setteth downe a most strong defence: *The whole earth was of one language and one speech*: that is, as all nations were sometime vnited in one, so had they but one common speech. That they haue attained more languages, and one vnderstandeth not anothers speech; let al the heathen and Philosophers declare, if they can giue in nature, a reason thereof. For seeing man (as<sup>e</sup> they teach) is a creature apt by nature vnto societie, how should it come to passe in nature, that the chiefeft help & alluremēt of societie, which is<sup>f</sup> the voice and speech of men, should be the only cause of separation of societies, betweene<sup>g</sup> men and men? Againe, seeing the speech is nothing els, but the<sup>h</sup> image & character of the mind; what cause in nature can be giuen, why this man should so expresse his thoughts and purposes by his words, as that I should not, although I thinke and will the same, vnderstand his meaning and intent? But as I vnderstand not the voice of the<sup>i</sup> dumbē and brutish beasts; so I should be a Barbarian vnto him, and he to me, and as farre in voice different, as the beasts

<sup>a</sup> Aristot. de celo, lib. 1.

cap. 10. 12. & lib. 2.

cap. 1. Mundum nec

esse factum, nec cor-

rumpi posse. Item Me-

thodor. Chius, & Ze-

nophanes, Cyril, lib. 2.

in Iulian. Sic igitur

ratio in zmr: mundus

est eternus, ergo ho-

minum genus eternu;

nihil enim natura fe-

cit frustra, & mundus

revera propter homi-

nec. Quod si ab eter-

no homines fuerint,

fabula de creatione, de

confusione linguarum,

&c. Iul. ib. li. 2. & 4.

<sup>d</sup> Gen. 1. &c.

<sup>e</sup> Aristot. Polit. lib. 1.

cap. 2. Homo natura

est animal politicum.

<sup>f</sup> Aristot. Polit. lib. 1.

cap. 2. Pares sociale

animal esse hominem,

magis quam omnes a-

pes, & quam omne

gregariu animal; quia

sermonem homo habet

solus, quo utilitas &

damnum, iustit & in-

iustit offendere potest.

Cicer. Offic. lib. 1. Est

autem vinculum so-

cietatis ratio & ora-

tio, quæ docendo, discendo,

communiando, discendo,

judicando, conciliat inter se homines, coniungitq;

naturali quadam societate. <sup>g</sup> Vt vers. 7. 8. Et omnium experientia conuersum est, in illis enim lin-

guis quas nō intelligimus quæ sunt innumerabiles furdi profecto sumus. Cic. Tusc. Quæst. 3. <sup>h</sup> Basil.

epist. 41. ad Maxim. Imagines animarum vera sunt sermones. Et oratio dicitur quasi oratio. Ifo-

dor. lib. 1. Originum cap. 5. <sup>i</sup> Which notwithstanding are said to haue in their kinde a proper

dialect. Clem. Alexandr. Strom. 1. Lactant. lib. 6. cap. 4.

are different in vnderſtāding; albeit we both which ſpeake without vnderſtanding of ech others voice, are indued with like ſoule, like wiſedome, and gift of reaſon? This onlie commeth to paſſe thorough the diuerſitie of languages of ſpeech, which now are in the world. But whence came theſe diuerſities of languages into the world, by<sup>k</sup> whom,<sup>l</sup> when, to <sup>m</sup> what end and purpoſe; for nature <sup>n</sup> worketh nothing in vaine or waſte? Seeing beaſts retaine their voices without alteration, notwithstanding the varietie of ſounds among them; how much more men indued with reaſon, ſhould preſerue their ſpeech, if God had not ſent among them, as a puniſhment of ſinne, confuſion and alteration of ſpeech and languages? To this the Scripture anſwereth (when the wit of man, or reach of reaſon can yeeld no cauſe but ſilence) that the ſpeech and voice of men <sup>o</sup> was ſometime one, as the ſoule and reaſon of mē is one in kind: & that it continued not ſo as in nature is required, it was by the miraculous worke of God. *The whole earth*, that is, all creatures <sup>a</sup> of the earth indued with ſpeech, which is <sup>r</sup> onlie man; or all men through out the earth, were of one language and one ſpeech. *Of one lippe*, <sup>t</sup> ſaith the Hebrue, *and one word*: that is, <sup>u</sup> ſay: the Hebrue interpreters thereof; to one common matter ſpoken of, there was but one common name in ſpeech;

<sup>k</sup> For ſeeing it is vertlie againſt nature, we muſt needs acknowledge another author.

<sup>l</sup> Whether from eternitie, which is againſt the principles of Philoſophie; or whether it were done in time.

<sup>m</sup> *Aristot. natura enim ſemper tendit ad optimum finem.*

<sup>n</sup> *Natura enim ſuſtra fecit nihil. Idem Polit. 1. cap. 5.*

<sup>o</sup> *Author. de mirab. ſacr. ſcript. inter oper. Auguſt. libr. 2. cap. 9.*

*Cum illud uſq; tempus eſſet vniſus lingue cū-*

*ſus populus, vniuerſorū qui ad tale opus venerunt, linguas in diuerſa verba diuiſi.*

*Contra errorem Philaſtrij qui plures linguas fuiſſe à mundo condito opinatus eſt,*

*Heref. 106.*

<sup>p</sup> *Caluin. in Gen. 11. Et ſane prodigiū loco eſt linguarum diuerſitas.* <sup>q</sup> *Chryſoſtom. Hom. 30. Non de terra loquens ſed de hominum genere, ut nos doceat unam linguam omnium fuiſſe naturā.* *Auguſt. libr. Locut. in Gen. cap. 11. Nōtandum omnem terram appellatam omnes homines qui tunc erant, quamuis nondum in omni terra.* <sup>r</sup> *Aristot. Polit. 1. cap. 2. Sermonem vero homo habet ſeſus omnium animantium.* <sup>s</sup> *שפת אחת ודבר אחד* *ſhapha ecath hudebarim acacim: ad verbum vniſus labij, & vniſorum verborum.* <sup>t</sup> *Aben Ezra in Comment. in Gen.*

to one notion of the minde, one simple meanes of expresseing the same by voice, which both the eloquent <sup>a</sup> and ignorant did vtter and vnderstand alike. But although perhaps not so strictly to be taken, yet this is the manifest meaning of the Scripture; that as yet there was but one speech or language vsed, or spoken, or knowne vnto the world. But this (one will say) is contrarie to that which was taught before, that the <sup>a</sup> posteritie of *Noah* was diuided by their tongues and languages. There is no <sup>v</sup> contrarietie nor diuersitie herein: but the Lord most graciously by this latter history, would <sup>a</sup> interpret vnto vs and expound the former. All nations were deriued from the roote <sup>a</sup> of *Noah*: How became they to speake such diuers languages? *Noah* had not himselfe the vse of them, *Sem*, *Ham*, and *Japheth* enioyed one voice or speech, <sup>b</sup> which they had receiued from one cōmon parent, as their mothers milke. Neither if they had receiued the gift of many tongues, could they easilie haue imparted them, as an inheritance vnto their children, in such sort that none should vnderstand anothers speech. Wherefore that the nations were deuided, as wee know they are deuided, and their speech confounded, the light of his sacred word. <sup>a</sup> *Gen. 10. 5. 20. 25. 31.* <sup>v</sup> *CONCILIATIO. 15.* <sup>a</sup> *August. quest. in Gen. 10. Quomodo hoc potest intelligi quando superius dictum est quod filij Noe, vel filiorum eius, distributi essent per terras secundum tribus & linguas, nisi quia per recapitulatiōem, postea commemoras quod prius erat. Idem de doctr. Christian. lib. 3. cap. 36. Lasenter narratiōe redeunte, ut diceretur quo modo factum sit ut ex una omnium lingua, fuerint diuisi per multa.* <sup>a</sup> *Gen. 7. 25. & 8. 16. 18.* <sup>b</sup> *Philastrius, lib. de Heres. cap. 10. writeth, that before the confusiō, all languages were knowne to all men: habentes enim angelicam gratiam, id est multarum linguarum scientiam, non agnoscebant datorem tanta sapientie, &c. i. Hauing (saith he) obtained angelike grace, that is, the knowledge of many tongues, they did not acknowledge the giuer of so great wisdom. But this is an error, for the Scripture saith they were all of one language and one speech. <sup>a</sup> *Vers. 7.**

ded,

ded, which by <sup>d</sup> nature and natiuitie was one; the <sup>d</sup> cause (saith the holie Ghost) was this: the presumptuous sinnes <sup>e</sup> of men prouoked the most gracious Lord to deuide their languages. Through this occasion, they which not long before <sup>f</sup> were by the mercie of the Lord deliuered in a wonderfull manner, from extremitie of death: and now were multiplied in the place of their deliuerance, the

<sup>d</sup> It may here happily, not altogether causelesse be demanded, what language it was y<sup>e</sup> men spake, before this confusion of tongues? The Egyptians affirmed the Phrygian tongue was the first & naturall; for *Psammeticus* their king cau-

sing two children to be kept, without hearing of any sound of voyce, to proue whether they would speake of themselves, and what they would say; the children were first heard to pronounce *becos*, which in the Phrygian tongue is bread: *Herodot. in Euterpe. Theodoretus quæst. in Gen. 59.* would proue that the Syrian tongue was the first, by the signification of *Adams* name, for *Adam* (saith he) in the Syrian tongue significeth *red earib*. *Philo the Iew, lib. de confus. linguar.* affirmeth the Chaldee tongue was first. But greater reason there is, which confirmeth that the Hebrue was the originall and mother of all. First, both the Syriac and Chaldee tongues, of many learned men are thought to be but as diuers dialects within themselves and one language (which notwithstanding *Imm. Tremel. in præfat. in Gram. Chaldaic. & Syriac.* doth vitally denie, as indeed they are to be taken as diuers tongues) both of them agreeing for the most part in signification with the Hebrue, as *Adam* in the Hebrue significeth the same. Secondly, the Syriac and Chaldee are, as it were but dialects of the Hebrue (differing not much more then Northren and Westernne speech from plaine English) and differ more within themselves, then from the Hebrue. Thirdly, the Nations the neerer they haue bordered vpon the Hebrues, the more they haue agreed in their speech, as the Syrians and Chaldeans, next the Arabians, and after them the Egyptians and Persians, &c. and the languages which are farthest disagreeing, are (for the most part) farthest scattered. Fourthly, all the names which are spoken of in Scripture before the confusion of tongues, are in the Hebrue significant, which in no other language, generally they are. If any man would say that *Moses* translated them into Hebrue: I would aske how he knew it: or what maketh him to suspect that of *Moses*, which neither *Moses*, nor any prophet or good historie writer euer vsed to doe, and which the Scripture in the practise thereof abhorreth. Fifthly, authoritie of ancient writers doth confirme it. *Origen. in Num. Hom. 11. Hieron. Comment. in Sophon. cap. 3. Chrysost. Hom. in Gen. 30. postremo Heber. &c. Aug. de ciuit. Dei, lib. 16. cap. 3. & 11. Eucher. in Gen. lib. 2. cap. 2. In sola (inquis) domo Heber, quæ antea fuit, lingua communis. Ioseph. Antiq. lib. 1. cap. 5. &c.* and new writers for the best and chiestest part. <sup>e</sup> *Vers 4.* So that first, men were *Antithe*: i. fighters against God: next, *Polythei*, worshippers of many gods, or of Idols with *tehoua*: afterward *Pseudethei*, worshippers of Idols without *tehoua*: lastly, they are like to be *Athei*, worshippers of no God, neither Idols nor *tehoua*. *Sybilla* witnesseth of this accident: *Cum vniversi homines, &c.* What time all the world spake one language, men built a tower so high, as it they would haue climed to heauen, but the gods sent downe stormes and overthrew their building, and gaue euery man a proper speech. *Ioseph. Antiq. lib. 1. cap. 5.* Here heathenish Atheists that will not receive the Scriptures, may by Heathenish testimony be conuincid. <sup>f</sup> An hundred yeres and one, *vers. 11. 14.*





ded, which by <sup>d</sup> nature and natiuitie was one; the <sup>d</sup> cause (saith the holie Ghost) was this: the presumptuous sinnes <sup>e</sup> of men prouoked the most gracious Lord to deuide their languages. Through this occasion, they which not long before <sup>f</sup> were by the mercie of the Lord deliuered in a wonderfull manner, from extremitie of death: and now were multiplied in the place of their deliuerance, the

<sup>d</sup> It may here happily, not altogether causelesse be demanded, what language it was y<sup>e</sup> men spake, before this confusion of tongues? The Egyptians affirmed the Phrygian tongue was the first & naturall; for *Psammeticus* their king cau-

sing two children to be kept, without hearing of any sound of voyce, to proue whether they would speake of themselves, and what they would say; the children were first heard to pronounce *beecos*, which in the Phrygian tongue is bread: *Herodot. in Euterpe. Theodoret quæst. in Gen. 19.* would proue that the Syrian tongue was the first, by the signification of *Adams* name, for *Adam* (saith he) in the Syrian tongue significeth *red earth*. *Philos. the Jew, lib. de conf. linguar.* affirmeth the Chaldee tongue was first. But greater reason there is, which confirmeth that the Hebrue was the originall and mother of all. First, both the Syriac and Chaldee tongues, of many learned men are thought to be but as diuers dialects within themselves and one language (which notwithstanding *Imm. Tremel. in prefat. in Gram. Chaldæicæ & Syriacæ*, doth vtterly denie, as indeed they are to be taken as diuers tongues) both of them agreeing for the most part in signification with the Hebrue, as *Adam* in the Hebrue significeth the same. Secondly, the Syriac and Chaldee are, as it were but dialects of the Hebrue (differing not much more then Northren and Western speech from plaine English) and differ more within themselves, then from the Hebrue. Thirdly, the Nations the nearer they haue bordered vpon the Hebrues, the more they haue agreed in their speech, as the Syrians and Chaldeans, next the Arabians, and after them the Egyptians and Persians, &c. and the languages which are farthest disagreeing, are (for the most part) farthest scattered. Fourthly, all the names which are spoken of in Scripture before the confusion of tongues, are in the Hebrue significant, which in no other language, generally they are. If any man would say that *Moses* translated them into Hebrue: I would aske how he knew it: or what maketh him to suspect that of *Moses*, which neither *Moses*, nor any prophet or good historie writer euer vsed to doe, and which the Scripture in the practise thereof abhorreth. Fifthly, authoritie of ancient writers doth confirme it. *Origen. in Num. Hom. 11. Hieron. Comment. in Sophon. cap. 3. Chrysost. Hom. in Gen. 30. postremo Heber. &c. Aug. de ciuit. Dei, lib. 16. cap. 3. & 17. Eucher. in Gen. lib. 2. cap. 2. In sola (inquis) domo Heber, quæ antea fuit, lingua commansit. Ioseph. Antiq. lib. 1. cap. 5. &c.* and new writers for the best and chiefeest part. <sup>e</sup> *Ierf. 4.* So that first, men were *Antitheî*: i. fighters against God: next, *Polytheî*, worshippers of many gods, or of Idols with *Iehoua*: afterward *Pseudotheî*, worshippers of Idols without *Iehoua*: lastly, they are like to be *Atheî*, worshippers of no God, neither Idols nor *Iehoua*. *Sybilla* witnesseth of this accident: *Cum uniuersi homines, &c.* What time all the world spake one language, men built a tower so high, as it they would haue climed to heauen, but the gods sent downe stormes and ouerthrew their building, and gaue euery man a proper speech. *Ioseph. Antiq. lib. 1. cap. 5.* Here heathenish Atheists that will not receiue the Scriptures, may by heathenish testimony be conuincid. <sup>f</sup> An hundred yceres and one, *vers. 11. 14.*

<sup>2</sup> *Verf. 2. & Gen. 8. 4*  
*Joseph. Antiq. lib. 1.*  
*cap. 6. Primi reliquis*  
*montibus planitiem*  
*habitare ceperunt.*

*Epiphan. Hares. 1.*

<sup>h</sup> *Shinar* <sup>330</sup>, sec-

meth to be so called

of the euent: of the

word <sup>20</sup> *Sheni*: that

is, a tooth, and <sup>330</sup>

*nagnar*, to strike

or shake out, as it

were the striking

out of their teeth,

because their speech

which is vttered by

their teeth and lips,

was as it were strike

out in the confusio.

The same also, of

the confusio was

called Babel: which

countrie is said to

be so fruitfull, that

it bringeth forth

two hundred fold,

and where it excel-

leth it selfe, three

hundred fold, <sup>ubi</sup>

*autem bonitate seipsam*

*vincis ad tricena reddit:*

the same in power and increase, is as much

as the third part of Asia besides. I cease (saith *Herodotus*) to speake further of the fruit-

fulness thereof, knowing well that they which neuer sawe the countrie, will thinke

the report thereof incredible. *Herodot. in Clio. Plinie also lib. 18. cap. 17. speaketh as*

largely of the fruitfulness thereof. <sup>1</sup> *Chrysostom. Hom. in Gen. 3. Vide quo modo humanum*

*genus non potest subsistere intra suos limites, sed amplius concupiscens, maiora supra se appetit: at-*

*que hoc est quod humanum genus potissimum perdidit, quia non vult natura sua mensuram ag-*

*noscere, sed semper maiora desiderat, & que supra suam sunt dignitatem voris concipit.* <sup>2</sup> *Gregor. in*

*Prolog. Psal. 50. Admonemur in hoc psalmo prospera metuere & contra omnem seculi felicitatem a-*

*crius vigilare: sicut enim per fletus ad gaudia ducimur, ita per gaudium ad fletum peruenitur. Quis*

*sanctior David, &c.* <sup>1</sup> *Prou. 1. 32. & 30. August. de verb. Dom. Serm. Magna virtutis est cum*

*felicitate luctari, ne illicit, ne corrumpat, ne ipsa subvertat felicitas. Magna inquam virtutis cum*

*felicitate luctari; magna felicitatis est a felicitate non vinci.* <sup>2</sup> *Epiphan. Hares. 1. Cum autem se*

*extenderent & ultra proce. terent a monte Libar ac finibus Armenia, hoc est a regione Ararat, conse-*

*derunt in terra Sinar.* <sup>3</sup> *Nehem. 5. 15. 19. 4 *Deut. 32. 15. Gregor. Moral. in Iob. lib. 11. Sicut bo-**

*ni per contumelias meliores existunt; ita semper reprobi de beneficijs peiores sunt.*

hills <sup>2</sup> of Ararat; departed from their place of habi-

tation, and found a plaine in the land of *Shinar* <sup>h</sup> most

fertile and meet to maintaine so great a multitude.

*Then they said one vnto another, goe to, let vs build a Ci-*

*tie & a Tower, whose toppe may reach to heauen.* Hereby

is discovered the exceeding great corruption that

resteth in humane nature, which either of the one

side remaineth <sup>i</sup> discontented with the blessing

which the Lord vouchsafeth, for the furnishing of

our necessitie: or on the other side, abuseth <sup>k</sup> the

fulnes of prosperitie, vnles it be preserved and guided <sup>l</sup>

by the Lord. For what compelled them to

leauē their <sup>m</sup> habitation in the East, but an inordi-

nate desire of plentie, and greater pleasure? And

when they were in possession of the plaine of *Shi-*

*nar*, and enioyed the plentie & abundance of the

same; what moued them to build a Citie, and a

Tower, whose top might reach to heauen, saue that

which plentie bringeth forth, and the pleasures of

this life in the heart of man, which is not grounded

in the feare of God; that is to say <sup>o</sup> vnthankfulness,

and

and pride, & rebellion against the Lord? It cannot be perceived by the Scripture, but as they all enjoyed a common benefit of ease and plenty; so the sin was common among them all, of this common counsaile to build a Citie. So that albeit one perhaps first opened this enterprize, either *Nimrod* or some other wretched tyrant, yet was not the deuise sooner broched then allowed; which plainlie sheweth that although the inuention was not, yet the sin and corruption was common to them all. They found to these indeuours a mightie aduersarie of distresse (as is common to them that follow their owne deuises) for stone they could not finde, nor mortar sufficient for the matter of their building. Yet, such is the courage that men take in euill, that they will not yeeld vntill the vttermost necessity. And so ripe is their inuention to set forth euill attempts, as that they find out among the creatures, new meanes to furnish their vnlawfull enterprises. For now they inuent the making of brick, and the vse of slime, wherewithal they had hitherto bene vnacquainted. And where it is first said, *let vs make bricke*, and presentlie thereon *let vs build a Citie*; it sheweth they were inclined to build a Citie, before they found matter wherewith to

*Deut. 8. 14.*  
*Bernard. lib. de diligendo Deo. Superbia est & delictum maximum, vti datus sanguinem innatis, & in acceptis beneficijs gloriam usurpare beneficij.*

*Pro. 30. 2.*

*Isai. 1. 2.*

*Ioseph. Antiq. lib. 1. cap. 5. Hanc superbiam deiq. contemptum excitauit in q. Nabrodes nepos Cham.*

*August. de ciuit. Dei, lib. 16. cap. 4. Unde colligitur, Gigantem illum Nimrod fuisse illius conditorem.*

*Calvin. in Gen. 11. 2. Ceterum ut demus Nimrod principum fuisse ducem extruenda tanta molis, quo formidabile sua tyrannidis monumentum statueret, &c.*

*Musc. in Gen. 11. Verisimile est hanc cogitationem a paucis Camiis sumpsisse exordium, verum tandem abiisse in studium Catholicum.*

*Isai. 19. 3. 12. 13.*

*Quint. Curt. lib. de gest. Alexand. 5. Cesar. de bell. ciuili. lib. 2. Homini bus nimia pertinacia atque arrogantia accidere solet, vti eo recurrant, & id cupidissime appetant, quod paulo ante contempserint.*

*Plin. lib. 33. cap. 10. Posteris, laxitas mundi rerumque amplitudo damno fuit. Idque exemplo Romanorum omniumque fere gentium comprobatur, Polidor Virgil. de inuent. rer. lib. 2. cap. 3.*

*Quint. Curt. de gest. Alexand. lib. 5. saith, that Babylon is so scarce destitute of stone or stonie earth, that to make a bridge ouer Euphrates, they could scarce find ground firme enough to lay the foundation.*

*Plin. lib. 35. cap. 15. also, that this slime is instead of mortar vnto the wallis of Babylon. Item Curt.*

*theologicum.* \* Their readie agreement argueth their common corruption. \* For this cause, as well the tower it selfe, as the wallis and houses of the Citie are of bricke wrought with slime. *Quint. Curt. lib. de gest. Alexand. 5.* \* *Cesar. de bell. ciuili. lib. 2. Homini bus nimia pertinacia atque arrogantia accidere solet, vti eo recurrant, & id cupidissime appetant, quod paulo ante contempserint.* \* *Plin. lib. 33. cap. 10. Posteris, laxitas mundi rerumque amplitudo damno fuit. Idque exemplo Romanorum omniumque fere gentium comprobatur, Polidor Virgil. de inuent. rer. lib. 2. cap. 3.* \* *Quint. Curt. de gest. Alexand. lib. 5. saith, that Babylon is so scarce destitute of stone or stonie earth, that to make a bridge ouer Euphrates, they could scarce find ground firme enough to lay the foundation.* *Plin. lib. 35. cap. 15. also, that this slime is instead of mortar vnto the wallis of Babylon. Item Curt.*

build

build it. And that first making of brick is spoken of, declareth how mens finnes by continuance doe grow; and inuentions which of themfelues are not vnlawfull, when they are deuised for wicked purposes, they <sup>c</sup> breed the bane of the inuentors of them. The inuention of arts <sup>d</sup> a commendable exercise. To build a Citie <sup>e</sup> an honorable achieuance. But to build a Citie and tower, whose toppes may reach to heauen; to build a Citie to get a name thereby: here was the sinne; this <sup>f</sup> end brought dishonour to all the worke. But did they minde indeed to build a tower and castle vp to heauen? Who so deuouide of iudgement as to esteeme it possible, for all nations of the earth (if al the land of Shinar had been excocted into bricke, or all the earth were stone & mortar) to finish such a building? Where then is the offence, that <sup>g</sup> Atheists stumble at in this narration? In the report of historie, or in their owne blindnes and puerfines, that will not vnderstand? For the Scripture reporteth what they spake, by the testimonie of him, that knew their thoughts. Neither is it straunge in vse, either in the <sup>h</sup> Scripture, or in common <sup>i</sup> speech of men, in such sort to amplify the declaration or report of any thing, which seemeth to exceed our common iudgment. Again, where such aduersaries doe deride this history, <sup>k</sup> as though a Tower built to heauen, could any whit annoy or offend the Lord, and not rather, the pre-

<sup>b</sup> Hieron. in Isai. 14. *Primum in cogitationibus nostris semen colubri radicatur. Secundo, de semine pessimo nascitur regulus, qui rex serpentum est.*  
<sup>c</sup> *Quemadmodum Perillus in sauro fabrefacto perijt, Plin. lib. 34. cap. 8.*

<sup>d</sup> Gen. 4. 2.

Exod. 31. 2. 3.

<sup>e</sup> Cicer. Tuscul. Inuentio quid est? Profecto id quo nec in deo quicquam maius intelligi potest.

<sup>f</sup> 2. Sam. 5. 9.

2. Chren. 8. 2.

<sup>g</sup> August. lib. 2. de morib. Manicheor. cap. 13. Finis enim quo referuntur ea que facimus quicquid facinus, si non solum inculpabilis, sed etiam laudabilis fuerit, tamen denum etiam facta nostra laude aliqua digna sunt: sin ille iure meritoque culpatur, id quoque officina in quo versamur, nemo improbandum, vituperandumque dubitauerit.

<sup>h</sup> Philo. Inda. lib. de confus. linguar. Iulian. apud Cyril. lib. 4. *Ciuitatem edificare non possunt ad celum peruenire: et, etiam si lateres totam terram coquant: in finis enim opus esset lateribus equale.*

<sup>i</sup> Deut. 1. 28. Psal. 107. 26. <sup>j</sup> Ouid. Trist. lib. 1. Eleg. 2. *Me miserum quanti montes volumur aquarum, iam iam saculos sidera clara putes. Quante diducto subsidunt in agnore valles, iam iam sacras tartara nigra putes.* <sup>k</sup> Iulian. apud Cyril. lib. 4. *Cum veram censeatis, & de Deo opinemini quod terris: si humana vocis unitate, quare per Deos Homeri fabulam non recipitis, &c.*

sumptuous

sumptuous & <sup>1</sup> wicked minds of men on earth: they vainly triumph without shew of victorie. For the Scripture ascribeth not their scattering and confusion, to their building; but to their wicked intent in building: their purpose <sup>m</sup> was it, their building set a part, wherewith the Lord was so greatlie angrie. They would *get a name therby, least they should be scattered upon the whole earth.* Here first appeareth vnthankfulnes, and pride. The Lord had imparted vnto them <sup>n</sup> the abundance of his benefits, for <sup>o</sup> his own name sake, not theirs; that he in <sup>p</sup> them might be magnified: and <sup>q</sup> they in honouring him, might receiue <sup>r</sup> the true honour that commeth thereof. But they conuert this wholie to get themselues a name, and neglect to honour him at all, whose onlie honour they should haue <sup>s</sup> sought. Such is the state of those whom the Lord hath raised vp in wealth and dignitie, vnlesse they chieflie seeke to honour him, with that which from him <sup>t</sup> they haue receiued, by being profitable vnto his Church, & common wealth, wherein they liue: or if they consume his benefits vpon themselues, their pleasures, honours, children, without <sup>u</sup> doing good among their people; they build to themselues <sup>x</sup> a Citie of confusion: such gorgious buildings shall quicklie come to nought. Secondlie, they feare to be fattered, and therefore build. Why feare they to be scattered, whom the Lord by so many bands had <sup>y</sup> ioyned: If they doubted the greatnesse of their multitude, would soone haue beene <sup>z</sup> sufficient to inhabite all

*tea dispersi quam essent concordie dono abusi: verum undique nos coniunxit, a natura, a cognitione, ab affinitate, a lingua, a loco. <sup>z</sup> Metuebant igitur aternam calamitatem, nec tamen necesse est vs alterum diluuium suspicabantur, sed quolibet aliud malum. Præuē autem Græca & Latina vulgata, antequam: pro ne forte.*

Kkk

the

<sup>1</sup> *August. lib. 16. c. 4. de ciuitat. Dei, quid denique noceret Deo, quoniamque vel spiritalis vel corporalis elatio? Tunc tam veramque in cœlum viam molitur humilitas, sursum leuans cor ad Dominum non contra Dominum.*  
<sup>m</sup> *Chrysostom. Hom. in Gen. 30. Ut faciamus (inquit) nobis nomen. Vidiſti radicem mali? ut inquit, perpetuam memoriam consequamur.*  
<sup>n</sup> *Act. 14. 17.*  
<sup>o</sup> *Prov. 16. 4.*  
<sup>p</sup> *Deut. 10. 12.*  
<sup>q</sup> *Psal. 50. 15.*  
<sup>r</sup> *1. Sam. 2. 30.*  
<sup>s</sup> *Ioh. 5. 44.*  
<sup>t</sup> *Bernard. Serm. in Cant. 35. Gratiarum cessas decursus, ubi recursus non fuerit: nec modo nihil agitur ingrato, sed quod accipit veritur ei in perniciem. Fidelis autem in modico, censetur dignus munere ampliori.*  
<sup>u</sup> *Prov. 3. 9.*  
<sup>x</sup> *Ezech. 18. 18.*  
<sup>y</sup> *Isai. 22. 16.*  
<sup>z</sup> *Chrysost. in 1. Corin. Hom. 34. Principio etiam omnes in unum collegit locum, nec ante*



the earth: what hurt had they receiued in being distributed to conuenient inheritance? But they feared doubtles <sup>a</sup> for the guiltines of sinne; and how fondlie would they auoide the punishment? The meanes to escape aduersitie is to <sup>b</sup> abandon sinne, and <sup>c</sup> hope for mercie. Albeit their wicked liues foretold a scattering, yet the Lords former mercies did promise safetie to those that would repent. But such is the nature of the wicked; who prophesie to themselues, through wound of conscience, a time of miserie: therefore they hoord vp treasure <sup>d</sup> against the euill day; they <sup>e</sup> make a couenant with hell and death, supposing by their owne prouision to auoide the scourge: and make no peace <sup>f</sup> with the Lord by true repentance, nor cease to be partakers of vngodlines: to whom the Lord pronounceth, *your couenant with death shall be disannulled, when the scourge passeth thorough, it shall take you away, for that which <sup>h</sup> the wicked feareth shall come vpon him.* Thirddie, they build, least they should be scattered, that is, they endeouour to arme themselues, to <sup>i</sup> resist the iustice of the Lord; as though they were able to war with him. This open rebellion did iustlie cause their fall: they build a Citie for feare of being scattered, and the building <sup>k</sup> of the Citie, is the cause of scattering. Thus doth the Lord scatter the <sup>l</sup> deuises of the wicked; for there is neither counsaile nor strength <sup>m</sup> against the Lord.

<sup>a</sup> *Prou. 28. 1.*

<sup>b</sup> *Dani. 30. 3. 4.*

*Iudg. 10. 16.*

<sup>c</sup> *1. Sam. 12. 20. 21. 22.*

*Psal. 130. 4. 8.*

*August. tract. in Epist. Iohn. 3. Hec spes est, nondum res; sed qui gaudet in spe se-  
nebit & rem, qui au-  
tem spem non habet,  
ad rem non poterit  
peruenire.*

<sup>d</sup> *Ierem. 49. 4.*

*Habac. 2. 9.*

<sup>e</sup> *Isai. 28. 15.*

<sup>f</sup> *Iob. 22. 21. 22.*

*Genel. 18. 4.*

<sup>g</sup> *Isai. 28. 18.*

<sup>h</sup> *Prou. 10. 24.*

<sup>i</sup> By this appeareth whence that vnfa-  
uorice fable of the  
Giants which made  
war with the Gods,  
tooke his originall  
among the heathē:  
And how the wic-  
ked negligence of  
men, had blotted  
out the remembrance  
of this historie in  
ingratefull obliuion,  
and covered it with lyes. God therefore be eternally praised for  
this true light of holy Scriptures. *vide Euseb. de prepar. lib. 7. cap. 3.* <sup>k</sup> *August. de ciuitat. Dei,  
lib. 16. cap. 4. Merito enim malus punitur affectus, etiam si non successus effectus.* <sup>l</sup> *Iob. 12. 14. &c. 24.*  
<sup>m</sup> *Prou. 21. 31.*

Question

Question 2. verse 4.

How is it to be vnderstood, which is said:  
*The Lord came downe to see the Citie, and  
 againe: Come on let vs goe downe, & there  
 confound their languages?*

**E**Rasmuch as the whole people of the earth  
 (saue <sup>a</sup> happilie one little familie) had con-  
 spired together to rebel against the Lord: it  
 seemeth good in the sight of God, in their cōfution;  
 to triumph of them victoriously. And for this cause,  
 is this holy historie arayed and garnished with ma-  
 nie figures of heauenlie <sup>b</sup> rhetoricke. In the first  
 foure verses, the cause was expressed why that one  
 common language of the world, was diuided into  
 manie. In these fiue which follow, is shewed the ef-  
 fect, and manner how the Lord performed it. *But*  
*the Lord came downe to see the Citie, &c.* It seemeth  
 strange to some, that the Lord here is affirmed to  
 goe downe to see the Citie. For the Scripture tea-  
 cheth, that the Lord <sup>c</sup> is euerie where, and that <sup>d</sup> he  
 filleth heauen and earth: which notwithstanding  
 is <sup>e</sup> quicklie reconciled, if we marke the cause wher-  
 fore, and the manner how, the Lord is said to haue  
 descended. The cause wherefore the Scripture v-  
 seth this phraze of speech is this: The holie spirit by  
*Moses*, contenteth not himselfe, in deliuering vn-  
 to the Church the bare record of action, in this hi-

<sup>a</sup> Many writers af-  
 firme, that Heber  
 was not with them  
 in the building of  
 Babylon, which is  
 to be esteemed of  
 Noe, Sem, Iapheth, &c  
 all the godly. The  
 Rabbins auouch in  
 Bereshith Rabba, y  
 Abraham was there,  
 and when he would  
 not consent to help  
 them, but reprotuing  
 his father Tharah  
 for his Idolatry, he  
 was taken by Nim-  
 rod and throwne in-  
 to the fire limekill,  
 but was deliuered  
 by a miracle of  
 God. They say also  
 that onely twelue  
 persons ioyned not  
 with the rest in bul-  
 ding: but on what  
 ground they say it,  
 I cannot finde.

<sup>b</sup> Hieron. epist. ad Ru-  
 sticum. Cuius eloquen-

tie torcularia, non verborum pampinis, sed sensuum quasi vinorum expressionibus redundat.

<sup>c</sup> Psal. 139. 7. 8. <sup>d</sup> Ierem. 23. 24. <sup>e</sup> CONCILIATIO. 16.

Kkk 2

storie,

<sup>1</sup> *Invocatum que continet in se uera, p. 100*  
*Oratorum, vers. 5.*  
*maxima, vers. 6. 7. 8.*  
*vers. 7. 8.*  
*Oratorum, vers. 7. 8.*

Hypotyposis dicitur  
 proposita quedam forma  
 rerum, ita expressa  
 verbis, ut cerni possit  
 videatur, quam audiri,  
 Quintil. Instit. orator. lib. 9. cap. 2.  
 & Marius Victor. advers. Arrianum, lib. 2.  
 Est enim in divinis & in  
 Deo sic accipimus substantiam ut in  
 his corpora, & in corporalibus animus.  
 Hac enim est ibi substantia  
 esse supra substantiam.  
 Deum esse omnes sentitur, cum  
 sit potentia substantia,  
 & ideo supra substantiam,  
 atque ex hoc substantia; etenim po-

rentia inesse quod potest esse. Non dubitandum est igitur dicere substantiam Dei vel quicquid de Deo scriptura dicit, quia cum nos circa prima & summa proprie verba deficiamus, non incongrue demum apud nos quod convenire possit intelligentia aptamus. <sup>2</sup> 2. Cor. 12. 4. <sup>3</sup> Like unto this is the speech of Christ, Job. 8. 42. as Athanasius teacheth Orat. contra Arrian. Deus de Deo: The father hath sent me, &c. wherein he calleth his union with the manhood, by which the indivisible nature of God was by visible humane nature made knowne to men, his sending: for God changed the place, after our manner, which are contained in place, &c. <sup>4</sup> Cyprian. lib. de Idolor. Vanit. Deus nec videri potest, visu clarior est: nec comprehenditur, tactu prior est: nec affirmari, quia sensu maior est: & ideo sic eum dignè affirmamus, dum inaccessibilem dicimus. <sup>5</sup> Tertull. lib. de Trinitat. Quid si idem Moses ubique introducit Deum patrem immensum, atque sine fine, qui non loco clauditur, sed qui omnem locum claudat, nec eum qui in loco sit, sed potius in quem omnis locus sit, omnia continens, & cuncta complexum, ut merito nec descendat nec ascendat, quoniam ipse omnia & continet & implet, & tamen introducit descendente &c. <sup>6</sup> Cyprian. in prolog. Quicquid audiri vel videri, vel sciri potest non convenit maiestati. Hebet est in hac consideratione omnis acies sensuum, & caligat aspectus hanc invisibilem lucem, & inaccessibleem naturam, sed alis hinc & inde Seraphim statim & volans circumstant & abscondunt. <sup>7</sup> Job. 5. 9. 2. Pet. 1. 3.

himselfe,

storie; but for the farther instruction of the faithful <sup>1</sup> depictureth before our eyes, the manner how it was done and finished. And because our weakness is such, as there are not words sufficient <sup>2</sup> to give vs full vnderstanding of the vnsearchable greatness of the Lord, because man is neither able to <sup>3</sup> utter nor conceiue them: therefore hee describeth this meruailous worke of God, as we may vnderstand; & that by <sup>4</sup> that light which thereby we may behold, wee might be prouoked to loue his goodnes, to admire his greatnes, to beleue his promises, which so faire excell <sup>5</sup> our vnderstanding. For whereas it is said, the Lord descended, wee know that the Lord did descend in deed (albeit in such manner as is proper to the Lord, not as the creatures doe descend) but because he <sup>6</sup> euer filleth heauen and earth, and the lowest places of the world; and we cannot conceiue how hee can be said <sup>7</sup> to descend, which filleth already the lowest places: therefore it is meete, that with humilitie wee reuerence the testimonie <sup>8</sup> that God doth witnesse of

himselfe, although the vnderstanding of the same cannot be comprised in mans capacite. But some man peradventure will aske this question; What profit of that doctrine can be made, which the mind of man cannot fullie comprehend? It is answered, *that ° God may alwaies teach, and man might alwaies learne: that man might know the measure p of himselfe, and not presume to mete the Lord, who is infinite, and cannot be measured.* Now the Scripture teaching that the Lord came downe to see, doth signifie; that this stoppe of mans rebellion, and this ouerthrow of building, & confusion of languages, was the onlie, proper, immediate & mighty power of God: for who is there, that can weaken the strength and power of the world vnited, but God alone? And because it was his immediate worke, a worke where<sup>m</sup> hee did euidentlie shew (as Princes in their glorie shew themselues) his power & wisdom, which none is able to counteruaile: therefore saith the Scripture, *the Lord came downe*, that is, he shewed his wisdom, his power, and iustice on them by their confusion. In like sense of speech doth <sup>a</sup> our Sauour command, although our heauenlie Father fill the heauen and the earth, to cal on him in prayer: *Our father which art in heauen*, <sup>r</sup> because hee doth more clearelie and fullie shew his glorie in the heauens; that we being his temples, as the <sup>r</sup> heauens are his throne; might be admonished, that as he is more glorious in the heauens, then can of earthlie creatures be contained; so most of all, he sheweth his glorie on them that call on him, and is chieflie glorified in his children. Now the manner how the Lord descendeth: although it cannot suffi-

<sup>o</sup> *Iren. libr. 2. cap. 47. Quid mali est, si & eorum que in scripturis requiruntur, uniuersis scripturis spiritalibus existentibus, quaedam quidem absoluantur: secundum gratiam Dei, quaedam autem commendamus Deo, & non solum in hoc seculo, sed & in futuro: ut semper quidem Deus doceat, homo autem semper discat, quae sunt a deo.*  
<sup>p</sup> *Gen. 18. 27.*  
<sup>Job. 4. 16. 17.  
<sup>Gregor. di. cor. 9. c. 10.</sup>  
<sup>Qui facit magna &c. diuinae fortitudinis facta sunt uerius explemus, cum haec nos explorare non posse cognoscimus; tunc facundius loquimur, cum ab his obstupescendo reuocemur.</sup>  
<sup>a</sup> *Mat. h. 6. 9.*  
<sup>r</sup> *August. Epist. ad Dardan. ep. 57. Non dicimus pater noster qui es ubique, cum & hoc uerum sit, sed qui es in caelis, ut templum eius potius commemoramus in oratione, quod & nos ipsi esse debemus.*  
<sup>i</sup> *Isai. 66. 1.*  
<sup>1. Cor. 6. 19.</sup></sup>

cientlie with wordes be vttered, nor vnderstood with the intelligence of man (for in descending, hee neither forsaketh the place wherein hee was, neither approacheth to a place wherin hee was not, but containeth in himselfe all <sup>u</sup> space, & place, and whatsoeuer <sup>x</sup> his hand hath made) yet is it not vnprofitable to be considered; for the Scripture hath declared it for our behoofe. The attributes and properties of God are <sup>7</sup> of the verie substance of his nature, his power, his wisdom, his iustice, goodnes, prouidence: wherefore when by these hee manifestlie sheweth his glory, to vs inferiour creatures, hee is rightlie said to descend vnto vs. Thus is hee said to descend to see the Citie. For although his power <sup>z</sup> was neuer absent, nor his prouidence <sup>a</sup> in directing that which men did wickedlie commit, vnto his owne glorie, and the profit of his Church: yet now he descended by his power, whē he shewed vnto men the force thereof; and by his prouidence, when hee declared himselfe displeased with their wicked enterpise. Neither is it disagreeing from the christian faith, if anie thinke, that <sup>b</sup> this is spoken, especiallie of the second person of the Trinitie, who, as in the fulnes of time, he tooke our perfect nature, <sup>c</sup> and was cloathed with our flesh; so euen before that time was come, as <sup>d</sup> the angell of

<sup>a</sup> Athanas. orat. cont. Arrian. Deu de Deo. Nō enim Deus locum mutat nostro more, qui locis continemur, neq; ad similitudinem nostrā paruitatis presentia dei tota comprehensa latuit.

<sup>b</sup> Tertul. aduers. Prax. lib. 1. Ante omnia Deus erat solus, ipse sibi & mundus & locus & omnia. Idem de Trin. Qui non loco claudis- tur, sed qui omnem locum claudis.

<sup>c</sup> Coloss. 1. 17.

<sup>d</sup> August. de ciu. Dei, lib. 7. cap. 6. Neque aliud dei est esse, aliud viuere, quasi posses esse non viuens: nec aliud illi est viuere, aliud intelligere, quasi possis viuere non intelligens: nec aliud intelligere, aliud beatum esse, quasi posses intelligere & nō beatum esse: sed quod est illi viuere, intelligere, beatū esse, hoc est illi esse.

<sup>e</sup> Nazianzen. orat. 21. Nemo quidem potentie dei & oculis sese subducere queat: solus quippe Deus ex omnibus rebus, nec fuga vitari, nec bello sustineri potest. <sup>f</sup> August. de ciu. Dei, lib. 22. cap. 1. Fulgent. lib. de prædest. ad Mon. cap. 26. Deus itaque licet author non sit malarum cogitationum, ordinator tamen est malarum voluntatum. <sup>g</sup> Justin. Mart. dial. cum Triff. Non debetis vos putare, ipsum ingenitum Deum vel ascendisse vel descendisse quopiam, nam ineffabilis &c. Tertul. lib. de Trinitat. Neque ergo pater descendit, ut res indicat, neque Angelus ista præcepit, ut res probat; superest igitur ut ille descenderit, de quo Apostolus (Ephef. 4. 10.) dei filius Dei verbum. <sup>h</sup> Galat. 4. 4. Hebr. 2. 15. <sup>i</sup> Malach. 3. 1. Hilari. de Trin. lib. 4. Qui angelus dei dictus est, idem Dominus & Deus est. Est enim secundum prophetam filius Dei magni consilij. Angelus: ut personarum distinctio absoluta esset, Angelus Dei est nuncupatus.

the



the couenant, hee immediatelie <sup>a</sup> by himselfe performed the counsaile of his father, appeared <sup>f</sup> vnto the Patriarkes, and in this place descended to see the Citie. It is no lesse straunge in respect of the end, that the Lord is said *to descend to see*. For sith that he <sup>s</sup> seeth the hearts of all men, and <sup>h</sup> beholdeth their thoughts before they thinke them, it might seeme in vaine to descend to see the Citie, which hee beheld, before they had layd a corner stone thereof. But the Lord doth herein by his owne example, teach <sup>i</sup> Magistrates and Princes to examine seriouſlie the crimes of offenders, before they punish; who although he knew before, their rebellion and trespasse worthie punishment; yet hee proceedeth not to execution, without full and perfect euidence of their iniquitie. The crime was manifest; for they had begun to build the Citie, which the Lord therefore permitted to proceed, that <sup>k</sup> it might be a witness vnto their condemnation. Now saith the Lord, *the people is one, and haue all one language*; that is, <sup>l</sup> they are vnited in consent, and fullie of agreement in this busines; & they haue the <sup>m</sup> greatest meanes to maintaine <sup>n</sup> their society, which is community of speech: and build they will, for they haue begun to build; by which it is euident, they thus presume, that by no ordinarie meanes they can be stopped frō their enterprife. Here then great reason is found, why the Lord should giue sentence against his aduersaries,

<sup>a</sup> Iren. lib. 3. c. 6. Descendit inquit & ipse est qui ascendit & descendit, propter salutē hominum per filium: itaque qui est in patre, & habet in se patrem, his quibus est manifestatus, patre testimonium præbente filio, & filio annunciente patrem.

<sup>f</sup> Terul. aduers. Prax. Filius erat qui ab initio indicantis instruit superbiſſimam illudens linguaſque diſpergens orbem totum aquarū violētia puniens, plūis super Sodomam ignem & sulphurem, Deus de Deo. Ipse enim & ad humana colloquia ſemper descendit.

Chryſoſtom. Hom. in Gen. 18. Ne admireſis dilecte, quod tāta humilitationis illius magnitudo, ſed cogita quod et patriarche cū apud quercum ſederet (Gen. 18.) in hominis ſigura cum angelis hoſpes fueris: præſignans nobis multo ante & ab initio, quod humanam naturā eſſet ſuſcepturus.

<sup>s</sup> 1. King. 6. 39.

<sup>h</sup> Pſal. 139. 2.

<sup>i</sup> Chryſoſt. Hom. in Gen. 30. Descendit inquit Dominus non ut humano more intelligeremus, ſed ut per hoc erudiamur, nunquam temere fratres noſtros condēnandos, neque auditu ſolo indicandam niſi pluribus argumentis prius certius reddamur. <sup>k</sup> Chryſoſt. Hom. in Gen. 30. Permiſit illos laboribus ſeſe aſſurgere, ut rerum experiētia præceptoris loco illis eſſet. <sup>l</sup> Iudg. 20. 8. <sup>m</sup> Ezech. 3. 5. 6. <sup>n</sup> Cicer. orat. 1. Que vis alia potuit diſperſos homines unum in locum congregare, aut à ſera agreſſiq; vita ad humanum cultum ciuilemq; deducere, ams iam conſtitutis ciuitatibus leges, iudicia, iura, deſcribere.

for

for all this euen in humane reason was conuincd, But was there indeed no meanes to hinder them: were they become so mightie; or the Lord of hosts so weake, that hee could not reſtraine them of their follie? Affuredlie the flies, or frogges, or piſmires of the earth \* had bin an armie ſtrong enough, if the Lord had ſent them out to execute his wrath: how much more ſo manie \* thouſand thouſand Angels, of whom one, in one might \* ſlew all the armie of *Saneherib*? yea ſuch is the condition of all the creatures, if the Lord \* *hide his face, they preſentlie are troubled; if he take away their breth they die and retorne vnto their duſt.* But the Lord in this plea of iudgment, ſpeaketh according to the intent and purpoſe of the offenders: and withal, in indignation derideth the follie \* of their inuentions. As if hee had ſaid: behold \* what theſe ſonnes of men haue taken in hand: the \* potſheards of the earth doe ſtrive with him that formed them. They are all of one agreement, and are furniſhed with all things neceſſarie for the worke; they ſuppoſe, their conſpiracie can not be broken, nor their deuifes hindered: an \* inuincible armie are they and cannot be maſtered. Now ſhall they ſee how eaſilie their pride & height of minde ſhall haue a fall. *Come on let vs goe downe, and there conſound their languages.* The Lord before is ſaid to come downe, to iudge their cauſe; here againe he doth deſcend to puniſh: in \* both which he ſheweth a notable token of his maieltie, which is chieflie manifeſt in heauen. He neither by \* An-

\* Exod. 8. 8. & 10. 14

Iſai. 7. 18.

¶ Pſal. 68. 17.

Heb. 12. 22.

\* Iſai. 37. 35.

\* Pſal. 104. 29.

† Chryſoſtom. Hom. in Gen. 30. Quonia co-  
natus illorum impedi-  
tus erat, primus  
cum illis expoſtulat,  
& quaſi oſtendis pec-  
cati illorum magni-  
tudinem. Hic enim dei  
mos eſt, vs puniſurus  
prius indices quam  
indigna ſint peccata,  
& quaſi expoſtulanti  
etiam ipſe ſatiſfaciat  
nobis, & tunc demum  
corripere incipiat.

\* Calu. in Gen. 11. Vi-  
detur potius ſubſe  
ironia, quaſi Deus ſibi  
difficultatem proponere  
vet reprimere eorum  
audacie.

\* Muſc. in Gen. 11. Beni-  
heada habet Empha-  
ſin, ſic vocat eos Do-  
minus per tranſlationem  
vs de eorum originis  
humilitate admonet.

\* Iſai. 45. 9.

\* Iſai. 37. 28.

\* Hieron. in Mica. 1. comment. deſcenſio Dei eſt maieltatis eius ad inferiora deſcenſus. Auguſt. de ciuitas Dei, lib. 16. cap. 5. Non loco mouetur deus qui ſemper ubique eſt totus: ſed deſcendere dicitur cum aliquid facit in terra, quod præter uſitatum naturæ cuiſum mirabiliter factum, præſentiam quodammodo eius oſtendas. \* As Pſalm. 78. 49.

gell nor spirit vexeth them, neither <sup>b</sup> by fire nor water destroyeth them, neither <sup>c</sup> vseth the help of creatures, neither yet dissolueth anie <sup>d</sup> power of their bodie or their mindes : but as the purpose of these sonnes of men, was ridiculous and monstrous before the Lord : so the Lord againe would punish them, by that which might make them <sup>e</sup> a derision and a scorne for euer. For what could be a more iesting sport to all succeeding ages, then to heare of a multitude agreeing to build a Citie, of whom one could not interpret anothers speech, so that the master knew not for what to call, & the seruant vnderstood not what to bring. And what more contumelious, then that the whole wisedome and power of the world, should by so <sup>f</sup> foolish a meanes be ouerthrowne. We see therefore this Scripture (which Atheists <sup>g</sup> doe deride) is full of grauitie and maiestie of the wisedome of the Lord. If any would demaund, to whom the Lord did communicate these words : *Come on let vs goe downe, &c.* Albeit it may be vnderstood without impeachment of the faith, <sup>h</sup> to be spoken to the Angels, by whom & in whom he did descend ; and therefore to be said, *let vs goe downe*, not goe you downe, because <sup>i</sup> the Lord so worketh by his ministers, as that they are said to be <sup>k</sup> his fellow workers : Yet it is much rather to be esteemed the voice of the <sup>l</sup> fountaine of the Trinitie & spiritum sanctum. Chrysostom. Hom. de trin. tom. 3. Dicendo venite, pater honore exhortando vocat, neque enim si Angelis imperasset, dicere debuit venite, sed imperando iue. Vide autem obsecro quomodo patris vox filium & spiritum sanctum vocat : nam si ad unum solum hoc dictum esset, debebas dicere, veni & descendamus : venite, unius vox est ad duos equales. Hilar. de trin. libr. 4. Quod si deum patrem solitarium sibi hec locutum fuisse affirmare voles, &c. Athanas. orat. contra Idola. Ex quibus apparet Deum cum aliquo sibi proximo sermones hisce de rebus conferre : & quia illa fueris nisi ipsius verbum. Concil. Sardicenf. in Socras. hist. lib. 2. cap. 15. Hic enim est ad quem dixit pater : faciamus hominem &c. qui antiquis patribus propria persona apparet legem dedit.

<sup>b</sup> Gen. 7. & 19.

<sup>c</sup> Deut. 32. 24. 25.

<sup>d</sup> Mark. 7. 35.

<sup>e</sup> 1. Sam. 2. 30.

<sup>f</sup> Deut. 32. 21.

<sup>g</sup> 1. Cor. 1. 25.

<sup>h</sup> Athei & Ethnici apud Philon. de lingua. confus.

<sup>i</sup> Item Iulian. Cyril. lib. 4. Manich. apud August. qui ignorantia Deum accusant.

<sup>k</sup> August. de ciuit. lib. 16. cap. 5. Quod intelligitur Angelis dictum : per Angelos descendebat qui in Angelis descendentibus erat.

<sup>l</sup> August. ibid. & bene non dicis, venite, & descendentes confundite, sed venite & confundamus, ostendens ita se operari per ministros suos, ut sine etiam ipsi cooperatores Dei.

<sup>m</sup> Mark. 16. 20.

<sup>n</sup> 1. Tim. 4. 16.

<sup>o</sup> August. de ciuit. lib. 16. cap. 6. Poseris

<sup>p</sup> & hic eadem intelligi

<sup>q</sup> Trinitas tanquam pater

<sup>r</sup> dixit ad filium

<sup>m</sup> Cyril, *contra Iulian.*  
lib. 1. *Ipsa ad seipsum,*  
*sancta & confusio*  
*trinitatis, hoc de*  
*hisce facit sermones.*  
<sup>a</sup> Vers. 7.

<sup>o</sup> 1. Cor. 14. 20.

<sup>p</sup> Philo, lib. de confus.  
Linguar. quid est co-  
fusions simile? Mix-  
tura scilicet & tem-  
peratura. Philo like-  
neth this confusion  
to mixture of drie  
things, and tem-  
perature of moyst  
things, as Wine and  
water. And indeede  
it seemeth likely,  
that first euery one  
forgot the vse of  
their natie tongue  
(which was done of  
the Lord miracu-  
lously, as the Scrip-  
ture signifieth, albe-  
it some by naturall  
imperfection haue  
forgotte the know-  
ledge of their pro-  
per names, as *Messa-*  
*la Cornutus. Crinit. lib.*

1. cap. 12.) and that  
afterwards they inuented to themselves other words and sounds to ex-  
presse their minds; diuers, after their diuers wits and dispositions; and what they thus found  
out, they constantly kept as their seuerall language, like as alio to much as they remembered  
of their primitie tongue. By this meanes it came to passe, that no language but hath some re-  
mainder of the Hebrue. Of the Greeke we haue spoken in the second chapter, quest. 6. so the  
Chaldee, Syriac, Arabic, Egyptian, Persian, &c. The Latine *Hierome* proueth in *Sophon. 2.* in  
the word *Nuge*, which signifieth one thing in Hebrue and in Latine. And *Augustine* affir-  
meth the Punicke commeth neere the Hebrue. Among other (as worthie as any) our English  
hath many words which are common with the Hebrue, and seeme to be deuised from the  
same. To shewer or breake to peeces, in the Hebrue is *parc*: *Samar* is *am Chub*, a chub or rich V-  
surer: *dad*, a dugge, the mothers breast: *phag*, a figge, &c. <sup>q</sup> *Isai. 28. 11. 13.* <sup>r</sup> *Act. 2. 2. 4.*  
<sup>s</sup> 1. Cor. 12. 10. <sup>t</sup> *Arnob. in Psal. 104. Finit ergo omnes: simul linguae 72.* *Epiphan. Heres. 1. Et diui-*  
*sit illorum linguas; ut ex una, in 72. distribueret iuxta numerum vitiorum suorum repertorium.*  
*Hieron. lib. trad. Hebra. in Gen. August. de ciuit. Dei. lib. 16. cap. 3.*

tie the heauenlie Father, or of the vnitie <sup>m</sup> of the  
Godhead, in the persons of the deitie. If againe it  
be demaunded, by what meanes this confusion of  
tongues was wrought? The Scripture declareth it  
in these words: *that one could not vnderstand anothers*  
*speech*: whereby is signified: first, that all of them  
<sup>a</sup> lost the vnderstanding of the speech they had be-  
fore. Secondlie, they were indued <sup>o</sup> with a seuerall  
voice significant in steed therof. Thirdly, that there-  
in their vnderstanding was not <sup>p</sup> increased nor de-  
minished, but altered to the notion of the language  
which they spake. Whereof it followeth, that as  
this confusion was <sup>q</sup> an horrible punishment, pow-  
red out vpon the world for sin: so that speaking and  
vnderstanding <sup>r</sup> of all languages, shed forth vpon  
the Disciples of our Sauour; was <sup>s</sup> such a treasure  
and reall gift, as from the beginning was not be-  
stowed on mortall creatures. Of some it is asked,  
how manie languages were from hence deri-  
ued. To whom there are diuers of the fathers which  
make this answer, that <sup>t</sup> their number was accor-  
ding to the number and names which are expressed  
in the former chapter (which is 70.) and that the  
afterwards they inuented to themselves other words and sounds to ex-  
presse their minds; diuers, after their diuers wits and dispositions; and what they thus found  
out, they constantly kept as their seuerall language, like as alio to much as they remembered  
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<sup>s</sup> 1. Cor. 12. 10. <sup>t</sup> *Arnob. in Psal. 104. Finit ergo omnes: simul linguae 72.* *Epiphan. Heres. 1. Et diui-*  
*sit illorum linguas; ut ex una, in 72. distribueret iuxta numerum vitiorum suorum repertorium.*  
*Hieron. lib. trad. Hebra. in Gen. August. de ciuit. Dei. lib. 16. cap. 3.*

Lord

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Lord <sup>a</sup> appointed the borders of the sonnes of *Am* <sup>a</sup> The exposition of *dam*, according to the number of the <sup>a</sup> children of the Rabbins in *Deu-*  
Israel. Yet becaufe manie <sup>7</sup> there remembred en- <sup>a</sup> *seronum. 32. 8.*  
ioyed one common speech, as the sonnes of *Cana-* <sup>a</sup> For there are 70.  
*an*: and that manie languages <sup>a</sup> are knowne to haue <sup>a</sup> beside *Sem* and *La-*  
perished with the nations; and manie haue <sup>a</sup> risen <sup>a</sup> *pheth.*  
since this confusio, by the mixing and confusing <sup>a</sup> The ten sonnes of  
of diuers tongues: it is vtterlie vnneccessary to be de- <sup>a</sup> *Canaan*, for ought  
cided, neither can it by the Scripture be determi- <sup>a</sup> that can be proued,  
ned. Obser. 1. The <sup>b</sup> prosperitie of the wicked doth <sup>a</sup> had but one lan-  
make them proude, and doth <sup>c</sup> arme them with re- <sup>a</sup> *guage.*  
bellion against the Lord. Secondlie, sumptuous- <sup>a</sup> *Exod. 17. 14.*  
nes in building, apparel, and such like, wherein men <sup>a</sup> *Plinie lib. 5. cap. 10.*  
exceed their condition and estate, <sup>d</sup> are great prouo- <sup>a</sup> reporteth by the  
cations vnto the Lord, to send downe his wrath on <sup>a</sup> *authoritie of Era-*  
the vsurpers of them. Thirdlie, to seeke for fame on <sup>a</sup> *stophanes*, that the  
earth, either by <sup>e</sup> vngodlic actions, or <sup>f</sup> indifferent <sup>a</sup> *nations of the Soli-*  
things, as riches, strength, honour, lands, buildings, <sup>a</sup> *mi, Lefegi, Bebrici,*  
and onlie saue by righteousnes, and <sup>g</sup> good desert in <sup>a</sup> *Colicantij, Trepse-*  
the common wealth and Church of God, <sup>h</sup> is sinne, <sup>a</sup> *di, &c. in Asia, were*  
and prouoketh a curse of infamie. Fourthlie, the <sup>a</sup> *vtterlie destroyed.*  
Lord doth deride the <sup>i</sup> counsailes of the wicked, <sup>a</sup> *The Canaanites*  
when they fortifie themselues against the working <sup>a</sup> *were so destroyed,*  
<sup>k</sup> of his prouidence. Fiftlie, counsailes and purpo- <sup>a</sup> *that their language*  
ses of men which <sup>l</sup> are not grounded in the word of <sup>a</sup> *also perished, &c.*  
God, do worke the woe of the inuentors <sup>m</sup> of them. <sup>a</sup> *Nehem. 19. 24.*  
<sup>a</sup> *Deut. 32. 15. & 8. 12*  
<sup>b</sup> *Iob. 21. 14.*  
<sup>c</sup> *Psal. 10.*  
<sup>d</sup> *Prou. 30. 9.*  
<sup>e</sup> *Iai. 5. 8. 9.*  
<sup>f</sup> *Ierem. 22. 13. 14.*  
<sup>g</sup> *Zephani. 1. 8.*  
<sup>h</sup> *1. Pet. 3. 5. 6.*  
<sup>i</sup> *Iudg. 9. 54. Such as*  
<sup>j</sup> *were of Lucretia, of*  
<sup>k</sup> *Cato Vri. ens. of Pausanias: which though they seemed to be done for vertues cause, yet were*  
<sup>l</sup> *they indeed against vertue and iustice, and not worthie commendation. August. de ciuis. Dei,*  
<sup>m</sup> *lib. 1. cap. 19. Valer. Max. lib. 8. cap. 15. <sup>1</sup> Psal. 49. 11. Isai. 22. 10. <sup>2</sup> Philip. 4. 8. <sup>3</sup> Isai. 10. 13. &*  
<sup>a</sup> *cap. 14. 4. & c. <sup>1</sup> Psal. 2. 4. <sup>2</sup> Aet. 4. 25. <sup>3</sup> Isai. 30. 1. <sup>4</sup> Iesu. 9. 14. Isai. 30. 5.*



## Question 3. verse 12.

Whether *Shelah* were the naturall sonne of *Arphaxad*, as the Scripture saith, *Arphaxad* begat *Shelah*: or whether *Shelah* were the son of *Cainan*, & Grandchild of *Arphaxad*, as it is in the Gospell by saint Luke?

**I**N the latter part of this Chapter is contained a Catalogue of the genealogie from *Noah*, vntill *Abraham*; both because the certaine <sup>a</sup> distance & reuolution of the time, might be fullie knowne vnto the Church of God: and also to the end <sup>b</sup> that the parentage of our Sauour Iesus Christ, might be described according to the flesh. In record whereof, this diuersitie is found, that in the gospell, where this pedegree is repeated; one <sup>c</sup> *Cainan* is placed as the father of *Shelah*, and son of this *Arphaxad*, which *Arphaxad* himselfe is here said, to haue begotten *Shelah* at his age of 35. yeeres. Now if *Cainan* were the father of *Shelah*, then can it not be also agreeing with the truth, that *Shelah* was begotten by *Arphaxad*: and if *Arphaxad* when hee had liued but thirtie fiue yeeres had *Shelah* borne vnto him; it can not be, that *Arphaxad* had *Cainan*, and *Cainan* *Shelah*, and that *Shelah* was borne in the fiue and thirtieth yeere of the same *Arphaxad*. And seeing both these Scriptures are Canonically, and the

<sup>a</sup> August. de cin. Dei. lib. 16. cap. 14. Absurdum est existimare in ista serie generationum, ubi diligenter commemoratur quos annos quisque vixerit unius alicuius nomen annorum vite, non commendatum esse memoria. Iste enim ordo qui dirigitur ab Adam vsque ad Noe, Et inde vsque ad Abraham sine numero annorum vite sua nomen continet.

<sup>b</sup> Matth. 1. 1.

Luc. 3. 23.

Rom. 9. 5.

<sup>c</sup> Luc. 3. 36. cum uelatus tu dicitur.

the vndoubted rules of faith, it seemeth to be a matter of great importance, that such diuersitie is found betweene these testimonies: for y must needs be graunted which *Augustine* confesseth; if one error be admitted in the rule of faith, it cannot but diminish the whole authoritie thereof. Wherefore seeing faith is the anchor-hold of our saluation, and the Scriptures are the ground, the rule and matter of our faith, it behooueth christian men, as they tender the common saluation, & the glorie of God, to maintaine the sinceritie and truth of Scripture. As there are two causes whereby errors are contained in the writings of men, the one vnfaithfulnesse of the authors, or ignorance of the truth: the other, vnheedfulnesse or negligence of those, who haue exemplified such writings, renuing by transcription the ancient and worne copies: so are there two sorts of aduersaries which fallie impute errors vnto the Scriptures, which are both alike dangerous and deadlie enemies vnto the faith. Of the first kind are <sup>1</sup> Atheists, and heathen men, which renounce the

*4 Iren. libr. 3. cap. 1. Non enim per alios dispositionē salutis nostre cognouimus, &c. Wee haue knowne the dispensation of our saluation, not by other the those, by whom the Gospel hath come vnto vs; which Gospel they themselues then preached, and afterward, by the will of God, deliuered to vs in the Scriptures, to be the foundation and pillar of our faith; fundamentum & columnam fidei nostra futurum.*

*5 August. epist. 8. Admisso enim simul tantum authoritatis fastidium officioso aliquo mendacio, nulla illorum librorum particula remanebit, quā vicinque videbitur, vel ad mores difficilis, vel ad fidem incredibilis, eadem perniciosissima regula ad mentientis auctoris consilium officinamque referatur. 6 Hebr. 6. 19. 7 Rom. 10. 14. 17.*

*8 Ioh. 22. 31. 9 August. epist. 7. Romani maximus auctor Tullius eloqui, nullum inquit verbum unquam quodrenuocare velles emisit. Quae quidem laus quamuis praeclarissima videatur, tamen credibilior est de nimium fasuo, quam de sapiente esse profecta. Sed si in bonam partem accipiat, hoc potius de hominibus dei qui spiritu sancto acti locuti sunt quam de illo quem sic Cicero laudat saluberrima pietate credendum est: quorum scripta summa sunt auctoritate dignissima, qui nullum verbum non quod renouare vellent, sed quod renouare deberet emiserunt. 10 Quidam inuimodi aditeratione usus est Irenaeus: Adiuro te qui transcribis librum istum, per Dominum Iesum Christum & per gloriosum eius aduentum, quo indicaturus est & viuos & mortuos, ut conseras postquam transcripseris, & emendes istum ad exemplar unde scripsisti diligentissime: hanc quoque oblationem similiter transferas, ut inuenisti in exemplari. Hieron. in Catol. 11 Iulian. lib. 3. confuted by Cyril, calleth Christian religion (which sometime he professed) the learning of the Galileans; and the holie Scriptures a forgerie deuised by men: yet Porphyrius his fellow Atheist, confesseth that Moses writings were histories of truth. Contra Christianos lib. 4.*

<sup>a</sup> *Libros veteris Testamenti respuerunt Simoniani, Iren. lib. 1. cap. 20. & Marcion. ibid. cap. 29. Manichei. Epiphani. Hæres. 66. Cerdoniani. August. de Hæres. c. 21. Librum Iob. Talmud. Hebræorum. d. 4. tract. 3. Psalmos Nicholai. & Gnostici Philastrii lib. de Hæres. cap. 127 alij Salomonis libros infestant. Philasti. cap. 132. Iacob. Iustinop. in præfat. in Cant. Porphyrius Damascen. ut refert Hieron. in Daniel. in præfat.*

<sup>a</sup> By horrible examples; as of *Isilian*, *Socrat. lib. 3. cap. 8.* who hauing overcome his enemies, is in the field deadlly wounded, and dieth blaspheming God and Christ: of *Manes*, who the heathen Persian King caused to be flayed aliue, his skin to be stuffed with straw, and to be hung vp at the gates of the citie, for sorcerie and working false miracles, *Epiphani. Hæres. 66.* *Arrinus* voided his bowels at the priuie, *Ruffin. Histor. lib. 1. cap. 13.* *Socrat. lib. 1. cap. 3.* *Nestorin*, his tongue was eaten in his head of wormes, and thereof died, *Euagr. lib. 1. cap. 7.* <sup>o</sup> *Leuit. 24. 15 16. 1. Cor. 16. 22.* <sup>p</sup> *2. Cor. 11. 3.* *Ephes. 6. 12.* *1. Pet. 5. 8.* <sup>q</sup> *August. epist. 19. Quidam Manichæorum falsa esse contendunt, ita tamen ut eandem falsitatem non scribentibus Apostolis tribuant, sed nescio quibus codicum corruptoribus.* <sup>r</sup> *Iacobus Christinop. præfat. in Psal. & Canus loci Theolog. lib. 2. c. 13.* affirme that the Scriptures haue been corrupted by the Iewes: other Papists are ashamed of this, and *Bellarmino* saith, they were induced with good zeale, but not according to knowledge, *Bellarmino. Tom. 1. lib. 2. cap. 2.* But in the same place he saith; that to say the Hebrue is a most pure fountaine, is a false sentence. <sup>t</sup> *Psal. 19. 7.* <sup>u</sup> *Matth. 18. 7.*

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and causeles bring into suspition. For neuer shall either <sup>a</sup> Papist, or Atheist, or anie power of Sathan be able fullie and sufficiently to shew, either *error in the* <sup>a</sup> *author, or* <sup>a</sup> *corruption of the copie generallie received*, in any writing of Canonicall <sup>a</sup> account in holie Scripture. In such waightie causes <sup>a</sup> suspitions must make no proofes; neither is it <sup>b</sup> meete that private iudgements should preiudice the common cause of mans saluation. Concerning therefore this Scripture whereof we speake, and to reserue the residue vnto their place: In all Hebrue copies of this genealogie, and in the repitition which <sup>c</sup> the Scripture maketh of the same, in the book of Chronicles, <sup>d</sup> or account of times, the scripture constantly doth testifie that *Shelah* was *Arphaxads* sonne. Notwithstanding in the Greek translation, which is <sup>e</sup> supposed to be made of seauentie Iewes, from out of Hebrue into Greeke; there is not onlie made an augmentation of the time, <sup>f</sup> aboute that the Hebrue doth account; but also this addition in genealogie, that <sup>g</sup> *Arphaxad* begat *Cainan*, & *Cainan* *Shelah*. Now

<sup>a</sup> In this point haue Bellarmine dealt vnsaithfully, and vied many fallacies and subtilties.

<sup>a</sup> Eugubin. Stench. in Comment. in Gen. 11. 7 saith the 72. Interpreters erred, and that S. Luke followed their error.

<sup>a</sup> Bellar. Tom. 1. lib. 2. cap. 3. citeth (as hee would beare the world in hād) a manifest corruption, *Psal. 21.* (for the rest of his proofes are nothing to his purpose, and vnworthie to bee answered) where it is read כנעני *caari*, which is in English, as a lion: whereas it is otherwise to be read כנעני *carn*, that is, they pearced: to this it is answered, that all

copies haue it not <sup>h</sup> *caari*, but some. Secondly, the Rabbins acknowledge a diuers reading. Thirdly, I finde saith Rabbi Iacob Ben Caijm lib. Masoreth litera Aleph Resh, in the truer copies it is written, *carn*, though it be read *caari*. Looke Ioan. Isaac contra Lindan. defens. veris. Hebraic. F. Iun. animad. in Bellarm. Tom. 1. lib. 2. cap. 2. Therefore this is a weake argument of Bellarmine. Some copies varie in a letter, ergo the Scriptures are corrupted: yet this is the only proofe of moment or difficultie, that hitherto could be alleaged, that the Scriptures are not pure and free from all corruption. <sup>i</sup> De Apocryphis dicit Augustinus propter multa falsa ijs nulla est canonica auctoritas, lib. de ciuit. Dei 15. 23. quare de ijs in contrarium contendimus contra Papistas. <sup>j</sup> Neque valet nisi vniuersalis & certa demonstratio. <sup>k</sup> Sufficitur quidem Theod. Beza varias translationes verborum, ut annos. maior. Apoc. 16. 15. &c. sed absus (inquit) ut ego quicquam hic audeam ex nuda coniectura, & cap. 18. Mibi semper maxima religio fuit vel apicem in his sacrosanctis libris mutare ex nuda coniectura. Quam religionē omnes bonos decet. Et licet alijs non deest huiusmodi suspicio, nullo hæc iure damnare debet veritatem, cum nullis rationibus pro certo euinci potest. <sup>l</sup> 1. Chron. 1. 18. <sup>m</sup> Hebraicè dicitur Haiamim, id est, verba dierum. <sup>n</sup> Nam hanc quam habemus non esse genuinam multi non sine magna causa dubitant. Whistak. controu. quest. 2. cap. 4. <sup>o</sup> addunt annos 800. & plures. <sup>p</sup> Vers. 12. in sept. Græc.

because

because the Iewes in their common speech, did vse  
<sup>h</sup> the Aramites or Syrian language in the time of  
 our Sauour Christ and his Apostles, and had little  
 vse of the Hebrue tongue: and because the Greeke  
 was famous and knowne among the Gentiles, there-  
 fore the Disciples of our Sauour, alleaging the  
<sup>i</sup> Scriptures of the old testament, alleage them after  
 the translated copie, where they differ in words but  
 not in meaning from the Hebrue. To this effect  
 there are some which answeare; that S. Luke (whose  
 hand was guided and directed <sup>k</sup> by our Sauour  
 Iesus Christ) writing vnto the Gentiles, <sup>l</sup> did also  
 choose to follow that authoritie, wherewith they  
 were acquainted; and after a sort with modestie to  
 tolerate a <sup>m</sup> light error, consisting but of person,  
 rather then to disturbe the faith, which was newlie  
 springing by the Gospell. But to this answeare, ano-  
 ther question would be moued, whether it be law-  
 full to <sup>n</sup> auouch an error or falshood, to a godlie  
 end: seeing we may not <sup>o</sup> doe euill in witnes bearing,  
 that good may come thereof. Which if it be vnlawfull;  
 be it farre from godlie men to impute such spots of  
 charitie to the writers <sup>p</sup> of sacred Scriptures. It is  
 manifest therefore that the Euangelist would neuer  
 testifie any recorde that should be contrarie to the  
 writings of Moses & of the Prophets; neither could  
 offend therein of will, or ignorance; forasmuch as  
 his <sup>q</sup> heart and hand was guided by the Lord. It re-

<sup>h</sup> Nehem. 13. 24. Nā  
 ex Hebraica & Chal-  
 daica nata est Syriaca

<sup>i</sup> Rom. 9. 33. & 10. 11  
 19. 2. Pet. 1. 21.

<sup>k</sup> Concilia-  
 tio. 17.

<sup>l</sup> Pet. Martyr. Com-  
 ment. in Gen.

Caietan. Comment. in  
 Luc. cap. 3.

Genebrard. in Chro-  
 nolog.

<sup>m</sup> Pet. Mart. ibid. Nō  
 est illi visio vertendū  
 cum Gentibus scribe-  
 res & versio illa 72.  
 vulgata esset. & in  
 manibus passim habe-  
 retur.

Franc. lun. in Analysi  
 cap. 11. Cum enim vi-  
 deret, non esse possum  
 in hac re piorum salu-  
 tem, sed errorem iam  
 olim temere à maiori-  
 bus inuictum, & a-  
 pud omnes gentes a-  
 cceptam illa receptum, nō  
 posse sine graui offen-  
 sione tam repente con-  
 uelli ex manibus &  
 libris hominum: dedit  
 Lucas charitati & pi-  
 etati, ne dum historia

veritas ageretur, labesset pietas infirmorum & dissuaderetur charitas qua primis illi temporibus  
 nascentis ecclesie omnibus modis suis falcien. l. <sup>n</sup> Auguſt. epist. 9. Si enim ad scripturas sanctas ad-  
 missa fuerint velus officiosa mendacia, quid in eis remanebit authoritatis? <sup>o</sup> Rom. 3. 8. <sup>p</sup> Au-  
 guſt. epist. 19. Ego fateor charitati suae, solis hīs scripturarum libris, qui iam canonici appellantur  
 didici hunc timoreis huiusmodi deferre, ut nullum eorum auctorem, scribendo aliquid errasse, fir-  
 missime credam. <sup>q</sup> Matth. 10. 20. 2. Pet. 1. 21.

maineth



maineth therefore to the aduersaries to object against vs this onlie scruple; that this place of the gospel hath bin corrupted, since the authentick writing and inditing thereof. And this is indeed no small scandall (if it be admitted) to the imbracing of the faith: for if any error be found to be in the sacred Scriptures, whether it proceed from the authors, or by fault of other; it cannot but greatly hinder the prosperous proceedings of religion, and alienate the minds of men from receiuing the rest of Scripture without suspition. Now therefore God be praised, who hath not suffered the occasion of such scandals in the Scriptures: but hath rather by the negligence and impietie of men, giuen warning of such offences before they come; as in this place of Scripture is well perceiued. *Arphaxad* begat *Shelah*, saith the Hebrue word, by *Moses*, and by the Chronicles or register of dayes. Why then saith the Greeke translation, *Arphaxad* begat *Cainan*, and *Cainan* begat *Shelah*, saue onelie to enlarge the time, and to adde vnto the Scripture a shew of great antiquitie; following therein vnlawfullie, the vaine glorious boasting of the heathen, at whose intreatie the same translation was taken in hand. Neuerthelesse, wee haue thus much for defence of that translation; that it cannot be sufficientlie confirmed, that the ancient copies therof were so with falsehood blemished: because diuers notable writers, who followed that translation, doe otherwise read it out of the same translation, then now (for the

<sup>r</sup> Eccles. 10. 1.

<sup>August. epist. 8. Ad-</sup>  
<sup>misso enim &c.</sup>

<sup>1</sup> Gen. 1. 12. in Sep-  
tuag.

<sup>Franc. lun. in Anal.</sup>  
<sup>in Gen. cap. 11. Quod</sup>

<sup>existimauerunt non</sup>

<sup>esse gentis Egyptiani</sup>

<sup>aus ulli aliter ceden-</sup>

<sup>dum in laudatissimo</sup>

<sup>antiquitatis argumē-</sup>

<sup>to, quia antiquitatis</sup>

<sup>nomen dignitatem re-</sup>

<sup>bus venerandam ad-</sup>

<sup>ferre soles. Quapro-</sup>

<sup>pter dederunt illi ope-</sup>

<sup>ram, ut certis scrip-</sup>

<sup>tae locis infarcirent</sup>

<sup>nomina personarum</sup>

<sup>& rationem temporis</sup>

<sup>adaugerent, non eo</sup>

<sup>consilio ut de veritate</sup>

<sup>derogarent, sed eo po-</sup>

<sup>tius ut de exterarum</sup>

<sup>gentium gloriacione,</sup>

<sup>quam adhibebant illa</sup>

<sup>antiquitatis specie de-</sup>

<sup>traherent.</sup>

<sup>1</sup> Ioseph. Antiq. 1. 12.

<sup>2</sup> Ioseph. Antiq. lib. 1.

<sup>cap. 7. Translationem</sup>

<sup>72. in omnibus, fere</sup>

<sup>secutus, tamen hic ex</sup>

*Arphaxade (Inquit) prognatus est Sales. Epiphani. Hæres. 53. Qui translationem etiam sequutus est; Arphaxad, inquit, annos natus ceterum triginta quinque genuit Sale: in primo errauit cum translatione in numero annorum, ergo procul dubio ex translatione dixit, Arphaxad genuit Sale, nisi ceteris nequam Græcam neque Hebræam secutus esse, quod absurdum est. Hieron. præf. in Gen.*

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most

7 As Hieron. lib. trad. Hebr. where he noteth all disagreement betweene the Hebrue and the Greeke translation, and obserueth the error of the translation in the account of time, speaketh nothing of this so great diuersitie, which sheweth that the same could not then be obserued as a difference, or was not a generall disagreement.

8 For at this day there are found copies both olde and newe which (in 1. Chron. 1. 18.) haue it thus, ἀφραξὰδ ἰσά-  
νορ τῷ σάλα, Arphaxad begat Salah, making no mentioe at all of Cainan.

9 Rex in anhos. in Luc. 3. 36. Ante hoc nomen legitur τῷ ἰσά-  
νῳ, quod non dubitauimus expungere secutus auctoritatē Moysi (Gen. 21. 12.) & mei vetustissimi codicis.

Augustinus tamen secundum vulgare exemplar legis Cainan; non modo in Euangelio, sed in hac historia Moysi; & post eum Beda & alij plerique; non est igitur leuius aut noua corruptio, non tamen propter auctoritatem sequenda est.

most part) it is found therein: and where they diligently 7 note the faults of this translation, & disagreement from the Hebrue; they haue in this place obserued no such difference; which is a manifest argument, that the Greeke and Hebrue (at the least in manie copies) did accord. Moreouer if some copies of the Greeke translation, agreed in old time with the Hebrue text; like as manie at this day are found 2 to doe: surelie without all reason is it, to suppose, that the holie writer for common peace sake, admitted such an error, and followed corrupted copies before the true. And that indeed he did not, is no lesse apparant by euidence, then is the former. For albeit most copies now adayes haue included the name of *Cainan* in the register: yet some are also found, 3 which haue it not, but do read it altogether agreeing to these words of *Moses*. Whose truth and reuerend antiquitie doth teach: First that the writings of *Moses* and *Luke* were vndoubtedly in all things of full agreement. Secondlie, that ignorance, and euill purposes haue heretofore indeuored to pollute the holie historie. Thirdly, that the Lord hath alwaies, and will preferue his word, that it may euer be a perfect guide vnto the faithfull, and an vncorrupted iudge, for Atheists & vnbeleeuers. Wherefore seeing all copies of the Hebrue agree, concerning this report; but the copies of the gospell doe dissent among themselues: it followeth that the truth remaineth with the Hebrue text, and with those copies of the Gospell which accord therewith. And albeit some copies of the Gospell may happen in this point (being no fundamentall point

Isai. 8. 20. Psal. 119. 105. Prou. 30. 5. 1. Ioh. 11. 48. Marsh. 5. 18.

directly

directly concerning mans saluation) to be corrupted, forasmuch as vniuersallie they suffer not the same corruption : therefore neither Atheists haue cause hereby to condemne the word of contradiction; neither papists, to allege that the fountains are corrupted; nor christians haue cause to be offended, although some copies disagree. For the holic Scripture hath no such priuiledge, that none shall dare presume against it, but that none that doe presume, shall <sup>4</sup> fullie, and finallie preuaile. But because such hainous faults haue proceeded to so great enormities, wee are all admonished to haue care to preserue with integritie, to maintaine with puritie the sacred word, & to amend with modestie such copies of the same, as are found by wifulnes or negligence of men to be corrupted.

<sup>4</sup> 1<sup>a</sup>. 59. 21.  
Rencl. 6. 6.

Question 4. verse 31.

Wherefore are the children of Terah more largelie intreated of in this genealogie, then of the rest of the Fathers, and for what cause departed Terah from Ur of the Chaldees to goe into the land of Canaan.

**T**He ancient generations are recounted but onlie in the line of the *Messiah*, vntill Terah the father of *Abraham*; not that they were <sup>a</sup> not partakers of the blessing of increase in

<sup>a</sup> August. de ciuit. Dei, lib. 16. c. 10. Intimans quomodo filios filiosq; genuisse : ut intelli-

gamus unde posuerint populi accrescere, ne in paucis qui commemorantur hominibus occupati puerili- ter hesitemus, unde tanta spacia terrarum atque regionum repleta posuerint.

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<sup>b</sup> August. ibid. Tenenda est igitur series generationum ab ipso Sae, ut ipsa ostendat post delatium ciuitatem Dei: propter hoc diuina scriptura, cum terrenam ciuitatem in Babylone, hoc est in confusione esse monstrasset, ad patriarcham Sem, recapitulando reuertitur.

<sup>c</sup> Rabbinor. quoniam in Berefb.

<sup>d</sup> Gen. 17. 5.

Galat. 3. 7.

<sup>e</sup> Isai. 41. 8.

Iam. 2. 23.

<sup>f</sup> Gen. 12. 10. & 18. 6.

50. & c. & 12. 10. 12.

<sup>g</sup> Gen. 24. 7. 27. 50.

<sup>h</sup> Rabbinorū consensus. Item Ioseph. Antiq. 1. cap. 7. Aranes relicto filio Lotho & filiabus Sara & Milcha in regione Chaldeen est mortuus, nepes vero ex fratre duxerūt cōiuges Milcham Nachores, Saram Abraham.

Hieron. in tra. Hebraic. in Gen.

August. de ciuit. Dei, lib. 16. cap. 12. 18. A van pater Milcha fuit

& pater Ischa, quae Ischa creditur ipsa esse etiā Sara uxor Abraham. <sup>i</sup> Hieron. lib. 16. trad. in Gen. Aram filius Thare frater Abraham & Nachor duas filias genuit, Milcham & Sarai cognomento Ischam dicitur. <sup>k</sup> Ischa enim Chaldeo sermone & Syro est spectata vel conspicua, vel clauum administrationis tenens, ut testatur Francisc. Inn. in Anal. Rab. Solom. in Comment. 2. radic. מַשַּׁח, diducit, quod est magnificare, aut principē constituere, quod idem est cum significato Sarab, שָׂרָה. <sup>l</sup> Geni. 20. 12.

<sup>m</sup> 2. Sam. 19. 13. 13. Gen. 19. 7. <sup>n</sup> Gen. 13. 8.

farther measure, but because the residue of their children became <sup>b</sup>euēn strangers vnto the Church. *Abrahā* as the <sup>c</sup>pearle that is hid amongst the sand, as the Father <sup>d</sup> of the faithfull, and the <sup>e</sup> friend of God, his life was as a patterne <sup>f</sup> vnto the godlie, of patience, of faith and pietie to God: for this cause the affaires of his life are largelie recorded in the following historie. *Nahor* as the Grandfather of vertuous *Rebecca*, whom <sup>g</sup> the Lord God directed in marriage vnto *Isaac*; and *Haran* as the father of righteous *Lot*, of *Milcha* *Reberras* Grandmother, and *Ischa* (who as <sup>h</sup> many writers affirme, was *Sarah*) are necessarily in respect of their posteritie remembered. Who *Ischa* was, and wherefore named in this record, can no way be perceiued, saue by the signification of her name. By which it seemeth that *Sarah* *Abrahams* wife <sup>i</sup> was called also *Ischa* of her fathers household, which in signification is <sup>k</sup> one with *Sarah*, but differeth in sound according to the common language of the familie. Neither maketh this against the speech of *Abraham*: *she is my sister*, or where he saith, *she is the daughter of my* <sup>l</sup> *Father*: for in the language of the Church of God many which are <sup>m</sup> farther in descent of kinred, are called brethré; and *Lot* is also called of *Abraham* himselfe, his <sup>n</sup> brother. In which respect might *Sarah* well be called his fathers daughter, because shee came of *Terah*

being

being • the daughter of his sonne. That *Haran* died before *Terah* his father in the land of his natiuitie, is obserued by many writers. Some affirming that hee died a witnessse of the Lord, by the hands of Idolaters at the building of Babel. Some contrariwise, & that being himselve an inuenter of Idolatrie, hee was destroyed by the Lord for his iniquitie, being vntuelic called of them the first that died a naturall death before his father. But whether hee died a Martyr or for his sinne, before his father; or whether for neither, but that the worke of God might be shewed vpon him; seeing the Scripture it selfe is silent, men must be contented to be ignorant. And *Terah* tooke *Abram* his sonne, and *Sarai* his daughter in law, and *Lot* the sonne of *Haran*, and they departed together, &c. The cause why *Terah* in this sort forooke his countrie, was the voice and oracle of God to *Abraham*, which is recorded in the Chapter following: Come out of thy countrie, and from thy fathers house, &c. For *Abram* now came out, and departed with his father to goe

some Interpreters affirme that *Sarai* was the naturall daughter of *Tharrah*, not of *Haran*, as *Clem. Alexan. Strom.* 2 vpon these words, *She is the daughter of my father, but not the daughter of my mother*, *Gen. 20. 12.* he teacheth thereby (saith *Clemens*) that they which were of the same mother, might not then be taken to wife. Of new writers, *Theodor. Beza, libr. de Repudijs.* But the former sentence is more consonant, confirmed by *Iosephus Hierome, Augustine, Caluine, Iunius* and others. Wherein we must obserue that *Haran* was not by the same wife of *Terah* that *Abrā* was;

for otherwise *Sarai* had also been the daughter of his mother, *Gen. 20. 12.* But of this more in another place. *Hieron. lib. trad. Hebraic. in Gen. Tradunt Hebraei ex hac occasione huiusmodi fabulam: quod Abraham in ignem missus sit. quia ignem adorare noluerit, quem Chaldaei colunt; & Dei auxilio liberatus, de Idololatrie igne profugerit: mortuus est Aram in conspectu patris sui, in igne Chaldaeorum: quod videlicet ignem noluit adorare, igne consumptus sit.* *Epiphani. Hares. 1.* Hinc perierunt statua ex luto & arte figulari per industriam huius *Tharra*. Durauit autem hoc studium in vigessimam generationem vsque ad hunc diem annis 332, *Suidas* in voce *Sherug*, hoc inuentum ipsi tribuit, & *Tharre* statuarium fuisse scribit. For *Lamech* the father of *Noah* died also before *Methuselah* his father: and the same is to be supposed of many other. *Epiphani. Hares. 1.* Et nullus unquam ex prioribus hominibus filius anse patrem mortuus est, donec *Tharre* amicum Dei per propriam versutiam commertus erat. *Iob. 9. 3.* *August. de Gen. contr. Manich. lib. 1. cap. 2.* Compefcas se humana temeritas; & id quod non est non querat: ne id quod est non inueniat. *Prosp. lib. de vocat Gent.* Quia Deus occulta esse voluit, non sunt scrutanda; qua autem manifesta fecit, non sunt negligenda: ne & in illis illicitè curiosi, & in his damnabiliter inueniamur ingrati. *Chrysost. Hom. in Gen. 31.* *Abrahamo* imperauit Deum vt inde migraret, quod vt agnouit *Tharra* pater eius, licet infidelis pater esset, assamen ob amorem in filium, locum illi peregrinationis esse voluit.



7 *Aff. 7. 2.*

\* For Chaldea it self and all Babylon is called by Geographers, Mesopotamia, *Plin. l. i. nat. lib. 6. cap. 27.*

\* *August. de cin. Dei, lib. 16. c. 15.* Et dixit Dominus, exi de terra tua &c. non quia hoc sequitur in sermone libri, hoc etiam in rerum gestarum tempore sequi existimandum est: sed intelligendum est more suo scripturam redisse ad tempus, quod iam narratio illa transferat: Sicut superius de linguarum unitate dictum est.

*Francisc. l. i. in Anal. in Gen. cap. 12.* Hic primus vocacionis locus est plane a rudo & c. et causam exponens cur Tharra cum familia, v. e. Chaldaeorum discesserit.

*b Chrysostom. Hom. in Gen. 31.* Animaduertere licet, quod cum Patriarcha Deo acceptus esset, visus ei Deus imperavit: quod ut agnoscat Tharra pater eius, &c.

*Caluin. in Gen. 11.* Nec obstat quod primus Tharra assignat Moyses; quasi eius auspicijs, & ductu potius quam dei mandato aggressus fuerit Abraham: nam hoc honoris deferretur patri nomini. *c Ambros. lib. de Abrah. cap. 2.* Sciri fuerat dixisse exi de vrra tua, ibi enim erat de cognatione exire, de paterna Domo: sed ideo addidis singula, ut eius affectum probaret, ne forte aut imprudenter capisse videretur, aut fraus aliqua mandatis celestibus pararetur.

into the land of *Canaan*: but before his departing, while he 7 dwelt in *Vr of the Chaldees*, \* and in *Mesopotamia*, the Lord said vnto him, *Go out of thy countrie, & from thy fathers house*. Wherefore the beginning of the chapter following, repeateth and expouideth a the cause of their departing, which thus in regard of time must be vnderstood: The Lord had said to *Abraham* while he dwelt in *Mesopotamia*, *Come out of thy countrie, &c.* Then *Terah* tooke *Abraham* his sonne. And for this cause doth the wilsdome of God obserue this order, in deliuering the report, because it was necessarie in the life of *Terah*, to describe the acts of *Terah*, chieflie this most memorable, which happened in all his life. But because the commaundement was giuen to *Abraham*, as was the promise of his reward: it was also most aptlie referued vnto the historic of *Abraham*, thereby to declare his obedience and faith. Now it may be obiected, seeing *Abraham* was commanded to forsake his countrie, and his Fathers house, that hee in departing, obeyed not the voice of God, forasmuch as *Terah* his father with his household, went out together in his companie. Doubtles *Abraham* obeyed the voice of God, not onlie in ioyning companie (in the departure) with his father, but also in *b* making known vnto his father, the reuelation of the will of God. Neither had the Lord denied him his Fathers companie, when hee bad him forsake his Fathers house in forsaking of his countrie: but that he *c* should so

forsake

forſake his countrie, as that his fathers houſe ſhould  
bee to him no hindrance. In like ſort, the godlie  
are commaunded <sup>d</sup> to forſake the fellowſhip of the  
wicked, & in this reſpect <sup>e</sup> to forſake both Parents,  
and wife and children and poſſeſſion. Notwith-  
ſtanding they are commaunded, <sup>f</sup> to honour and  
loue their father, and mother & wife and children:  
in regard of which reuerence and loue, they are  
bound with *Abraham* to <sup>g</sup> prouoke them, by all  
meanes, to goe with them vnto the land of <sup>h</sup> reſt:  
yet if they will not be perſwaded to obey the cal-  
ling of the Lord, then <sup>i</sup> are they to forſake them  
and goe alone. The meaning therefore of the Lord  
was to admoniſh *Abraham*, to haue more regard of  
Gods commaundement, then of his fathers houſe;  
not to forſake his fathers houſe, if his fathers houſe  
forſake not *Abraham*; but *Abraham* muſt in no caſe  
forſake the Lord: *Let them returne to thee, but returne  
not thou to them*, ſaith the Lord to the <sup>k</sup> Prophet, in a  
like commaundement. But here remaineth, yet a  
greater doubt. The Scripture <sup>l</sup> commending the  
faith of *Abraham*, affirmeth *hee went out not know-  
ing whither he went*: but here it is ſaid, that *Terah took  
Abraham, to goe into the land of Canaan*. The words  
of the Apoſtle are nothing contrarie to this narra-  
tion, but onlie <sup>m</sup> teach, how the ſame ſhould be vn-  
derſtood, namely as an ineſtimable argument <sup>n</sup> of  
*incitation* vs *fidelis*, promoueat vs *inſus*, meritis; exiuit quemadmodum locus iſtius Dominus.

the

<sup>d</sup> Ephes. 5. 11.

<sup>e</sup> Matth. 10. 37.

<sup>f</sup> Ephes. 6. 4. &c.

<sup>g</sup> Iſai. 2. 3.

<sup>h</sup> Rom. 11. 14.

<sup>i</sup> Heb. 4. 9.

<sup>j</sup> Iſai. 24. 15.

<sup>k</sup> Iſai. 45. 10.

<sup>l</sup> Origen, in Iob. 10m. 20

<sup>m</sup> Eſt autem quedam

<sup>n</sup> vniuſcuſque noſtrum

terra, atque quedam

ante diuinum reſpon-

ſum non bona cogita-

tio, & poſtremo qua-

dam domus patris no-

ſtri, antequam permo-

niet ſermo dei ad nos,

que omnia nobis prop-

ter ſermonem dei da-

nanda ſunt & omi-

tenda, ſi ſeruatore

audimus dicentem: ſi

ſilij eſtis Abrahæ o-

pera facite Abrahæ.

Bernard. ſerm. de curi-

carne & offibus ani-

mæ. Exeamus de ter-

ra noſtra, ut non com-

prehendas nos cogita-

tio ſpectans ad volup-

tatem carnis. Exea-

mus de cogitatione

noſtra, id eſt a cogi-

tationibus curioſitatibus, que carnali utique eſt cognata voluptati: exeamus etiam de domo patris

noſtri ut fugiamus cogitationes ſuperbie & vanitatis. Eramus nos aliquando ſicut ceteri filij ira. &c.

<sup>o</sup> Iſai. 15. 19. <sup>p</sup> Heb. 11. 8. <sup>q</sup> CONCILIATIO. 18. <sup>r</sup> Chryſoſt. Hom. in Gen. 31. Quasi diceret

relinque certa & omnibus conſeſſa, & elige magis incerta, & non apparentia. Conſidera quomodo ab

initio exercetur inſus, ut prælegat non apparentia pro appaſcibus, & futura præ ſi, qua in manibus

ſunt. Neque vulgata & paruum eras &c. non enim dixit ei in quam regionem tranſferre eum voluit

ſed mandato indefinito pium patriarcham exercuit. Ambroſ. de Abrah. lib. 1. c. 2. Tenuatur ut fortis,

incitatur ut fidelis, promoueat ut inſus, meritis; exiuit quemadmodum locus iſtius Dominus.

the faith of *Abraham*, that at the calling of the Lord he would readilie forsake his natie cuntry, and wander he knew not whither certainelie, and therewithall would haue forsaken his father & his house, if he would not haue gone with him, and haue bin partaker of his hope. But the same cuntry (albeit to *Abraham* as yet vnknowne) to which they were directed, by the guiding of the Lord, was *Canaan*: so that *Abraham* came out, and prepared himselfe to goe, before he vnderstood he was to goe to *Canaan*; yet afterward the Lord in mercie not onelie shewed him the way, but the place whereto he had assigned him. Wherein we see, that where the Lord commaundeth, he requireth ° absolute obedience, and p *blessed are they that cast their care on him.*

° 1. Sam. 15. 22.  
Deut. 12. 32.  
P Psal. 55. 22.  
1. Pet. 5. 7.

CHAP.

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## CHAP. XII.

*Question 1. verse 4.*

Forasmuch as the Scripture saith, *Terah lived seauentie yeeres and begat Abraham, Nahor, and Haran; and againe, Terah died at the age of 205. yeeres: how could it be that Abraham departed out of Haran after the death of Terah, being but 75. yeeres old, as saith the Scripture?*



*F Abraham were borne in the seauentith yeere of Terah, and entred not into Canaan, before his fathers death; hee could be no les of age, the an hundreth thirtie & fiue yeers, for so much distance of time there is betweene the birth of*

*Abraham and Terah his death. Againe <sup>a</sup> if Abraham departed into Canaan, being seauentie fiue yeeres old, <sup>b</sup> his father being dead, hee could not be borne in the seauentith yeere of Terah, but in the hundreth and fiue and thirtith yeere. For an-*

*<sup>a</sup> August. Epist. 2. ad Volusian, Tanta est christianarum profunditas literarum, ut in ipsa quotidie proficerem, si eas solas ab in-*

*ente pueritia vsque ad decrepitam senectutem, maximo otio, summo studio, meliore ingenio conarer addiscere, &c. In ipsa cum consummaretur homo, tunc incipit. <sup>b</sup> Act. 7. 4.*

Nnn

swere

\* Veteri Rabbini, ex quibus narrat Hieronymus, Item Rab, Solomon in comment. in Gen. sic refert. Nimrodo Tharra coniunctus & charus erat, atque una in idololatria communicabant, Abraham contradicebat, quare à tyranno fuit coniectus in fornem, sed Deo fauente ereptus est ex illo incendio.

\* Hieron. trad. in Gen. Vera est igitur illa Hebræorum traditio, &c. Et ex illo tempore ceteris vita & tempus reputetur ætatis ex quo confessus est dominum, spernens idola Chaldeorum.

August. de ciuit. Dei, lib. 16. cap. 15. Solus ansem est questio ista & aliter, ut 75. Anni Abraham quando egressus est de Charra, ex illo conuenietur, ex quo de igne Chaldeorum liberatus est, non ex quo natus est, tantum tunc posui natus, &c. \* Gen. 15. 7.

Kimchi lib. Radie. \* Hieron. trad. Hebraice, in Gen. Pro eo quod legimus in regione Chaldeorum, in Hebræo habetur ארץ כשדים Vr chasdim, id est in igne Chaldeorum אש, Vr, à rad. אור, lucere, illuminari, succendere. Græcè ἵπῶν. \* Gen. 11. 31. Et sic docet Rabb. Abrah. Ben. Ezra in Comment. in Gen. 1. Item Rab. Moyses Ben. Nahmah, Licet non natale solum Abrahæ fuisse dicis. <sup>h</sup> Bellarm. Tom. 1. controu. 1. lib. 4. cap. 7. Rectissime æquari traditiones scripturæ docet. Et quedam (inquit) sunt traditiones maiores quam quedam scriptura, quedam minores & quedam æquales, cum tamen omnes traditiones, & omnes scripturæ sunt æquales quantum ad fidem & venerationem, quæ illis debetur, cum proficiantur ab eodem auctore Deo, & veniunt ad nos per manus eiusdem ecclesiæ quæ est mater nostra.

Abraham

swere whereunto, the \* Iewes endeououring to reconcile the Scripture, haue broched this tradition, (whereunto <sup>d</sup> Hierome also giueth his consent) that Abraham at the age of sixtie yeeres being throwne by the Chaldee into the fire, because he would not (as they did) worship it for a God, and being miraculousslie deliuered by the Lord, his age is thenceforth counted not from his birth, but at his deliuerance from death. And in this sense it is (say they) that the Lord speaketh thus to Abraham, I \* brought thee out of Vr Chasdim, the fire of the Chaldee: for Vr in <sup>f</sup> the Hebrue tongue is fire. Neuerthelesse wee may certainenlie perceiue by the words & of Scripture (forasmuch as Terah, and Lot, and Sarah departed together with Abraham from Vr, as the Scripture witneseth) that this Vr was a towne or Citie of the Chaldee where Abraham dwelt. So that this tradition being no where grounded in the written word, we leaue to those who imbrace traditions <sup>h</sup> as the word. Wherefore taking the age of Abraham from the birth of Abraham, diuines haue indeuoured to find a more apt reconciliation of the Scripture. Augustine a man of excellent dexteritie and iudgement in interpreting the Scripture, affirmeth, that this departure of A-

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*Abraham* <sup>i</sup> into *Canaan* at seauentie fue yeeres old, was before his fathers death. And although manie obiections may be made against this opinion out of the Scripture, yet being well considered they seeme to be light, and easilie taken away. For where the Scripture placeth this departing of *Abraham* after the death of *Terah*: it is found to be a continuall practise <sup>k</sup> in the histories, first by anticipation to declare a matter done, and after by recapitulation to shew the cause and order of the doing thereof. Againe, where the Scripture repeateth this historie, it vseth these wordes. *Then* <sup>l</sup> came *Abraham* out of the land of the *Chaldees*, and <sup>m</sup> dwelt in *Haran*: and after his father was dead, God brought him from thence into this land wherein you now dwell: whereby it is manifest, that *Abrahams* departure was after his fathers death. This obiection is also dissolued by *Augustine* and other writers: that <sup>n</sup> where the Martyr *Stephen* saith, that God translated him after his fathers death, he meanneth not of *Abrahams* first arriuall into *Canaan*, wherein he wandred manie yeeres, but his <sup>o</sup> settled abode when hee was translated wholie after his fathers death. So that *Abraham* is thought to haue a double entrance into *Canaan*, one at the age of seauentie fue yeeres, and another after the death of *Terah*. Which answere notwithstanding, well considered, seemeth not to be sufficient vnto the purpose. For the Scripture <sup>p</sup> nowhere doth insinuate

<sup>i</sup> *August.* de ciu. Dei, lib. 16. cap. 15. Non ergo inde post mortem patris, id est post 205. annos quibus pater eius vixit egressus est, sed annus de illo loco profectiois eius, cum ipse septuagesimus quintus erat, procul dubio patris eius, qui septuagesimo vira sue anno genuerat, centissimus quadragessimus quintus fuisse colligitur.

<sup>k</sup> Sic enim de exitu Terah. Gen. 11. 31. & 12. 1. & 14. 27. Venerunt ad fontem iudicii (Miseib) (Hiera, trad. Hebraic. in Gen. Per anticipationem dicitur quod postea sic vocatum est. Num. cap. 12. 24. 25. *August.* locus. in Num. 13 Cum superius dixisset venerunt in vallem Boari, dictum est ergo per anticipationem, non quia tunc hoc vocabatur, quando venerunt, sed cum scriberetur hic liber iam vocabatur. Et de Doct. Christian. lib. 3. c. 36. <sup>l</sup> Act. 7. 4.

<sup>m</sup> *August.* de ciu. Dei, lib. 16. cap. 15. Non ait postquam mortuus est pater eius exiit de Charr, Sed inde postquam mortuus est pater eius hic eum collocauit. <sup>o</sup> iustitius ex qua sua rei capiti esse possessor, nam altero sequente anno, possissionem emis ad sepulchram, Gen. 23. 17. 18 prius ne vestigijs pedis possidebat. <sup>p</sup> *Origen.* in Ierem. Hom. 2. Quapropter necesse est nobis scripturas sanctas in testimonium vocare: sensus quippe nostri & enarrationes sine his testimonijs non habent fidem. *Basil.* in Mor. reg. 26. Quicquid vel dicimus vel facimus, id testimonio diuinorum literarum confirmari debet.

any twofold departure of *Abraham* into *Canaan*, but rather contrariwise that his departure was at once, and that the same was after his fathers death. For at this his departure being seauentie five yeere old, he carried with him <sup>a</sup> all his commodities and goods, and left not any thing for another time to be transported. Secondlie, the famine being in <sup>r</sup> *Canaan*, he returned not to *Haran*, which of likelihood hee would haue done his father being aliue, neither is it euer found when he returned backe to *Haran*, that he might the second time depart to *Canaan*. Thirdlie, sith that *Terah* departed with *Abraham* his sonne to <sup>r</sup> goe into the land of *Canaan*, for what cause remained hee by the way in *Haran* by the space of threescore yeeres? Shall we say <sup>r</sup> that hee was infected with Idolatrie in *Haran*, and therefore remained there? Much rather we are to thinke, that this reuelation being giuen to *Abraham* a little before the death of *Terah*, they departed together to goe to *Canaan*: but *Terah* his <sup>u</sup> time being finished, by the mercie of the Lord, enioyed a better rest, before hee came at *Canaan*. Fourthlie, it is said: *after his Father was dead God brought him into this place, and gaue him none inheritaunce, no not the breadih of a foote*. Whereby it is euident, that <sup>z</sup> he came, but after his fathers death: that hee came after his fathers death, and inioyed not the inheritance of a foote: that hee came and was translated after his fathers death: so that when he first came he was translated, & the same his comming was his translation.

<sup>a</sup> *Verf. 5.*

<sup>r</sup> *Verf. 10.*

<sup>r</sup> *Gen. 11. 31.*

<sup>z</sup> *Aben Ezra Com. in Gen. & alij tradunt Tharram Charri in Idolatriā lapsū, sed ipsum in fine dierum resipuisse. Mortuus est (inquit) Tharra in Charan quoniam ple- cuius illi ea regio, nec si- lium est comitatus in Canaan, &c.*

<sup>u</sup> *Calu. in Gen. cap. 11. Ridiculum enim est, cum patri egressus Tharra restā peteret terram Canaan, sexa- ginta annos hospitem in alieno opido heisse: magis verisimile est senem annis confectū morbo & lassitudine fuisse consumptum. Bernard. epist. 105. Pretiosa mors sancto- rum, pretiosa plane tanquam finis laborū, tanquam victorie cō- summatio, tanquam vite ianua, & perse- fectū securitatis in- gressus.*

<sup>z</sup> *Beza in Annot. in*

*Ab. cap. 7. Itaque non assentior ijs qui ut hunc modum soluant duplicem fecerunt Abrahæ vocationem, quæ tamen unam à Mose prætermisam recenset Stephanus. Atqui si hæc Stephanus non accepit à Mose, à quo tandem accepit? de in quis non videt Stephanum si quedam à Mose discrepantia narraasset, maxi- mam calumniandi occasionem fuisse aduersarijs præbaturum.*

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Seeing therefore that *Abrahams* age of seauentie  
fue yeeres when he departed into *Canaan*, is percei-  
ued to be by the authoritie of holie Scripture, ei-  
ther at or after the death of his father, who liued an  
hundred and fue yeeres : it remaineth that *Abra-*  
*ham* was not <sup>1</sup> borne in the seauentith yeere of *Te-*  
*rah*, but in the hundreth and fue and thirtith. There  
may in deed be many obiections made against it,  
but none I hope that shall preuaile. The text saith:  
*Terah* liued seauentie yeeres and begat *Abraham*,  
*Nahor* and *Haran* : therefore will one say, was <sup>2</sup> *A-*  
*brahim* borne in the seauentith yeere of *Terah*. I  
answere, by the words of the Scripture, it is not ne-  
cessarie : for we plainly see that there is something  
to be vnderstood (vnlesse wee would imagine that  
they were twins of one birth, which doubtles is a-  
gainst the truth) namelie, <sup>3</sup> that the eldest of his  
sonnes was then conceiued, and that hee had in all  
but <sup>4</sup> three. Now which of these three should be  
the eldest? Manie thinke *Abraham*, because hee is  
placed first. But this is no sufficient reason : for *Sem*  
is alwaie placed first among the sonnes of *Noah*,  
whom they themselues suppose was not the eldest:  
and *Isaac* is <sup>5</sup> placed before *Ismael*, and *Iacob* <sup>6</sup> before

<sup>1</sup> Calvin, in Gen. 11.  
vers. 26. Nunc cur *Ab-*  
*raham* nō fuerit pri-  
mogenitus, &c.

<sup>2</sup> August. quæst. in Gen.  
25. Potest & sic solui;  
quoniā scriptura quæ  
dixit cū esset *Tharre*  
annorum 70. gennit

*Abraham* & *Nachor*  
& *Aran* : non vtiq̃  
hoc intelligi voluit  
quod eodem anno 70.

etatis sue omnes tres  
gennit, sed ex quo an-  
no generare cepit eum  
annum commemora-

uit scriptura. Fieri e-  
nim potuit ut posie-  
rior sit generatus *A-*  
*brahim*, sed merito  
excellentiā qua in

scripturis valde com-  
mendatur, prior fuerit  
nominatus.

<sup>3</sup> Tremel. Annotat. in  
Gen. 11.

<sup>4</sup> Bellarm. Tom. 2. con-

trou. 5. lib. 1. cap. 28. Pever. in Gen. 11. pars. 3. disp. 14. Illo autem anno natus est *Abraham* : scriptu-  
ra enim in *Genesis* semper indicat tempus natiuitatis eorum, quorum textus genealogiam, ut sciamus a-  
tatem totius mundi alijs prætermittis qui ad istam genealogiam non pertinent, ut Gen. 5. dicitur *Noe*  
cum quingentorū esset annorū genuisse *Sem*, *Cham* & *Iapheth*. Vbi notatur præcise annus quo natus est  
*Sem*. Sed hoc manifeste falsum est ut docet scriptura, Gen. 11. 10. Denique ipse *Peterius* disp. 10. Ne-  
gat esse præcise annotatum. <sup>5</sup> August. quæst. in Gen. 25. Non vtiq̃ hoc intelligi voluit quod eod-  
em anno 70. omnes tres gennit, sed ex quo anno generare cepit. Calvin. in Gen. 11. Nec verò *Moses*  
quoto vitæ anno filios genuerit *Tharre* exprimit, sed tantum superasse etatem illam, priusquam tres  
gigneret filios de quibus agitur. <sup>6</sup> For the Scripture saith not of *Terah* as of all the rest, he be-  
gat sonnes and daughters, but he begat *Abram*, *Nahor* and *Haran*. Although Calvin supposeth  
he had more children. <sup>7</sup> Both Iewes and Christians, as hath been said aboue. <sup>8</sup> Gen. 25. 9:  
1. Chron. 1. 28. <sup>9</sup> Malach. 1. 2. 3. August. quæst. in Gen. 25.

<sup>f</sup> Bellarm. Tom. 2. controu. 5. lib. 1. cap. 28.

<sup>g</sup> Sicut neque Noe ante quingentesimum annum, August. quest. in Gen. 25.

Caluin. in Gen. 11. Eo anno generare cepit.

<sup>h</sup> Gen. 11. 14. 24.

<sup>i</sup> For Lot is said to bee an olde man at the destruction of Sodome, Gen. 19. 31. when as Abraham had scarce fulfilled 100. yeares, So that Lot the sonne of Haran is to be esteemed not much younger then Abraham himselfe.

<sup>k</sup> Caluin. in Gen. 11. Hanc objectionem ponit & diluit.

<sup>l</sup> August. de ciu. Dei, lib. 16. cap. 14. Absurdum est existimare, &c.

<sup>m</sup> August. ibid. De functo autem Thara in Mesopotamia, iam incipiunt indicari facta ad Abraham promissiones Dei.

<sup>n</sup> Eucher. lib. 2. in Gen. cap. 11.

<sup>o</sup> Bellarm. tom. 2. controu. 5. lib. 1. cap. 18. Perer in Genes. 11. tom. 2. Aliam suppositionem inducit: quod illo anno habere capis ares filios: unum illo

anno genitum, & alios antea. Sic ut sit Abram minimus natus, & tamen septuagesimo natus anno, sed hæc sententia non tantum à scriptura ipsa discrepat, Gen. 5. 32. & 12. 4. sed & à sanatione, ab auctoritate Augustini quest. in Gen. 25. de ciu. Dei, lib. 16. cap. 15. & omnium Doctorum.

credible,

*Esau*, whom all men know to be the younger Sons. Secondlie, it may be objected to <sup>f</sup> be in vaine to set downe the age of *Nabor* or *Haran* in this genealogie, where the fathers of the Church onelie are described. But indeed it belongeth not a little to the historie, both in respect of *Terah*, who had no <sup>g</sup> child vntill he was seauentie yeeres of age, when as his ancestors had children at <sup>h</sup> thirtie, and nine and twentie yeeres; & also in regard of *Nabor*, and of *Haran*, to <sup>i</sup> giue light into the age and condition of their posteritie. Thirdlie, if *Abraham* were not the eldest sonne, there is no certaine ground of the age of <sup>k</sup> *Abraham*, and thereby no certaine account of the age & succession of the world, which the Scripture doth so distinctlie, and purposelie <sup>l</sup> define. Whereunto is opposed this place of Scripture, that *Abraham* departed being but seauentie siue yeere old. For wherefore is this time reported of, but that it might be ioyned <sup>m</sup> with the death of *Terah*? and wherefore is the age of *Abraham* deliuered when he departed out of *Haran*, & not rather when he departed from *Ur* of the Chaldees the land of his natiuitie, but because <sup>n</sup> his departure from his natieue countrie and from *Haran*, were both in one yeere fulfilled, namelie in the yeere of the death of *Terah*. Fourthlie, if *Abraham* were not the eldest of *Terahs* sonnes, <sup>o</sup> then was hee borne in the hundredth and thirtieth yeere of *Terah* (which also agreeeth with this account) or els no certaintie can be found of the birth of *Abraham*. But it seemeth not

credible, by the course of nature, that *Terah* had *Abrahā*, borne at one hundred and thirtie yeers, seeing *Abraham* esteemeth it a miracle, for <sup>p</sup> him to haue a Sonne at an hundreth yeeres. Surelie the Scripture doth not obscurely signifie, that about the dayes of *Abraham*, the Lord did greatlie shorten the common rate of the dayes of man, in a little space. For *Terah* who liued two hundred yeeres and fise, is no where signified to exceed the common age of his generation: but *Abraham* that liued not so long by thirtie <sup>q</sup> yeeres, is said to be an <sup>r</sup> old man and of great yeeres, when he was gathered to his people. Neuerthelesse there is not so much difference of time <sup>t</sup> betwene the sonnes which *Abraham* had by *Keturah* his latter wife, and the death of *Abraham*, as betwene the hundreth and thirtieth yeere of *Terah*, and his death. Neither in deed are the words of *Abraham* so to be vnderstood, as if in regard of his owne age, hee had thought it miraculous to haue a sonne, seeing manie not onelie of those times, but long after *Abraham* both <sup>v</sup> of his posteritie, and of <sup>u</sup> other nations, haue engendred and had children at little lesse then an hundreth yeeres. But it was his age <sup>x</sup> considered with the age of *Sarah*, who being by <sup>y</sup> nature barren, and hauing liued with *Abraham* from the flower of her youth, vntill after the course of nature shee was past child-bearing: this made it miraculous in deed, that *Abraham* should

other. *Appian*, lib. 3. who ha<sup>t</sup> children at foure score yeeres: which is nothing strange, for our times are witnes of the like. <sup>x</sup> For so the Apostle ioyneth them together, *Rom.* 4. 19. which is to be obserued. *Chrysost.* Hom. in *Gen.* 40. Nihil enim a lapidibus differebant quantum ad generationem pertinet, nam & patriarcha p<sup>r</sup>ae senectute prope imposens erat, & Sara ad hoc quod natura sterilis eras laborabai atati & senectutis vitio. Commisitum ergo Eleuchum dimissionis, qui intelligunt *Abrahe* senectutem loco positam miraculi. <sup>y</sup> *Gen.* 11. 30. & 16. 1. 2.

haue

<sup>p</sup> *Gen.* 17. 17.

<sup>q</sup> *Gen.* 25. 7.

175. yeeres.

<sup>r</sup> *Gen.* 25. 8. In senectute magna, senex & satur dierum.

<sup>t</sup> Although Rabbi *Salomon* doe affirme that *Keturah* was that *Hagar* by whom he had *Ismael*, which also *Hierom* doubteth of, yet the words of Scripture seeme to carrie another sence: and *Abraham* added to take another wife, *Gen.* 25. 1. Also *Augustine* is of this iudgement, de ciuit. Dei, lib. 16. c. 34. and many other.

<sup>v</sup> *Jacob* begat *Beniamin*, being one hundred & foure yeeres old: compare *Gen.* 35. 16. & 44. 20. and *Boaz*, *Obed* and *Iesse*, had children at no lesse then one hundred yeeres of their age, as is manifest by comparing, *Ruth* 4. 18. with *Matth.* 1. 5 and *Act.* 13. 20.

<sup>u</sup> *Massaniissa*, *Cato* and



<sup>a</sup> Gen. 18. 11.

<sup>a</sup> August. quæst. in  
Gen. 25. Calvin in  
Gen. cap. 11. vers. 26.

haue a sonne at an hundreth yeeres of age by Sara, who was nintie yeere old, & had no <sup>a</sup> child. Wherefore there is no doubt, but Abraham may well be vnderstood, to be borne in the hundreth and thirtieth yeere of Terah, and be perhaps the youngest of his sonnes, albeit that for <sup>a</sup> honour sake, and regard of the historie of his life, hee be placed the formost in the text.

Question 2. versè 7.

How is it to be vnderstood, that God appeared vnto Abraham, & how the Patriarks and Prophets are said to see God which is inuifible?



Hosoeuer shall consider, or read, or heare this historie, haue cause to be astonied at the straungnesse of the counsailes of the Lord: and to note diligentlie the circumstances of the text, laying vp the doctrine for perpetuall meditation. The Lord first of all <sup>a</sup> commaundeth Abraham to depart <sup>b</sup> from his countrie, to <sup>c</sup> forsake his kinred, and sathers house. A strong <sup>d</sup> temptation in deed, and

<sup>a</sup> Vers. 1. Act. 7. 4.

Chrysostom. Hom. in

Gen. 31. Quare in

domo paterna versan-

tem tua benedictione

non dignaris? Volebat illum doctorem fieri nunc quidem omnibus Palestinis, paulo post etiam Æ-

gyptiis. Idem. Hom. 32. Et quare non potius eos qui in Chaldaea erant ad religionem sua pietate con-

ueris? Verisimile est illorum salutem per aliorum providentiam fuisse procuratam. <sup>b</sup> Cicero.

Offic. 1. Chari sunt parentes, chari liberi, propinqui, familiares, sed omnes omnium Charitates, pa-

tricia una complexa est, pro qua quis bonus dubitet mortem oppetere, si ei sit profuturus. Basil. lib.

de Virgin. Abraham verò, velut qui quod desiderabat vidit, & promptè sequebatur, & erro at-

que exul esse amoris ergò inuicem tolerabas: dicens, quis nos separabis à dilectione Dei? <sup>c</sup> Cyprian.

lib. de mons. Sinai & Sion. Abraham in sua nativitate à parentibus suis Abram vocatus est,

sentatus verò à Deo fidelis inuentus est. <sup>d</sup> Ambros. lib. 1. de Abraham. c. 2. Tensatur ut for-

as, incitatur ut fidelis, promouatur ut infans, meritoque exiis quemadmodum locutus est illi

dominus.

prooffe

proofe of *Abrahams* obedience and faith: but that which followeth was much more grievous. For the Lord had promised, *I will make of thee a great nation, and I will blesse thee, &c.* So that *Abraham* obeying the voice of God, had now to looke (although not in regard of <sup>e</sup> the merite of his obedience, but because of the promise) for the blessing of the Lord: and could not but continuallie expect it, because hee had forsaken all worldlie stay hee had, wholie to rest himselfe thereon. But when *Abraham* was come to the land which God would shew him, he could behold nothing lesse then the fulfilling of the promise, if in carnall reason he should iudge the sequell; for the *Cananite*,<sup>a</sup> <sup>f</sup> mightypeople, <sup>a</sup> <sup>s</sup> cruel, and <sup>h</sup> wicked people *did then possesse the land*. In this preplexitie, the Lord *appeareth vnto Abrahā*, & promiset *to giue the land vnto his seed*. But behold, his wife <sup>i</sup> was barren, and as yet <sup>k</sup> hee had no child: and immediatlie as it were vpon the promise of inheriting the land, hee is compelled by famine to forsake the land, & to flee with exceeding care and daunger into *Egypt*. Wherein we may behold both the wisdom and power of God, who <sup>l</sup> out of contraries doth worke his promise and fidelitie: and also the causes and occasions of visions and appearances of God in former ages. The Lord from the beginning did manifest himselfe vnto the godlie Patriarkes by his word, by <sup>m</sup> liuelie voice sounding out vnto their eares his pleasure & comandement. And what <sup>n</sup> he commaundeth by voice, he sheweth to be his will; what he <sup>o</sup> teacheth, hee confirmeth as a truth; what he promiset, he <sup>p</sup> performeth without shadow of change; vntill this time that *Abraham* in shew of hu-

<sup>e</sup> Bernard. in Psal. qui habitat. sermo. 15. Hoc enim totum est hominis merisum, si totam spem suam ponit in eo, qui totum hominem saluum facit.

<sup>f</sup> Numb. 13. 29.

<sup>g</sup> Amos 2. 9.

<sup>h</sup> Gen. 34. 3.

<sup>i</sup> Gen. 13. 13.

<sup>j</sup> Chrysostom. Hom. in Gen. 31. Canaanis (inquis) tunc inhabitabat terram. Neque hoc simpliciter aus absque causa assignauit, sed quia cum loca illa praecipua essent a Canaanis cogebatur quasi vagus & peregrinus, & quasi abiectus & vilis aliquis diuersari, ut forte obtingebat.

<sup>k</sup> Gen. 11. 30.

<sup>l</sup> Act. 7. 5.

<sup>m</sup> Rom. 4. 18. 19.

<sup>n</sup> Nazianzen. Orat.

18. Orbis quidam fractus, rerum humanarum est, perque contraria Deus nos erudit. Idem. Orat. 47. Providentia Deiporumque ex contrariis meliora procurat.

<sup>o</sup> Gen. 3. 9. & 9. 1.

<sup>p</sup> & 25. 23.

<sup>q</sup> Exod. 27. 1. 19. 1.

<sup>r</sup> Sam. 28. 11. 2.

<sup>s</sup> Matt. 17. 5. Act. 9. 4.

<sup>t</sup> Deut. 12. 32. &

<sup>u</sup> 30. 14. 16.

<sup>v</sup> Gen. 26. 5.

<sup>w</sup> Gē. 9. 9. Nūb. 23. 39.

<sup>1</sup> Gen. 22. 1. 12.

*Augustin. serm. de temp. 129. Tentat deus non quasi mentium nescius humanarum, sed ut suos fideles faciat in seculo manifestos. Idem epist. 146. Tentatio alia est deceptionis, alia tentatio probationis: secundum illam non intelligitur qui tentat nisi diabolus, secundum hanc vero testatur Deus.*

<sup>2</sup> Isai. 51. 12.

*Gregor. Moral. lib. 22. cap. 7. Plerumque enim ad exercenda bona opera aliena nos vilitier exempla persuadent. Leo Papa serm. de ieiun. 1. Validiora sunt exempla quam verba, & plenius opere dicitur quam voce.*

<sup>3</sup> Deut. 31. 19. 21.

<sup>4</sup> Pro. 22. 20.

<sup>5</sup> Gen. 9. 12. & 17. 9.

<sup>6</sup> Chrysostom. Hom. in

Gen. 32. Quia iustum à domo eius euocauerat, & imperauerat ut in alienam terram abiret, in qua agebat vagus & peregrinus: bonus igitur Dominus consolari eum & eius solidare alacritatem volens, visus est ei Dominus & dixit ei, &c. <sup>7</sup> Iren. lib. 3. cap. 1. Apostoli Euangelium preconiauerunt, postea vero per dei voluntatem in scripturis nobis tradiderunt, fundamentum & columnam fidei nostra futurum. Chrysost. Hom. in Matth. 1. Noe & Abraham ei &que posteris & Iob & Iosif non per literas sed per sensus ipsius locutus est, quia scilicet puram mentem repperat. Quia vero progrediente iam tempore alij quidem propter dogmata, alij vero propter vitam & mores (scopulis impetrant, ex transus quæ constat literis admonitione fuit opus. <sup>8</sup> 1. King. 2. 3. & 11. 9. <sup>9</sup> Iohn. 15. 15. <sup>10</sup> 2. Tim. 3. 16. 17. <sup>11</sup> Ioh. 20. 31. Cyril. in Iob. lib. 12. cap. 68. Non omnia quæ Dominus fecit conscripta sunt, sed quæ scribentes tam ad mores quam ad dogmata sufficere putauerunt, ut recta fide & operibus ac virtute rutilantes, ad regnum calorum perueniant. <sup>12</sup> Psal. 119. 50. 92. Hieron. in epist. ad Ephes. Comment. cap. 1. Si quicquam est quod in hac vita virum sapientem seneat & inter pressuras & turbines equo animo manere persuadeat; id esse primum reor, meditationem & scientiam scripturarum. <sup>13</sup> August. de unitate Eccles. Ipse Dominus Iesus cum resurrexisset à mortuis, & discipulorum oculis videndum manibusque tangendum corpus suum offerret, nequid tamen fallacia se pati arbitrarentur, magis eorum testimonij legis & prophetarum & Psalmorum confirmandos esse iudicauit.

were

were<sup>d</sup> giuen) least they should reſtraine in any part<sup>d</sup> 2. Pet. 1. 18. 19. the honor due vnto the Scriptures. And in deed the  
 moſt wiſe and holie Lord found it moſt agreeable  
 vnto • the condition of his Church, that viſions  
 ſhould goe before the written word, that the word  
 it ſelfe might containe the viſions; and the former  
 viſions recorded in the word, together with the  
 word, & might be a full direction vnto the children  
 of God for euer. Moreouer, it is manifeſt that the  
 viſions did ſerue for an increaſe of confirmation of  
 the promiſes, and were neuer vſed but in cauſes of  
 greateſt moment and neceſſitie. We read not vntill  
 Abraham that • God appeared vnto any of the Fa-  
 thers ſince Adams fall, for none are reported to be  
 tried with the like temptation. But Abraham  
 to whom the Lord had promiſed the land, and  
<sup>h</sup> gaue him not one foote of inheritance therein: pro-  
 miſed his ſeed ſhould be as the ſtars of heauen, while<sup>i</sup> (his  
 wife being barren and aged) hee had no child; and  
 when hee had receiued a ſon according to the pro-  
 miſe, <sup>k</sup> he commaunded him to be offered for a ſa-  
 crifice: leaſt through theſe ſtrong<sup>l</sup> aſſaults, the pro-  
 miſes ſhould be <sup>m</sup> neglected before the time to be  
 fulfilled; the Lord would<sup>n</sup> confirme by his appea-  
 ring, that the promiſe did proceed from him, and  
<sup>mus</sup> nihil deſideramus vltra credere: hoc enim primū credimus, nō eſſe quod vltra credere debeamus.  
 • Chryſoſtom. Hom. in Gen. 32. Nunc primum inuenimus in ſcriptura dictum, quod viſus eſt Domi-  
 nus & dixerit ei. <sup>h</sup> Act. 7. 5. Heb. 11. 9. 10. <sup>i</sup> Rom. 4. 18. 19. <sup>k</sup> Gen. 22. 1. 2. <sup>l</sup> Origen. Hom. in  
 Genef. 8. Vbi non ſuffecerat dixiſſe filium, ſed adiicitur & chariſſimum. Eſto & hoc: quid adhuc ad-  
 diitur, & quem diligis? Sed vide tentationis pondus? Fide & commemoratio nominis, vſ & promiſ-  
 ſionum que ſub hoc nomine facte ſunt, deſperatio ſubtrahit. Et hec omnia quia tentabas Deus Abra-  
 ham. <sup>m</sup> Gregor. Moral. lib. 1. cap. 40. Incaſſum bonum agitur, ſi aſia terminum viſe deſideratur: quia  
 & fruſtra velociter curris qui priuſquam ad metas veneris deſicis. <sup>n</sup> Oecolampad. in Gen. 12. Ita  
 accidere ſolet vſ in continuis ſanctorum perſecutionibus & afflictionibus intermiſcantur non-  
 nullæ conſolationes, non enim permittit Deus ſuos amplius tantari quam ferre poſſunt, ita cum iam  
 duram ſaciſ crucem impoſuiſſet humeris Abrahæ, illi apparet.

° Gen. 35. 27.

Heb. 11. 9.

° Gen. 26. 3. 24.

° Gen. 47. 9.

Chrysost. lib. 2. de provident. Dies mei parvi &amp; mali, hoc est &amp; breviorē et laboriosiorē.

vixi vitam, ubi &amp; omnes ferē molestias exposui.

° Gen. 32. 24.

Iustin. Mart. Dialog. cum Trifon.

Tertull. lib. 2. in Marcion. Item cont. Prax.

Hilar. lib. de Trin. 4.

Non solum ad Abraham in viro Deus affuit,

sed etiam ad Iacob in homine Deus venit: neq; solū venit,

sed lucatus ostenditur. Neque tantummodo lucatus. sed etiam adversus eum quo lucabatur infirmus.

Ambros. de fide lib. 1. cap. 5.

Bernard. de nat. Mariae. serm. 1. Notam fecit dilectionem suam, experiantur &amp; suam, in multis enim sentat se Dominus Deus tuus. Declinat sapius, auertis faciem non in ira, probationis istud est non reprobationis, sustinuit se dilectus, sustine in dilectum, sustine &amp; viriliter age; non illum viceris peccata tua, se quoque ipsum flagella non superent; &amp; obtinebis, cum aurora fueris benedictionem, 1. Sam. 2. 6. Iob. 5. 18. 19. 2. Numb. 12. 7. 3. Heb. 2. 5. 4. Exod. 33. 11. Numb. 12. 8. 5. Exod. 24. 9. 10. 6. Calvin. in Exod. 24. Illic propius conspecta fuit Dei gloria à senioribus; ut deinde narrarent populo quod viderant, atq; ita res idoneis testibus probata indubiam fidem acquireret. 7. Ios. 5. 13. &amp; 6. 2. 8. Numb. 21. 4. &amp;c. August. de mirab. script. lib. 1. cap. 34. 9. V. adventus Christi per Prophetam Gentilium qui futurum erat gentium saluator in lege Dei scriberetur. 10. Isai. 6. 1. 10. 11. Math. 13. 14. Ioh. 12. 40. 41. Rom. 11. 7. 8.

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should be fulfilled in their seasons. And *Isaac*, who continued likewise a stranger in the land; the Lord doth likewise comfort, with the <sup>p</sup> like sustentation of his faith. *Jacob*, who of all the Patriarchs was most grievously assaulted with continual afflictions, doth find him <sup>t</sup> *wrestling with him face to face*, to <sup>t</sup> teach him that it is the Lord himselfe that in afflictions presseth downe, and by his promise and inward grace, as <sup>a</sup> by his other hand, supporteth: for who was *Iacob* els that should wrestle with the angell, corruption with strength it selfe, vntill the dawning of the day? *Moses* as being <sup>u</sup> *faithfull in the house of God*, and <sup>a</sup> as a seruant to deliuer vnto all the familie the will and lawes of the maister of the house, talketh familiarlie with God, and the Lord <sup>t</sup> *speakeeth with him face to face, as a man that speaketh vnto his friend*. The *seauentie Elders*, <sup>a</sup> *they saw the God of Israel*, that their testimonie <sup>a</sup> might be added for the confirmation of the people. *Iosua* that was to warre <sup>b</sup> with so many nations, beholdeth the *Captaine of the host of God*. And *Balaam* is partaker <sup>c</sup> of the visions of God, that he might witnes among the heathen the praise of Israel. *Isaiah* by vision is confirmed <sup>d</sup> in the *hardnes of heart of the people of Israel*, least <sup>c</sup> their ingratitude should be a scandall in the Church, as though such negligence in receiuing the true *Messiah*, in a

people



people called of God, could not haue beene. *Ezechiel* when the Church was in captiuitie, <sup>1</sup> seeth <sup>2</sup> *wheelles and cherubims, and the similitude of the glory of the Lord*, to <sup>3</sup> confirme that both men and angels, and the change of times are guided and directed by the Lord. *Daniel* beholdeth <sup>4</sup> the <sup>5</sup> *auncient of dayes to sit in iudgement, and the sonne of man* to receiue from him a kingdome vniuersall and perpetuall, to signifie that iudgement <sup>6</sup> remaineth with the Lord, and that it is that sonne of man, who was <sup>7</sup> to be slaine at the time appointed, who was ordeined of God the iudge of the quicke and of the dead. And *Zacharie* also seeth <sup>8</sup> the man <sup>9</sup> *upon a bloodie horse among the myrtrees*, that hee might declare vnto the Iewes the <sup>10</sup> wrath of God against their enemies, and their ioyfull and speedie deliuerance by him. But one will say, seeing these, as the Scripture saith, haue seene the visions of God, & he hath appeared to be seene of them; how saith the Scripture also, <sup>11</sup> *No man hath seene God at anie time*, and that <sup>12</sup> *none can see the Lord and liue*? These places <sup>13</sup> of holie Scripture are <sup>14</sup> different (saith *Augustine*) in appearance and shew of words, but in matter and substance of doctrine, are nothing contrarie. Wherefore we are more narrowlie to search the meaning of the Scripture, whereunto the words themselues will giue direction. The Lord himselfe when hee appeared vnto *Moses*, <sup>15</sup> saith thus vnto him, *thou canst not see my face, for no man shall see me & liue*. If therfore when <sup>16</sup> *Moses face to face did talke with God*, it was said vnto him, *thou canst not see my face*; doubtles there is one

*Ecce non est contrarium, & visum & inuisum esse Deum. 1 Exod. 33. 20.*

<sup>1</sup> *Ezech. 1. 4. &c.*  
<sup>2</sup> *Hieron. in Nahum Comment. cap. 3. Vox commissionis vocatum. Dum huc atque illuc genus rapiatur humanum, & incensis per cuncta discursus, ubi periculum, ubi salus sit ignoramus: de qua rosa in principio Ezechielis scriptum est. Dan. 7. 9. 13. 14.*

<sup>3</sup> *Dan. 7. 10.*  
<sup>4</sup> *August. contr. Faust. Maniche. lib. 12. cap. 44. Quis non eundem saluatorem agnoscat apud Daniele, cum antiquo dierum offertur filius hominis, & excepit regnum sine fine &c. Iam vero si locum illum quem commemorauit Dominus: cum uideritis abominationem, &c. et si supputatis etiam temporibus hebdomadam ille numerus pertrahetur, non solum Christus, sed etiam tempus reperitur quo eum oportuit venire passurum.*

<sup>5</sup> *Zachar. 1. 8.*  
<sup>6</sup> *Zachar. 1. 13. 16.*  
<sup>7</sup> *1. Ioh. 1. 18.*  
<sup>8</sup> *Exod. 33. 20.*  
<sup>9</sup> *Concilia. 10. 19.*  
<sup>10</sup> *August. quæst. in nou. Testament. q. 73.*

thing meant by the face of God which *Moses* saw, and another thing by his face which *Moses* could not see. And so in deed the scripture calleth the face of God which *Moses* did behold, *⁊* *⁊* appearance and similitude of God: but the face of God which *Moses* could not see, his *⁊* shape or substance, and his glorie. Whereof this doctrine also followeth: that the glorie<sup>u</sup> or essence of the Lord cannot be beheld of any mortall creature, neither can any see him as hee is: for seeing in deed that our *⁊* nature and being doth consist in him, and God doth infinitelie exceed the being *⁊* of all his creatures, both in respect of his incomparable greatnes, and in that hee hath *⁊* his being of, and in himselfe: therefore it is much more possible, for one droppe of raine to containe the

<sup>c</sup> Numb. 12. 8.

<sup>c</sup> Exod. 33. 18. 20.

August. tract. in Iob. 3.

Quid vidit Moses?

Moses vidit nubem: vidit angelum, vidit ignem, omni illa creatura typum Domini sui gerebat, non ipsius Domini presentiam exhibebat: namq; aperire habes in lege: & loquebatur Moses cum Domino quasi amicus cum amico suo. Sequitur tamen: si inveni gratiam in conspectu tuo, ostende mihi teipsum manifeste, ut videam te. Et responsum accepit, non potes videre faciem meam.

<sup>a</sup> Exod. 33. 20. 1. Tim. 6. 16. Hieron. in Isai. 6. Ad quod respondimus, non solum patris divinitatem, sed ne filij quidem aut spiritus sancti, quia una in trinitate natura est, posse oculos carnis aspicere, sed oculos mentis de quibus ipse salvator ait, beati mundi corde. Ergo Deus natura non cernitur, sed videtur hominibus ut volueris. Gregor. Moral. li. 18. c. 39. Nec in caelis videbimus sicut videt seipsum, sed sicut angeli intuentur faciem eius. Longe quippe dispariter videt creator se, quam videt creatura Creatorē. Nam quantum ad immensitatem Dei, quidam modus figitur contemplationis, quia eo ipso pondere circumscribimur, quo creatura sumus. \* Coloss. 1. 7. Marius Victor. cont. Art. li. 3. Et quoniam potentia cessans vita est, & cessans intelligentia, hec autem visa & intelligentia actio est, si quis Deum videri moriatur necesse est: quia dei vita & intelligentia in semetipsa est non in actu, omnis autem actus foris est; hoc verò est nostrum vivere quod foris est vivere: ergo est mors Deum videre, nemo inquit unquam Deum vidit, & vixit: simili enim simile videtur. August. epist. 111. Nos autem omnes reuelata facie gloriam Domini speculantes in eandem imaginem transformamur à gloria in gloriam tantquam à Domini spiritu, licet faciem dei iuxta naturæ suæ proprietatem nulla videas creatura, & tunc mentis cernatur quando inuisibilis creditur. Verba sunt Hieronymi quem citas. 1. Ierem. 23. 24. Ephes. 4. 10. Ambros. in Luc. lib. 1. cap. 1. Cuius natura est non videri, voluntate videri, nam si non vult non videtur, si vult videtur. Et ideo Deum nemo vidit unquam quia eam qua in Deo habita plenitudinem divinitatis nemo conspexit, nemo mente aut oculis comprehendit. Gregor. Moral. lib. 2. cap. 3. Creator omnium Deus ubique est, & ubique totus est; in parte non est quia ubique est, & tunc minus inuenitur quando is qui ubique totus est, in parte queritur. \* Exod. 3. 14. Hieron. epist. ad Damasum. Quoniam vestitus, &c. una est Dei & sola natura, qua verè est: id enim quod subsistit non habet aliunde sed suum est. Ergo deus solus qui æternus est, hoc est qui exordium non habet, essentie nomen verè tenet.

whole

whole element of water, then for our <sup>a</sup> being to measure him, or our eye-sight to containe his greatness, or our vnderstanding to attaine vnto it. Secondly, that where the Lord appeared vnto the Patriarks, he appeared not by his nature or substance which cannot be scene, but <sup>b</sup> by similitude where by they were able to behold him, and were assured that it was the Lord himselfe that talked with them.

And although he appeared by <sup>c</sup> the ministerie of some inferiour creature, as the holie Ghost by the <sup>d</sup> likenes of a dove, and <sup>e</sup> similitude of fire, which <sup>f</sup> ceased also to be, so soone as the vision ceased; yet God so appeared <sup>g</sup> by the creature, as that hee himselfe was truelie by the creature scene, the manner how, a learned father wisely answereth: *as<sup>h</sup> the Lord only knoweth that did appeare; & was possible for humane creatures to containe.* Doctrines. 1. verse 1. The Lord

*bilibis, nec postea corruptibilis; ita non solum nunc, sed etiam semper inuisibilis.* Damascen. Or. theod. x. lib. i. cap. 1. Post primam itaque beatissimamque naturam nullus unquam Deum nouit, nisi cui ipse reuelauerit, non hominum modo, sed ne supramundanarum virtutum: supramundanarum dico, ut ipsorum Cherubim & Seraphim. <sup>b</sup> Tertul. aduers. Prax. Vsum quidem Deum secundum hominum capacitates, non secundum plenitudinem diuinitatis. *August. quest. in nou. Testam. 71. Visus est Deus in imagine, ut intelligeretur Deus esse qui apparebat per rationem non per substantiam, quia in natura sua Deus videri non potest.* <sup>c</sup> Obiectio fit, nam patres plerique affirmant Christum fuisse qui apparebat Patriarchis: alij contra volunt auctoritate Dionysij Areop. Hierar. cap. 4. Non esse à deo immediate, sed opere & ministerio angelorum: & videtur difficilior quid scriptura eundem nunc angelum, nunc lebonam appellat. Sed respondit Augustin. Vtrumque fieri posse simul, nempe Deum vel per angelicam aliquam potestatem, hoc est in & per angelum, vel per quamlibet creaturam apparuisse. Contra Adimant. cap. 9. <sup>d</sup> Mat. 2. 16. <sup>e</sup> Act. 2. 3. <sup>f</sup> August. de Agone Christiano. cap. 22. & de incarnatione. verb. lib. 1. cap. 3. Non enim sicut filius hominem assumpsit, ut in eternum permaneat; sic spiritus sanctus columbam vel ignem. Sed ille factus visio de creatura inferiore, ad manifestandum spiritum, esse postea destiterunt. Nunquam enim illa incomprehensibilis, incommutabilis, & diuinitas, que est trinitas, ab oculis carnalibus videri potest, nisi per subiectam creaturam. <sup>g</sup> Tertul. contr. Prax. Consequens erit ut inuisibilem patrem intelligamus pro plenitudine maiestatis, visibilem verò filium agnoscamus pro modulo derivationis. Sed ipse quidem Dominus si fortè coram ad faciem loquebatur, non tamen *ut est, homo faciem eius viderat, nisi fortè in speculo & in enigmate.* <sup>h</sup> Chrysost. Hom. in Gen. 32. Sicut ipse solus fuit, & ut illi possibile erat videre: non enim hoc dicere desinam quoniam modum ignore: audio enim solum scripturam dicentem, & visus est Dominus.

chooseth

<sup>1</sup> Rom. 4. 1. 2.<sup>2</sup> Iosb. 4. 23.<sup>3</sup> Isai. 48. 11. & 31. 2.<sup>4</sup> Iren. libr. 4. c. 28. Nec

nostro ministerio in-

digeni iussit ut enim

sequeremur, sed ut no-

bis ipsis attribuas sa-

lutem.

<sup>5</sup> Heb. 4. 8. 9.<sup>6</sup> Luc. 14. 26.<sup>7</sup> 1. Cor. 9. 24. 27.<sup>8</sup> Luc. 14. 28. 33.<sup>9</sup> Gen. 32. 10.<sup>10</sup> 2. Sam. 7. 18.<sup>11</sup> Matth. 24. 25. 26.<sup>12</sup> Matth. 1. 1.<sup>13</sup> Matth. 5. 17.<sup>14</sup> Iob. 19. 28.<sup>15</sup> Isai. 43. 26.<sup>16</sup> Matth. 10. 41.<sup>17</sup> Psal. 127. 3.<sup>18</sup> Prov. 3. 33.<sup>19</sup> Prov. 16. 7.<sup>20</sup> Gen. 32. 24.

Chrysostom. Hom. in

Gen. 32. Talia sunt

qua a deo dispensan-

tur, rara semper &amp;

admirabilia, &amp; quā-

do apud homines de-

speratum est, ium po-

tentiam &amp; sapiensia

suam declarat Deus.

<sup>21</sup> Psal. 118. 13.<sup>22</sup> 2. Cor. 10. 13.

chooseth and calleth *Abraham*, not for <sup>1</sup> *Abrahams* righteousnes, but for his owne mercie sake: and commaundeth him obedience, because <sup>2</sup> he would blesse him for obedience. Secondlie, those that will enter into the spirituall land of promise <sup>3</sup> must forsake their <sup>4</sup> fathers house to follow Christ: and least they should <sup>5</sup> runne in vaine and misse the marke, they <sup>6</sup> must cast before to indure the crosse. Thirdlie, verse 2. The blessings which the Lord bestoweth on those that feare him, <sup>7</sup> doe infinitelie surmount the measure of their obedience. Fourthlie, against false <sup>8</sup> Christs we must obserue: that the true *Messiah* is the sonne of <sup>9</sup> *Abraham* and *Dauid*, of whom all things <sup>10</sup> were fulfilled, forespoken by the Prophets. Fiftlie, those that curse or persecute Gods children <sup>11</sup> are accursed of the Lord; those that relieue or comfort them, <sup>12</sup> because they belong to Christ, shall receiue the reward of those that belong to Christ. Sixtlie, verse 5. The blessing of the Lord <sup>13</sup> is in the house of the righteous: when *Abraham* doth constantlie obey the Lord, *Sarah* doth as constantlie obey *Abraham*, the seruants are in subiection to their gouernours, their friends yeeld fellowship, their enemies <sup>14</sup> peace. Seauenthlie, verse 7. The Lord in the trials of his children, sendeth <sup>15</sup> reliefe and comfort, according to the greatnes of the temptation and infirmitie of the partie tempted, and <sup>16</sup> suffereth none to be tried aboue their strength and abilitie to endure the burden.

Question.

Question 3. verse 13.

Wherefore Abram said to Sarai his wife; Say  
I pray thee that thou art my sister: and whe-  
ther he sinned in perswading her there-  
vnto?

**H**ose that negligentlie consider this histo-  
ry,<sup>a</sup> as though Abraham for his wealth or  
life had put in hazard the chastitie of Sa-  
rah, are wickedlie deceiued in their fond conceit.  
For first wee must remember the condition of his  
triall, before wee may safelie determine of his fact.  
That Abraham was called from his natieue countrie,  
and endured the hardnesse of famine in the land of  
Canaan; surely it could not be but a grievous temp-  
tation of flesh and blood: but where the Lord pro-  
miseth to blesse him in the land, and to giue it as an  
inheritance vnto his seed, was a much greater triall  
vnto his faith. For how is it, that being promised a  
blessing, hee cannot attaine vnto necessarie food?  
And hauing graunted it by promise vnto his poste-  
ritie, while as yet he was childlesse, hee was forced  
either to famish in the land, or to flie into Egypt a-  
mong the barbarous people. Wee know<sup>b</sup> on the  
one side the wofull distresse that famine bringeth,  
by which he was prouoked to trie his aduentures in  
the land of Egypt. For sure it is that Abraham either

<sup>a</sup> Caluin. in Gen. 12.  
Atque hinc latrandi  
materiam proterui qui-  
dam canes arripunt,  
sanctum patriar. abam  
lenonem fuisse propria  
uxoris; sed hoc efel-  
lere promptu est, quod  
scilicet alius respexe-  
rit Abraham cum iä-  
sa in alijs animi mag-  
nitudine usus fueris.  
<sup>b</sup> Hieron. in Amos,  
cap. 8. Vetus narrat  
historiam Latinam,  
& Graecam, & omnium  
gentium barbararum,  
nihil fame durius, que  
sepe compellis obsessas  
humanis vesci carni-  
bus, & in suam scini-  
re naturam, ita ut nec  
parentes parvulis par-  
cens liberis, & ma-  
ritalis affectus dudum  
amata uxoris mem-  
bra dilaceret. Exempla  
in scripturis, Deut. 28

34. 57. <sup>1</sup> in King. 6. 29. apud Ethnicos, Thucyd. histor. lib. 5. de fame Meliza. Liu. lib. 1. Decad. 3. de fa-  
me Saguntina. Valer. Max. lib. 7. cap. 6. De Numantinorum & Caliguritanorum fame qui uxores  
suas natosq; ad usum nefarie dapis verterunt: docent famis quanta miseria sit. Quantum periculum  
incubuit Abraham, videtur ex Gen. 44. 4.

Ppp

would



would not, or ought not, to forsake the land which God had shewed him, but by extreame constraint, or <sup>c</sup> direction of the Lord. So on the other side, if we consider the daunger hee was in by going into Egypt, in respect of the <sup>d</sup> lasciuious and proude Egyptians, and the beautie <sup>e</sup> of Sarah; not onelic of his life, but of Sarah her captiuitie, and the spoile and bondage of all his familie; and that which was the greatest in *Abrahams* eyes, the <sup>f</sup> defect of the promise, wherein was contained his euerlasting blisse: we haue cause fullie to conclude that *Abraham* found this the onelic way to preferue himselfe, to flie to Egypt; and did therein seeke by preserving his owne life, to preferue both the chastitie and libertie of Sarah, and to enioy the blessing of the seed, which was more deere vnto him then life it selfe. For albeit hee vse such termes of speech to perswade <sup>g</sup> Sarah to obedience: *that I may sare well for thy sake, and my life may be preserved*, because hee knew to be the <sup>h</sup> greatest desire of a godlie matron, the prosperitie and welfare of her husband: yet withall he premiseth this, *els they will kill me*, whereof it would follow that the hope of the promise were extinguished. But here *Abraham* may seeme

<sup>a</sup> Nonnulli enim interpretes hec omnia fecisse Abraham propheticis spiritus considerant, quo preinselli-gebat euentum; & sane eo non caruisse verisimile est: sed cum de iussu Dei scriptura tacet: & nobis silendi imposita conscientiam. Pet. Mart. Comment. in Gen. cap. 12.

<sup>d</sup> Vers. 12.

<sup>e</sup> Ambros. de Abraham. lib. 1. cap. 2. Qui docetur non magnopere decorem querendum coniugis, qui viro necem plerunque genere soles.

Scitum est Antisthenem Cynici: si ubi ornatam offensus mulierem, ad domum illius proficisceretur iubebatque virum eius equum proferre & arma: ut siquidem hec illi essent, delictis vacare sineres, his enim iniu-

rias propelleres, alias cultum amoueret. Lact. lib. 6. <sup>f</sup> Angust. tract. in Gen. 12. Quid est fides nisi credere quod non vides: unde & quomodo capitur vritas refert & homo interrogat, quomodo creditur non bene interrogat: imo ideo bene creditur, quia cito non capitur: nam si cito caperetur, non esset opus ut crederetur quia videretur. <sup>g</sup> Chrysost. Hom. in Gen. 32. Quoniam non vulgare eras quod imponebas, propterea allicere, & ad misericordiam flectere, & persuadere eam volebas, ut promp- te in hac fabula parte suas ageres. Non dixit vim tibi inferem, non vult enim eam nunc contristare, propter sa- mem fugientem. <sup>h</sup> 1. Sam. 19. 12. 18. Prov. 31. 12. 28. & c. Ambros. de Abraham. lib. 1. cap. 2. Sara non facultatibus diuor, non genere splendidior erat: ideo virum imparem non putabat, ideo quasi pa- rem gratia diligebat, ideo non consuevit reserata: non parentibus, non propinquis, sed virum proprium quocunque pergeret sequebatur, externa adiit, sororem se eius asseruit, contenta si ita esses necesse, se periclitari pudore, quam virum subire. Vt tueretur maritum mensura est germanitatem, ne insidiatores pudoris eius tanquam amulum & vindicem uxoris necarent.

in

in three respects to sinne. First, in ouer rash <sup>i</sup> suspition of the Egyptians, without <sup>k</sup> triall of their cruelty, or cause of feare. Secondlie, in <sup>l</sup> offending against the chastitie of *Sarah*, whom hee made hereby as it were, a lawfull pray vnto her enimies. Thirdlie, in that hee <sup>m</sup> standeth not stedfastlie vnto the promises, that his seede should enioy the land, and all nations should in him be blessed; which seeing it could not be in the person of *Abraham*, but in <sup>n</sup> his posteritie; it was most euident that the Lord therin had promised to deliuer *Abraham* frō Egypt, and out of all aduersitie; that therby he might enioy the promised seed. For answer to which objections, the Scripture first of all doth giue sufficient testimonie, that *Abraham* suspected not in vaine, the wantonnes <sup>o</sup> and wickednes of *Ægypt*. For the *Princes* themselves <sup>p</sup> so soone as they law the woman, commended her to *Pharao*, & *Pharao* vpon their report tooke her from *Abraham* into his house. And after when him selfe had bin scourged by the Lord, least other should likewise attempt against her, he is <sup>q</sup> forced to giue men charge concerning *Abraham*, & to conuey him forth, and his wife in safetie. Now as the godlie are commaunded to keepe themselves from euill, and not so much as rashlie to suspect another, or condemne of wickednesse without proote, or cause <sup>r</sup> of iust suspicion: so are they also willed to be wise as Serpents, <sup>s</sup> to vnderstand and perceiue the

<sup>i</sup> 1. Cor. 13. 5. 7.

*Chrysostom. Hom. in Matih. 9. Sicut diffici-*

*le aliquem suspicatur*

*malum qui bonus est:*

*sic difficile aliquem*

*suspicatur bonum qui*

*malus est.*

*Senec. lib. 1. de Morib.*

*Hoc habes omnis affe-*

*ctus, ut in quod ipse*

*insanis in idem putes*

*ceteros insanire.*

<sup>k</sup> *Sueton. in vita Do-*

*mi. cap. 21. Miserrum*

*dicebat principis statu*

*cui referre de insidia-*

*toribus non haberetur*

*fides nisi occiso.*

<sup>l</sup> *Hieron. trad. in Gen.*

*Eadam vocat necessi-*

*taum.*

*Chrysost. Hom. 32. in*

*Gen. In adulterium*

*uxoris consensit in-*

*flus, & quæstus a-*

*dulterio, in mulieris*

*contumeliam ut mor-*

*tem effugiat.*

<sup>m</sup> *Obiectio Fausti:*

*Cur non potius crede-*

*res Deo suo?*

<sup>n</sup> *Iustin. Mart. Dial.*

*cum Triffon. Videre*

*sane quo modo & Isa-*

*aco & Iacobo eadem*

*sint promissa: & be-*

*nedicetur in semine*

*tuo omnes gentes: non*

*hoc vel Esau vel Reubeni vel alij cuiquam dicit, sed illis tantum ex quibus iuxta economiã & dis-*

*positionem nasciturus erat Christus. <sup>o</sup> Gen. 26. 2. Exod. 1. <sup>p</sup> Vers. 14. <sup>q</sup> Vers. 20. <sup>r</sup> Rom. 14. 4.*

*Psal. 15. 3. <sup>s</sup> Matih. 10. 16. The Serpent of all creatures commeth neereit vnto the reason of*

*man, and knoweth the cause of things. When he goeth to the water, he is said to lay off his*

*poyson, least he should infect the waters, Epiphani. Hæres. 37. He vseth to rub himselfe with fen-*

*nell, whē he cannot shed his old skin, Plin. lib. 8. cap. 17. He defendeth his head in fight: & stop-*

*peth his eare from charming, Psal. 58. In sicknes he is his owne phisition, Plin. lib. 8. cap. 37.*

cause of euill, so soone as it giueth the first appearance. *Abraham* therefore suspecting the Egyptians, where danger was in deed, was neither iniurious, nor too suspitious, but a godlie wise to preuent a mischiefe. Which godly care of *Abraham* gaue none offence; but the abounding of sinne in euerie place, and principallie in *Egypt*, a gaue cause to *Abraham* to be offended. Which being confirmed, the second obiection is also taken away: for that he perswaded *Sarah* to say she was his sister, was done of a compulsion, not of will; for a daunger of life, not desire of wealth. But why did he not redeeme the chastitie of *Sarah*, which to a godlie woman is more a deere then life, with daunger of life it selfe; and not make it, as it seemeth, the pawne and price of his deliuerance? Because doubtles *Sarah* might happen to be as a ransome vnto *Abraham*, as in deed it came to passe, but *Abraham* by death could not deliuer, but bring perpetual captiuitie vnto *Sarah*. Yet *Abraham* ought not to haue giuen example a of leasing and dissembling vnto *Sarah*, to the end to preferue his life; for we may not doe euill<sup>b</sup> that good may come thereof. True in deed, neither is there any note in this action, of such offence. Hee perswadeth not *Sarah*

\* Aug. in Psal. 48. 10  
Quis est imprudens?  
Qui non sibi prospicit  
in futurum; insipiens,  
qui non intelligit in  
quo malo sit.

Hieron. Apolog. 3. in  
Ruffin. Prudentium est  
duorum temporum maxi-  
mi habere curam, ma-  
ne & vespere, id est  
eorum que acturi su-  
mus, & eorum qua  
gesserimus. Simile est  
Pistaci dictum: Pru-  
dentium vivorum esse  
prinquam aduersa  
contingant prouideri  
ne veniant: fortium  
vero cum illa contige-  
rint ferre equo ani-  
mo. Laert. lib. 1. Es pe-  
cora ipsa vitare no-  
runt, que lesisse cog-  
noscent: nec itinera il-  
la repetunt, ubi in fo-  
ream corruerint.

\* Vers. 14. 15. &

Gen. 20. 11.

\* Vers. 12.

August. de duab. animabus contr. Manich. cap. 10. An erat difficile videre inuitum volenti esse contra-  
rium, ita ut contrarium sinistrum dextero esse dicimus, non ut nigrum albo. Nazianzen. orat. 21.  
Quicquid autem violenter cogitur non secus ac plania per vim manibus inflexa. atque distraeta, si-  
mil ut missum factum est rursus ad sese redire conuenit. \* Vers. 12. Ambros. de Abrah. lib. 1.  
cap. 2. Erat quidem iusto viro cura coniugalit. pudicitie, sed maius erat studium maturandae deuotio-  
nis; ne praesulsi custodiam horum mandatis videretur celestibus. \* Deus. 22. 25. 28. Susanna ex em-  
plo illustratur, & Lucretiae Romanae. Liu. Decad. 1. li. 1. Timoclea Thebana. Q. Curt. li. 2. Sophronia  
Romana. & matrona nolilis Alexandrina, quam cum plurimum obsecrasset Maximinius Tyrannus,  
& durissima mortis minas commiscisset; ad mortem paratam, concupiscens magis quam ira victus,  
exilio damnatis & cunctis facultatibus spoliatis, & aliam multatam, que scortationis comminationem  
a praefidis cuiusq. gentis ne audire quidem valeret, omne genus suppliciorum, sorsitorum & lathaliu  
patnam sustinuerunt. Euseb. histor. eccles. lib. 8. cap. 6. \* Ephes. 4. 23. 1. Tim. 4. 12. \* Rom. 3. 8.

to denie her selfe to be his wife; but to say the truth, that she was his <sup>d</sup> sister. He hid that which might hurt him, for feare of euill: he said not that which was euill for any feare. Hee spake the truth, but not all the truth, for the part of a foole it is <sup>e</sup> to vtter all his minde, or to publish a secret, which may seeme to impaire the cause of godlines, <sup>f</sup> vnlesse it manifestlie appeare to be for the glorie of God to vtter it. But ought not Abraham rather to haue rested himselfe on God, and plainly to haue affirmed shee was his wife: for the Lord would no doubt haue maintained his vprightnes, and was able to giue him victorie, if violence had bin offered? Men are vndoubtedly to trust on God by <sup>g</sup> faith, but not to <sup>h</sup> tempt the Lord by carelesse negligence. For it pertaineth to holsome doctrine, <sup>i</sup> that when men haue before them a waie wherein to walke, they ought not to tempt the Lord their God. Our Sauour Christ himselfe, <sup>k</sup> was of power to haue defended his life against the tyrant Herod; yet hauing the meanes, he fled to Egypt. He commaunded his Disciples <sup>l</sup> to depend on him; but yet being <sup>m</sup> persecuted to flee from Citie to Citie. When they haue the meanes, <sup>n</sup> to vse it as a remedie sent from God: when they haue no meanes, to <sup>o</sup> waite on him, who without meanes is able to deliuer. Abraham hauing here the truth to confesse, and the truth to keepe in silence; vttered that which gaue lesse feare of hurt, concealed that which might work his greater hurt;

<sup>a</sup> August. cont. Faust. lib. 22. cap. 35. Neque enim virum eius uxor esse interrogatus, sed cum ab eo queresur quid ei esset illa mulier, indicauit sororem, non negauit uxorem: tacuit aliquid, uerum non dixit aliquid falsum. <sup>d</sup> Gen. 20. 12. <sup>e</sup> Prou. 29. 11. <sup>f</sup> Marc. 14. 61. <sup>g</sup> Iohn. 14. 20.

<sup>h</sup> Psal. 37. 5. <sup>i</sup> Matth. 4. 7. <sup>k</sup> August. de ciuit. Dei, lib. 16. cap. 19. Itaque uxorem tacuit, non negauit; coniugiu tuendam pudicitiam committens Deo, & humanas insidias cauens ut homo: quoniam si periculum quatuor camere poterat, non caneret; magis sentaret Deum suum quam speraret in Deo. <sup>l</sup> August. cont. Faust. lib. 22. cap. 36. Perseuerat autem ad seruam doctrinam, ut quando habes quod faciat homo, non sentet dominum Deum suum. Cum

igitur propter pulchritudinem Saræ, & eius pudicitia & mariti uita esset in dubio, nec utrumque tutari posset Abraham, ueruntamen unum horum posset, id est uitam; ne Deum suum tentaret, fecit quod posuit, quod autem non posuit illi commisit. Quod si secus fecisset, duas res tuendas committeret: Deo, & suam uitam & coniugiu pudicitiam. <sup>m</sup> Matth. 2. 13. <sup>n</sup> Matth. 10. 26. & 20. 31. <sup>o</sup> Matth. 10. 23. <sup>p</sup> Psal. 91. 11. 1. Cor. 7. 21. <sup>q</sup> Exod. 14. 13. 1. Chron. 25. 9.

P August. cont. Faust.  
22. cap. 36.

3 Dissimulare est fingere nescire que scias: ficut simulare est fingere scire que nescias. Nonius Marcel. de proprijs. Serm. cap. 5. *As sic non falsis Abraham sed puram taciturnitatem, idque in pium & optimum finem.*

*Ambros. Offic. lib. 1.  
cap. 2. Complures vidi  
loquendo peccatum  
incidisse, vix quenuque  
tacendo: ideo tacere  
nosse, quam loqui dif-  
ficilius est. Scio nam-  
que loqui plerosque,  
cum tacere nescians.*

<sup>1</sup> Jam. I. 19.

Isai 50.4.

<sup>c</sup> *Math. 26.63.*

<sup>4</sup> Gen. 25. 22.

\* Josh. 14.4.

† Chrysostom. Hom. in  
Gen. 22. Erat adhuc

terribilis facies mortis: nondum erans ante porte confracte, nondum eras aculeis eius habesatus: quare mulier erat timor propter infaniam Egypticam. <sup>a</sup> Vatab. annot. in Gen. cap. 12. Si Abraham fidei sua firmitudinem retinisset immortam, ad hæc confilia non appulisset animi. <sup>b</sup> Chrysost. Hom. in Gen. 32. Quia nondum erat soluta viri tyranni, propterea in adulteri uxoris consensu infusus, &c. Hieron. trad. Hebraic. in Gen. Potest & aliter sedita necessest excusari, quod iuxta librum Hæster, quæcunque mulierum placuisset regi apud veteres, sex mensibus ungebatur oleo myrino, & sex mensibus in pigmentis variis erat, interea Pharaos sit percussus à Domino. Vatab. in Gen. 12. 13. Misera fors, si maritus viuat propter uxorem, cum uxor facta sit propter maritum: miserum, si viuas propter uxorem, non cum uxore: miserum proptus si viuas propter uxorem, si vias ablatam, & a veri coniunctam, præsertim ubi nullo eam iuris prætextu repetere licet: non auiam audebas Abraham Sarai suam tanquam coniugem repetere, quandoquidem foras non coniugem esse simulauerat, <sup>b</sup> Vatab. ibid. Monitum hoc exemplo quam debemus nunquam de fidei nostre constantia præsumere, sed perpetuo in timore dei versari & Dominum precari. <sup>c</sup> Psal. 130. 1. Cor. 13. 8. 9. Rom. 7. August. de peccat. merit. & remiss. lib. 2. cap. 14. Sic itaque omnes quicumq; in hac vita dinantur (scrip- turarum testimoniis), in bona voluntate atq; affectionibus iustitia præditi sunt, & quicumq; tales pos- set fuerunt, omnes manifeste omnes iusti omnes veraciter laudabiles sunt. sed sine deo. Aliquo non sunt.

lie



lie sanctified, mixing in their words and workes oft times, the grace they haue receiued, with the weaknes of their owne corruptions. The mercie of the Lord; who delighteth <sup>d</sup> in the goodnes, and passeth by <sup>e</sup> the weakenes of his children. For as the prouidence of God directed *Abraham* into Egypt, that the knowledge <sup>f</sup> of the true God might bee spread abroad by him: so most wiselie he gouerneth the act of *Abraham*, thereby to shew his hand in punishing for sinne, the <sup>g</sup> King and Princes of the Egyptians; & his fauour in *Abraham*, to those that truelie <sup>h</sup> worship him: that thereby the Egyptians might be <sup>i</sup> prouoked to follow the example of *Abraham*, and to haue searched after God. And as the Lord found cause to pardon *Abraham*, and to turne his woe to welfare, not in the act <sup>k</sup> of *Abraham* but in his mercie; so he findeth cause to punish *Pharao* (nothing therein forgetting his wonted clemencie) in the act of *Pharao*, and his iustice. And as *Pharao* was iustlie punished, because he tooke the wife of *Abraham*, albeith <sup>l</sup> he knew her not to be his wife: so the house of *Pharao* was iustlie plagued, which either were helpers, or in their place <sup>m</sup> not hinderers and mislikers of his trespassse. Such also vndoubtedlie were *Pha-*

<sup>d</sup> Psal. 147. 11.

<sup>e</sup> 2. Sam. 15. 26.

<sup>f</sup> Psal. 103. 12.

<sup>g</sup> Isai. 43. 25.

<sup>h</sup> Micah. 7.

<sup>i</sup> Chrysostom. Hom. in

Gen. 31. Volebas illum

doctorem fieri: nunc

quidem omnibus Pa-

lestinis, paulo post an-

tem etiam Egypti,

<sup>g</sup> Chrysostom. Hom. in

Gen. 32. Sed paulisper

expella & videbis

mirifice sapientem dei

providentia. Nā prop-

ter hoc deus tantā gra-

te suis longanimita-

tis & opitulanti di-

stulis, ut iustum cla-

riorem faceret; & per

ea quae illic fiebant, nō

solum Egypti, sed &

Paletinis disceret,

quanta beneuolentia

Domini omnium hic

patriarcha protega-

tur. Ergo hoc factum

est ut res fieret ma-

nifestior, & visio non in priuatum aut plebeium aliquem sed in regem sauires, ut ubique diuulgaretur hoc factum. <sup>h</sup> Psal. 105. 15. <sup>i</sup> Exod. 12. 38. <sup>k</sup> Ait. 9. 35. <sup>l</sup> Bernard. in fifti. omnium Sancti. ferm. 1. Quid potest esse omnis nostra iustitia coram Deo? Nonne iuxta prophetiam sicut parricidii mensurae reputabitur? Quid ergo de peccatis eris, quando nec ipsa quidem per se poterit respondere iustitia? <sup>m</sup> August. de libero arbitrio, lib. 3. cap. 22. Non quod naturaliter nescit, & naturaliter non potest, hoc animae deputabitur in reatum: sed quod scire non studuit, & quod dignam facultati comparanda ad recte faciendum operam non dedit. Est; antecedens secundum Bellarm. tom. 3. controu. 1. lib. 2. cap. 7. Quae facit involuntarium & excusat à peccato: vel concomitans, quae relinquit liberum voluntatis actum, & non excusat. Sed in omni ignorantia per lapsum à deo contraria, vulgaris regula tenenda est, ignorantia excusat non à toto sed à tanto. <sup>n</sup> Ephes. 5. 11. Rem. 17. 4. 1. Tim. 8. 22. August. contr. Epist. Parmeniani lib. 2. cap. 21. Non communicare est non consentire, si enim communis consensus, si consensus corrumpitur.

Some will per-  
haps demaund how  
Pharao knew that  
he was punished for  
Sarahs sake? Surely  
by his punishment.  
Which the Rabbins  
doe affirme was a  
venemous botch or  
boyle: whereby he  
was hindred and  
stayed from fulfil-  
ling his lust. *Ioseph*  
*Antiq. lib. 1. cap. 9.*  
falth it was the  
plague. *Philo lib. de*  
*Abraham*, a torment  
both of his minde  
and bodie: in the  
paine whereof, whē  
hee consulted with  
the priests of Egypt,  
they shewed him  
the cause. *Iosephus*  
*Antiq. lib. 1. cap. 9.*  
thinketh he was ad-  
monished in a dreame. *Chrysost. Hom. in Gen. 32.* that he was certified by Sarah. Which is  
most vndoubted, by the full consent of all writers both Iewes and Christians, and by the ac-  
cord of Scripture: God kept her from *Abimelech*, *Gen. 20. 4.* so that he touched her not. To  
what purpose had it been to haue preserved her from *Abimelech*, when she had been defiled  
by the king of Egypt? But wherefore then saith the Scripture in that place, *Abimelech* had  
not yet come neere her, and in this place expresseth not the like of *Pharao*? It was necessarie in  
that place to stop the mouthes of Atheists, least any should say (because *Isaac* was not long  
after borne) that he was the sonne of *Abimelech*, and not of *Abraham*: albeit the greatnes  
and speedines of the punishment of both the Kings doe confirme as much, and therefore in  
this place, the preservation of Sarah might well be vnexpressed. *Chrysost. Hom. in Gen. 32.*  
*Graviter enim poena indigebat, ita ut ipse exterreretur, nam nisi dei fuisset gratia, quae mentem eius*  
*emollescat, constanter enim erat quod in maiorem furorem inductus, quasi deceptorum punivisset, & ex-*  
*trema affectibus supplicij: ac nihil horum fecit, timor enim supplicij inflammata eius iram humilia-*  
*uit & restinxit.* *I. Luther in Gen. 12. Hec subita divinitus & custodi adidita argumētum Pharaonem ve-*  
*hementer ieritum plagis infligit quales quales fuerant.* *Psalm. 103. 2.* *Deut. 6. 8. 9.* Notwithstan-  
ding wee are not to be put in minde by Images. *Habac. 2. 18.* *Psalm. 119. 46.* *Marc. 8. 38.*  
*2. Tim. 2. 12.* *Gen. 47. 9.* *Heb. 11. 9. 13.* *Psalm. 34. 19.* *Act. 14. 22.* *Ezech. 16. 14.* *Iam. 1. 17.*  
*Chrysost. Hom. in Gen. 32.* Nullus igitur accuset pulchritudinem, nullus vana verba hec dicas: hanc  
perdidit formam hic pulchritudo causa fuit interitus. Non pulchritudo in causa est: absit. Opus enim dei  
est & ipsa. Sed peruersa voluntas causa est malorum omnium.

but

but for our corruptions cause, not <sup>a</sup> greatlie to be desired, because it is so apt to be abused. Sixtlie, verse 12. Nothing more <sup>b</sup> sauage then wicked men, partakers of power, and not restrained by the Lord. Seauenthlie, verse 13. The godlie may in daunger <sup>c</sup> conceale (but not <sup>d</sup> denie) the truth, when it is not for the glorie of God to vtter it. Eightlie, verse 14. Laciuous lookes are <sup>e</sup> sins of adulterie, and <sup>f</sup> pro-uokers of farther euils. Ninthlie, verse 15. Wicked Princes haue <sup>g</sup> wicked seruants, oft times <sup>h</sup> for the punishment of their sinne. Tenthlie, sinnes done of ignorance, are deadlie <sup>i</sup> sinnes, and inexcusable before the Lord. Doct. eleuenth, verse 16. Wicked men are often <sup>k</sup> instruments of God to blesse his children. The twelfth, verse 17. The Lord <sup>l</sup> is alway a refuge to his children in time of neede. The thirteenth, the sin of adulterie <sup>m</sup> is horriblelie reuen-ged by the Lord. The fourteenth, verse 18. Hypo-crits in their destresse cannot see <sup>n</sup> the causes of their miserie. The fifteenth, verse 19. They cannot indure in other, the offence <sup>o</sup> which they themselues haue caused. The sixteenth, the harts of <sup>p</sup> kings are in the hand of God, who <sup>q</sup> bridleth the furie of the wic-ked. The seauenteenth, verse 20. God ruleth in the midst <sup>r</sup> of his enimies, and procureth the safetie of his Church.

<sup>a</sup> Pro. 6. 25. & 31. 30.  
<sup>b</sup> Ambros. de Abram  
lib. 1. cap. 2. Ex hoc do-  
cet, non magnopere  
decorem querendum  
conjugis, qui viro ne-  
tem plerunq; gigne-  
re solet. Nō enim tam  
pulchritudo mulieris,  
quam virtus eius &  
grauitas delectas vi-  
rum. Qui suauitatem  
querit coniugij, non  
tam superiorem censu  
ambiat, quam necessi-  
tates non terreās ma-  
ritales: non monilibus  
ornatam sed moribus.  
<sup>c</sup> Psal. 17. 12. & 57. 4  
<sup>d</sup> Plutarch. in vita Ci-  
cer. Ira & rabies om-  
nem Triumviris hu-  
manam excussit men-  
tem. Imò docuerunt a-  
nimal esse homine  
nullum sanius, si libi-  
dini habeas licentiam  
coniunctam.

<sup>e</sup> Gen. 43. 6. 7.

<sup>f</sup> Job. 19. 9.

<sup>g</sup> Auguſt. contr. Faust.

lib. 22. cap. 36.

<sup>h</sup> Matth. 10. 33.

<sup>i</sup> Math. 5. 28. Clem. Alexand. Padagog. lib. 3. cap. 11. Porro autem oculis maxime parcendum est, la-  
bi enim melius est pedibus quam oculis. Hinc Dominus compendiosissime quam fieri potest medetur, in-  
quiens, si quis scandalizat oculis, excinde eum, ex imo euellens cupiditatem. Lasciuia autem aspectus, &  
versatilibus ac tanquam conuiuentibus oculis intueri, nihil aliud est quam oculis mechari, cum per eos  
cupiditas in eas prima pugna prelude. <sup>k</sup> Gen. 39. 7. 2. Sam. 11. 2. 3. <sup>l</sup> Prou. 29. 11. <sup>m</sup> Isai. 24. 2.  
<sup>n</sup> Gen. 20. 3. 6. 7. Luc. 12. 48. <sup>o</sup> Deut. 23. 5. Isai. 45. 1. 5. <sup>p</sup> 2. Sam. 22. 3. Psal. 9. 9. & 144. 2.  
<sup>q</sup> 2. Sam. 12. 10. 11. Ierem. 5. 7. 8. 9. & 29. 22. 23. <sup>r</sup> 1. Sam. 15. 21. Isai. 58. 2. 3. 4. <sup>s</sup> Gen. 25. 34. &  
27. 41. Heb. 12. 17. <sup>t</sup> Pro. 21. 1. <sup>u</sup> Psal. 76. 3. 4. & c. 2. King. 19. 28. <sup>v</sup> Psal. 110. 2. Act. 12. 23. 24.



## CHAP. XIII.

## Question 1. verse 8.

What meaneth this, that *Abram* saith vnto *Lot*, let there be no strife betweene mee and thee, for we are brethren?

<sup>a</sup> Pet. Mars. in Gen. 14.

<sup>b</sup> Gen. 12. 5.

<sup>c</sup> Which though some writers do affirme, yet the Scripture saith it not: and it seemeth by the words of *Abraham*, Gen. 14. 23. that the Lorde would haue himselfe acknowledged the only author of the wealth, both of *Lot* and *Abraham*, notwithstanding that giftes happily were giuen to them by the King of *Egypt*.

<sup>d</sup> Chrysostom. Hom. in

Gen. 32. Omnibus post hec venerabilis erat iustus, tam is qui in *Egypto* quam is qui in *Palestina*: quis enim non reueritus fuisset sic à Deo custoditum & tantam benivolentiam affectum. \* Like as *Exod.* 11. 2. *Aug. cons. Faust. lib. 22. cap. 71.* In expoliandis *Egyptijs* *Moses* vsq; adeo non peccauit, ut non faciendo peccaret. Deus enim iusserat, qui vsique nouis non solum secundum facta verum etiam secundum cor hominis, quid unusquisque & per quem perpeti debeat. Potius etiam vs *Gen. 26. 12. 13.*

and



are not to thinke that *Abram* enioyeth such abundant riches by the onelie bountie of the <sup>a</sup> king of *Egypt*: for when he entred into *Egypt*, he <sup>b</sup> possessed great substance; & when he returned, *Lot* that <sup>c</sup> receiued no gifts of *Pharao*, was also verie rich. But the prouidence of God, and his fidelitie is manifest therein, that according to his promise bleisseth *Abram*: who for distresse of famine departing into *Egypt*, and necessitie of food; returneth laden with wealth and substance. For the Lord increasing the wealth of *Abram* would doubtlesse haue it knowne in *Egypt*, <sup>d</sup> that the God that *Abram* serued, was able to enrich him both <sup>e</sup> with

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and without the king of Egypt. And Lot (saith the text) that went with Abram had sheepe and castell and tents: so profitable it is <sup>f</sup> to enioy the companie of the children of God. But herein appeareth, that riches <sup>h</sup> haue their inconueniences as wel as pouerty: for those who were by nature <sup>h</sup> brethren, by profession <sup>i</sup> the seruants of the Lord; by affection so v-nited, that <sup>k</sup> neither natiue countrie, nor <sup>l</sup> fathers house, nor <sup>m</sup> painefull pilgrimage, nor <sup>n</sup> daungerous voiage, nor <sup>o</sup> distresse of famine, nor <sup>p</sup> feare of death, could separate; riches & <sup>q</sup> increase of worldlie wealth doe put asunder. No meruaile therefore if the most wise and gracious Lord, doe <sup>r</sup> nothere on earth cause all his children to abound in wealth, seeing the cheefest of his seruants, which haue bin more purelie <sup>t</sup> washed from their natiue filth, & <sup>u</sup> seasoned with the spirit of reuening grace, can scarcelie (for their own corruptions) either vse it to the glorie of God, and their <sup>v</sup> owne behoofe; or handle it without their hurt. We therefore *that haue food and rayment*, <sup>w</sup> let vs therewith be content: and pray with

<sup>f</sup> Bernard, Epist. 73. Nam qui socij sunt laboris, procumbit & mercedis participes erunt.

<sup>g</sup> Chrysost. Hom. 5. in Gen. Et enim sicus mali sua consuetudine familiaribus multum nocent, quemadmodum beatus Paulus inquit; corrumpunt bonos mores colloquia praua. sic & bonorum familiaritas coniunctis sibi maxima commoda offert.

<sup>h</sup> Leo Pap. Serm. 6. Insidie sunt in diuitiarum amplitudine, insidie in paupertatis angustia: illa eluant ad superbiam, haec incitant ad querelam.

<sup>i</sup> August. de reb. Apos. Serm. 26. Aurum quod erumna perquirat, quod amantia cupit, quod sollicitudo cu-

stodit, aurum, materia laborum, periculosa res possidentium; aurum enervatio virtutum; aurum, malus dominus; proditor, seruus. <sup>k</sup> His brothers son: for so the Hebrews do often call their kinsmen. <sup>l</sup> Whose locerie and fellowship we are not to forsake. Hebr. 10. 25. 1. Pet. 2. 17. <sup>m</sup> Cic. Offic. 1. Chari sunt parentes, &c. <sup>n</sup> August. in Psal. 93. Odit valde patriam, qui sibi bene putat cum peregrinatur. Ouid. trist. 2. Nescio qua natale solum dulcedine cunctos ducit & immemores non sinet esse sui. <sup>o</sup> Hieron. in Isai cap. 23. Omnis vagus atque in orbe peregrinus, & incertarum sedum, semper in angustia, iugiter & in maiore est. <sup>p</sup> Per varios casus per tot discrimina rerum. <sup>q</sup> Gen. 12. 10. <sup>r</sup> Hieron. ad Paulin. Vera illa amicitia est & Christi glutino copulata, quam non utilitas rei familia is, non presentia corporum tantum, non subdola & palpsans adulatio, sed dei timor & diuinarum scripturarum concilians studia. <sup>s</sup> Bernard. Serm. 4. de Aduers. Aurum & argentum & cetera huiusmodi, quantum ad animi bonum spectas, nec bona sunt nec mala: vsus tamen bonum bonus, abuso mala, sollicitudo peior, questus turpior. <sup>t</sup> August. de ciu. Dei, lib. 1. cap. 8. Tamen si non eas Deus quibusdam petentibus euidentissima largitate concederet, non ad eum ista pertinere diceremus. Itemque si omnibus eas petentibus daret, non nisi propter talia premia seruendum illi esse arbitrareremur: nec pios nos faceret talis seruitus, sed potius cupidos & auaros. <sup>u</sup> Hebr. 10. 22. <sup>v</sup> Psalm. 51. 10. <sup>w</sup> 2. Sam. 12. 8, 9. <sup>x</sup> 1. Tim. 6. 8.

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<sup>1</sup> *Prou. 30. 8. 9.*

<sup>2</sup> *Prou. 30. 8.*

*Matth. 6. 11.*

<sup>3</sup> *Numb. 11. 21.*

<sup>4</sup> *Verf. 7.*

<sup>5</sup> *Verf. 10.*

*Chrysostom. Hom. 33.*

*Causam quoque doce-*

*re voluit diuina scrip-*

*tura, quod ideo eos nō*

*capiebat quia agentis-*

*bis illis preoccupata*

*erat.*

<sup>6</sup> *Gen. 34. 21.*

<sup>7</sup> *Iob. 8. 3. 9.*

*Origen. in Epist. Rom.*

*Hom. 4. Si filij essetis*

*Abram opera utique*

*Abram faceretis: per*

*quod utique ostendit,*

*quia qui faciunt ope-*

*ra Abram isti sunt*

*filij Abram: & prop-*

*ter illos scripta sunt,*

*que de Abraham scrip-*

*ta sunt.*

<sup>8</sup> *Prou. 15. 1.*

*Matth. 5. 39.*

*Coloss. 3. 12. 13.*

<sup>9</sup> *Prou. 25. 21.*

*Rom. 12. 20.*

*1. Pet. 3. 9.*

*August. de serm. Dom.*

*in mont. libr. 1. Mites*

*sunt qui cedunt im-*

*probitatibus & non*

*resistunt maiori, sed vin-*

*cunt in bono malo.*

*Rixetur ergo inimici*

*& dimicant pro ter-*

*renis & temporalibus*

*rebus: beati autem mi-*

*tes. &c.*

<sup>10</sup> *Micah. 6. 3. 2. Cor. 4. 9. 20. Ephes. 2. 13. 16. 17. Mat. 5. 44. 45.*

<sup>11</sup> *Gen. 45. 15. 78. Psal. 120. 7.*

<sup>12</sup> *Prou. 17. 9. Basil. in quest. diffusi qu. 35. Cognoscitur ex eo arogantia, quod ea que ad preminen-*

*tiam pertinent requirit: curatur autem si crediderit iudicio eius qui dixit: Dominus superbiis resistit,*

*nec tamen curatur, nisi ab omnibus preminentia studij secesserit.*

<sup>13</sup> *Iesai. 58. 3. Mat. 18. 30. Phil. 2. 3. 4.*

the Prophet, *giue me not riches least I be too full, but*  
<sup>2</sup> *seed me with foode conuenient for me*: Three causes  
are alleaged of this separation of *Abram* and *Lot*,  
which all arose of their wealth and riches. That the  
*land was not sufficient for their flocks*; the strife of their  
*seruants*; & the *Cananite and Perizzite that dwelt in the*  
*land*. The fruitfulness of *Canaan* could not suffice  
their familie, that was sufficient for so manie hun-  
dred thousands <sup>2</sup> of *Abrams* posteritie. If any aske  
the reason, the Scripture answereth it: it was able  
to receiue them being asunder, but it could not beare  
*them to dwell together*. The froward heardmen set  
forward <sup>b</sup> this defect, but the *Cananite and Perizzite*  
fulfilled it: who hauing themselues selected <sup>c</sup> the  
fatnes of the lād, would affoord no more to *Abram*,  
then otherwise for want of inhabitant <sup>d</sup> lay deso-  
late. Thus *Abram* and *Lot* which so long had liued  
in amitie, were compelled for the contention of  
their seruants to depart asunder. Now *Abram* the  
last that was priuie to this contention, and farthest  
off from giuing a cause of strife, is the first that see-  
keth peace, and laboureth for agreement. Wherein  
he hath taught a twofold lesson to <sup>e</sup> all his children:  
first how peace is rightlie to be attained: that is to  
say, by <sup>f</sup> meekenes and humilitie, and <sup>g</sup> rendring good  
for euill. Secondlie, that in matters of contention,  
the <sup>h</sup> least offender is fittest to begin agreement; and  
the worthier person ought first to frame <sup>i</sup> the ex-  
hortation vnto vnitie. Not by repeating all his  
<sup>k</sup> priuiledge; not by <sup>l</sup> requiring all his right (much-

lesse

lesse by aduancing his estate, or demanding the vttermost recompence of losse) but<sup>m</sup> for the Lords sake who is the God of peace, by<sup>n</sup> making himselfe equall to his inferiours, and yeelding<sup>o</sup> in his owne right (so farre as in godlines he may) to redeeme a godlie peace and concord. If *Abraham* had liued in these our dayes, he had bin taught another forme of exhortation by manie examples: and indeed he might lawfullie haue pleaded for his priuiledge to this effect. Sir, I brought you vp<sup>p</sup> of a boy: you haue continued these manie yeeres vnder my protection: that substance which you haue, you may<sup>r</sup> thanke me for, you enioy it for my sake, it hath bin gotten in my house. What disorder therefore and presumption is this of yours, that you commaund not your heardmen to giue place to mine? I am your<sup>r</sup> vnkle and your elder: you shew your selfe hereby vnreuerent and vnthankfull. If you say you could not amend this broyle; depart from mee and seeke you meeter pastures: let me with quietnes enioy mine owne; and hold mee for your friend, that<sup>r</sup> I let you goe without taking for your charge of bringing vp. But *Abram*, who alreadie<sup>r</sup> had seene the day of *Christ*, had also learned that rule of him<sup>u</sup> to denie himselfe. Hee forgetteth the inconuenience of contention in his house, and from whom it

ses. *Quis furor ille? ausi sunt familiares tui, vel mutire aduersus operas meas, &c.* <sup>1</sup> Either giuen by *Abraham*, or for his sake: or increased in *Abrahams* familie, by the blessing of God, and *Abrahams* industrie and liberalitie. <sup>2</sup> *Gen. 11. 27. 31.* <sup>3</sup> *Ambros. lib. de Naboth. cap. 7.* *Modum non habet auaritia, nec capiendū explesur: sed incitatur: hoc egentior quo plura quesitū.* <sup>4</sup> *Iob. 8. 56.* <sup>5</sup> *Matth. 16. 24.* *Hieron. epist. ad Algas. quest. 3.* *Quotidie credens in Christum tollis crucem suam & negat seipsum. Qui impudicus fuit versus in castitatem, semper amia luxuriam negat: iniquus si sequatur iustitiam negat iniquitatem. Similis si Christum confusatur Deus ueritatem, & Dei sapientiam, negat stultitiam.*

<sup>1</sup> *Coloss. 3. 13.*

<sup>1</sup> *Pet. 3. 9.*

*Cyprian. de unit. Eccles. Si filij Dei sumus pacificos esse debemus: nam pacificos esse oportet Dei filios, corde mitis, sermone simplices, affectione concordēs, fideliter sibi unitatis nexibus cohaerentes.*

<sup>2</sup> *Rom. 12. 16.*

*Chrysost. Hom. de anime humilis. Nihil est iam Deo gratum quā se ipsum cum postremis numerare. Modestia animi est, fortiter facta & uirtutibus excelsum animo seipsum deicere.*

<sup>3</sup> *Gregor. Moral. lib. 19. Regas discipline rigor mansuetudinem, & mansuetudo ornet rigorem, & sic alterum commendatur ab altero, ut nec rigor sit rigidus, nec mansuetudo dissoluta.*

<sup>4</sup> *Chrysost. Hom. in Gen. 33. Succensuisset forsitan atq; ita dixisset.*

<sup>2</sup> The Rabbins designe the cause of this contention to be, for that *Los* heard-men putting in their cattell into other mēs ground, were reprooued by *Abrahams* seruants. An vndiscreet coniecture, and reprooued by the scripture, which insinuateth this reason; because she land could not beare them both, &c.

<sup>3</sup> Vers. 8.9.

<sup>4</sup> Vers. 9.

*Luther* in *Genes.* 14.

One while he maketh himselfe but equall to *Los*, another while his inferiour, when he giueth him the choise of habitation.

<sup>5</sup> As if hee should haue said, I am ready to resigne vnto thee all my owne priuiledges, and to giue thee thy owne demaunds, rather then to contend.

*Vatab.* in *Genes.* 13.

*Caluin* in *Gen.* 13. Po-

serat quidem *Abram*, &c. <sup>6</sup> Vers. 10. <sup>7</sup> *Bernard* de modo viuendi. serm. 37. Superbia est cupiditas; in tantum est unum malum, ut nec superbia sine cupiditate, nec sine superbia possit cupiditas inueniri. <sup>8</sup> *Clem. Alexandr.* Strom. 6. quid auctia, id est nimis amor sui, est semper quibuslibet causa peccatorum omnium. Quocirca non oportet eligendo & expetendo gloriam ab hominibus esse nimium sui amantem, sed Deum diligendo esse sanctum cum prudentia. <sup>9</sup> 1. Tim. 6. 5. *Muscul.* in *Gen.* 13. Hodie reperias Christianos, qui ne pedis quidem latitudinem de terreno suo iure fraterna paci largiantur, sed posui pro modico telluris spacio, omnia in regibus, viris, libris imò cadibus etiam & sanguine repleant. <sup>10</sup> *Isai.* 65. 45. <sup>11</sup> *Psal.* 45. 7.

did proceed: as if he had himselfe been agent in the strife, *I pray thee* (saith he) *let there be no contention betweene vs.* He remembreth not that he was his vnclē, but giueth this reason: *for we are brethren.* And as hitherto hee made himselfe but equall vnto *Lot*, so in the rest he maketh himselfe inferiour: *let vs*, saith he, *depart asunder* & for quietnes sake. Choose you before me & where you will dwell, I will take that dwelling which you forsake. Thus *Abram* not onlie offereth, but performeth a <sup>2</sup> worthie patterne of humilitie and curtesie. For *Lot* maketh choise of all the land, and by this benefit inioyeth a soyle for profit and plenteousnes, <sup>3</sup> like the garden of the Lord. This meeknes of *Abram* hath euer bin despised of proud, contentious, and disdainefull persons, which haue not <sup>4</sup> learned humilitie of Christ. It is thought but folie for quietnes sake, to lose <sup>5</sup> the least portion of our right: and therefore this example in worldlie wisdome, not worthie imitation. Such in deede there haue beene, and euer are in the Church of God, which haue esteemed the rules of Christ, <sup>6</sup> no farther worth obedience, then may stand with pleasure or commoditie. These are <sup>7</sup> smoke in mine anger, saith the Lord, and a fire that burneth all the day. Notwithstanding, marke what successe the Lord awardeth, who is <sup>8</sup> iudge of all mens actions, and giueth

sentence

sentence betweene *Abram* and *Lot*. *Abram* that had giuen chose of all the countrie vnto *Lot*, receiueth for <sup>h</sup> reward of his humilitie, the inheritance of all the countrie: And *Lot* <sup>i</sup> who returned not like kindnes as was shewed him; made more vnprofitable choise, then <sup>h</sup>is vmpiers, or verie aduersaries would haue awarded him: that is to say <sup>k</sup> both losse of libertie and goods. Would God this example were wel considered in these <sup>l</sup> perilous dayes of the Church of God. *The Cananite and the Perizzite* seeketh occasion against the Church on euery side. *Sathan* now rageth <sup>m</sup> because hee knoweth his time is short. He prouoketh *Abram* and *Lot* to strife, the faithful seruants of the Lord to emulation and contention. Hee setteth on heardmen <sup>o</sup> to stirre vp sedition among Princes. Wherefore it behooueth those that professe the truth, diligentlie to watch against these <sup>p</sup> wiles of *Sathan*: to remoue the <sup>q</sup> causes of contention: to esteeme with *Abram* <sup>r</sup> the discord of their seruants to be their owne. And by how much they are preferred to higher dignitie, by <sup>t</sup> so much the more to be carefull of godlie vnitie. It is known in this our land, what woe and desolation hath bin

<sup>h</sup> Gen. 26. 4. 5.

<sup>i</sup> August. 50. Hom. lib.

<sup>k</sup> Hom. 14. Da veniam

<sup>l</sup> Apostole, propria sua

non noui nisi mala:

<sup>m</sup> cum ergo Deus coro-

<sup>n</sup> nat miris sua, nihil

<sup>o</sup> coronat nisi dona sua,

<sup>p</sup> 1<sup>a</sup> 1<sup>a</sup> 10. 11.

<sup>q</sup> Chrysostom. Hom. in

<sup>r</sup> Gen. 33. Oportebat i-

<sup>s</sup> gitor nepotem, cum

<sup>t</sup> tantam experiretur

<sup>u</sup> aequitatem patriar-

<sup>v</sup> che, parem rependere

<sup>w</sup> honorem, & ei potius

<sup>x</sup> liberam electionem

<sup>y</sup> concedere: at ille vs-

<sup>z</sup> pote iuuenis & maio-

<sup>aa</sup> ri concupiscentia tra-

<sup>ab</sup> ctus, &c.

<sup>ac</sup> Gen. 14. 13.

<sup>ad</sup> 1<sup>a</sup> Ephef. 5. 16.

<sup>ae</sup> Hieron. in Hof. cap.

<sup>af</sup> 12. In istiusmodi Ca-

<sup>ag</sup> naan manu, hoc est o-

<sup>ah</sup> peribus, statera dolosa

est, & iniqua: quicquid enim haereticus loquitur, Dei iustitiam non habet. Hodie autem haeretici omnium procacissimi & alios pene omnes suo in gyro complectentes sunt Romani, qui nobis intus & foris imminet & ingruunt. <sup>a</sup> Reuel. 12. 12. <sup>b</sup> Quēadmodū inser Cesare & Pompeiū, Marcus Antonius tribunus plebis, ut Helena Troianis causa belli, causa pestis & exitij fuit. Cicero. Philip. 2. <sup>c</sup> 2<sup>a</sup> Cor. 3. 11. Ephef. 6. 12. 15. <sup>d</sup> Nazianz. Orat. 7. Quidnam est in doctrina nostra pulcherrimum? Pax: addam & vtilissimum idem esse. Quid turpissimum & nocentissimum? Discordia. Quaram & alterum. Quid est quod illam maxime sustulit? Quid hanc introduxit? Vt quemadmodum in morbis fieri consuevit, sublati causi & fontibus morborum obstructi & exiccatis, etiam erosi inde fluxus & effecta simul tollamus. <sup>e</sup> Clem. Alexand. Pedagog. libr. 3. cap. 11. In Dominam enim retorquetur ancille intemperantia, &c. <sup>f</sup> Hieron. epist. ad Demetriad. Nobilitatis ad hoc tantum neminetis, ut cum claritate generis morum sanctitate contendas, & cum nobilitate corporis animi virtute nobilior proficias.

endured,

<sup>a</sup> Gildas Britan. lib. de excidio Britannia. Moris continuū genitū erat sicut nunc est (inquit) ut infirma esset ad reuincendū hostiū tela, & fortis esset ad civilia bella.

Simile Thome Walsingham uita Edwardi 2. Richard. 2. &c.

<sup>a</sup> Philip. 2. 5.

<sup>a</sup> Iohn. 5. 44.

<sup>a</sup> Gal. 4. 12.

<sup>a</sup> 2. Cor. 6. 20.

<sup>a</sup> August. Epist. 15.

Procederem ad pedes vestros, steterem quantum ualerem, rogarem quantum amare, nunc unumquemque vestrum pro seipso, nunc utrumque pro altero, & pro alijs & maxime infirmis, pro quibus Christus est mortuus, &c.

<sup>b</sup> Chrysostom. Hom. in Gen. 33. Audiant hac qui se extra crimina putant esse, quando propter familiaritatem suis ministris permittunt & committunt, ra-

pere, decipere, multa mala machinari &c. nam qui prohibere potest cum qui iniuriam facit, neque prohibet, non minorem luit penam, quam qui iniuriam fecit. <sup>c</sup> 1. Ioh. 4. 11. Ioh. 13. 34. <sup>d</sup> Coloss. 1. 24.

<sup>e</sup> Salust. de bell. Iugurth. Nam concordia parue res crescunt, discordia maxime dilabuntur.

<sup>f</sup> Psal. 37. 8. <sup>g</sup> Coloss. 3. 13. <sup>h</sup> Cassiodor. in Psal. 34. Vera pax est concordiam habere cum moribus probis, litigare cum uitijs. Nazianz. orat. 6. Nihil enim ad concordiam usque adeo validum est, in ijs quibus diuina res uere cordi sunt, neque consensus de Deo, nec quicquam adeo facit ad dissidium atque de eodem dissensio.

<sup>i</sup> The principall cause of all discord is pride, Prom. 13. 10. by which men neglect the word of God, either in matters of faith, or obedience. Subordinate causes are, selfe-love, flatterie, enuie, stiffness of opinion, and such like. <sup>k</sup> Nazian. orat. 21. Apolog. Melius enim & optabilius est, egregium bellum, impia pace & a deo distrabente: ob eamque causam clementem hominem armat spiritus, ut belligerendi facilitate instructum.

endured, when *Abram* and *Lot*, the nobles of the same haue <sup>a</sup> liued in discord, for want of this religious care of peace with *Abraham*. If there were any such in these our dayes, with whom the preaching of the Gospell hath not so farre preuailed, as for the honour of Iesus Christ <sup>a</sup> to renounce themselves, their wealth and honour, and to <sup>a</sup> seeke the honour that commeth of God alone: so that I had accessse to speake before them; I would after the manner of *Augustine*, yea of <sup>a</sup> *Paule*, yea of <sup>a</sup> *Iesus Christ* euen <sup>a</sup> fall downe before their secte, who either are prouokers of contention, or not to their vttermost indeuours in religious godlines, redressers of the same with <sup>b</sup> *Abraham*. I would weepe from the botome of my heart, I would beseech them with my voice, for the <sup>c</sup> Lords sake, for his <sup>d</sup> Churches sake, for the <sup>e</sup> flourishing perpetuities of England, and the sauegard of innumerable liues and soules therein; <sup>f</sup> to giue place to wrath, to let goe displeasure: If anie haue taken offence at other, euen <sup>g</sup> as Christ forgaue, that so they would: I would most humble craue of them, to be fullie desirous <sup>h</sup> of vnitie, to take away the <sup>i</sup> causes of offence, to shew humilitie with *Abraham*, to offer all <sup>k</sup> lawfull conditions of a-

greement;



greement; which is to *seeke peace and* <sup>1</sup> *follow after it:* not to esteeme their owne priuate cause before a publike: nor their honor, before the honor of their Prince & cuntry; nor yet their wealth before <sup>m</sup> the welfare of the Church of God. Not to suffer themselves in hart to be disioyned, who by God himselfe are coupled together, by <sup>a</sup> cuntry, by blood, by nation, by <sup>o</sup> honour, by <sup>p</sup> profession; in one <sup>q</sup> Baptisme, one <sup>r</sup> bread and bodie of his sonne, in <sup>t</sup> fellowship of one inheritance and kingdome. Let them be separated here, <sup>u</sup> who shall be separated in the life to come. But seeing it is his to separate, who onelic <sup>u</sup> can make a true diuision betweene the sheepe and goats: let man take heed how he separateth his brother <sup>x</sup> in his iudgement; or himselfe <sup>y</sup> from the fellowship of the Church of God. I would also <sup>z</sup> as the messenger of the Lord of hosts, declare before them the temporall dangers, that the Lord in his iudgements hath pronounced against those, that by contention, <sup>a</sup> *doe put the blood of warre upon their girdles*, in the dayes of peace: that those that thus <sup>b</sup> *doe take the sword, shall perish with the sword*: that the Lord in <sup>c</sup> whose hand their life and breath is, *doth abhorre* <sup>d</sup> *the proude, the bloodie and* <sup>e</sup> *deceitfull man*. And <sup>f</sup> as he bleffeth those that <sup>f</sup> *liue in*

*quales nos fecit secunda natiuitate, tales vult renatos perseverare: ut qui filij Dei esse capimus, in Dei pace maneamus, & quibus spiritus vnus est, vnus sit & animus & sensus.* <sup>1</sup> *Cor. 16. 17.* Damascen. Oribodox. *fid. lib. 4. c. 14.* *inquit dicit inquit apud eum. Nam quia ex vno pane participamus omnes, vnum corpus Christi, & vnus sanguis & inuicem membra efficitur, concorporati Christo existentes.* <sup>1</sup> *Ephes. 4. 12. 13. 16.* <sup>1</sup> *Pet. 1. 4.* <sup>2</sup> *Cor. 6. 14. 15.* <sup>u</sup> *Matth. 25. 32.* <sup>z</sup> *Origen. in Lenit. Hom. 8.* *Interdum sit ut aliquis non recto iudicio eorum, qui presunt ecclesie depellatur & foras emitatur: sed non exit ante; si non ita se gessit, ut mereatur exire, nihil ladtur in eo quod non recto iudicio ab hominibus videtur expulsus: & ita sit ut interdum ille qui foras mittitur intus sit, & ille foris sit qui intus retineri videtur.* <sup>y</sup> *Gregor. epist. Qui illicitu quempiam excommunicat seipsum non illum condemnat.* <sup>z</sup> *Malath. 2. 7.* <sup>1</sup> *King. 2. 5.* <sup>b</sup> *Matth. 26. 52.* <sup>c</sup> *Dan. 5. 23.* <sup>d</sup> *Prou. 3. 34.* <sup>e</sup> *Psal. 5. 6.* <sup>f</sup> *1. Pet. 3. 9.*

R r r

peace,

<sup>1</sup> *Psal. 34. 14.*  
<sup>m</sup> *Pro qua quis bonus dubitet mortem oppetere si ei sit profuturus.*  
*Exemplo Moysi. Exod. 32. 32.* *Pauli. Rom. 9. 3.*  
<sup>n</sup> *Ex vno omnes, Act. 17. 26.* *Aras. in Phelinom. Lucrer. lib. 1. Es patrie sal plura bonis faciendus est quam hospitii mensa. Aschines orat. 2.*  
<sup>o</sup> *1. Pet. 2. 14.*  
*Chrysost. Hom. 2. in Matt. Quemadmodum certantibus ventis mare concutitur, sic regibus sibi aduersantibus populus regni vexatur.*  
<sup>p</sup> *1. Cor. 8. 6.* *Nobis tamen vnus est Deus.*  
*Ignat. epist. ad Philadelph. As vbi animorum discordia est, & ira & odium, ibidem inhabitans non est Deus.*  
<sup>q</sup> *Ephes. 4. 5.*  
*Cyprian. libr. de oras. Domin. Pacificos & concordantes atque vnanimis esse in domo sua Deus precipit: & quales nos fecit secunda natiuitate, tales vult renatos perseverare: ut qui filij Dei esse capimus, in Dei pace maneamus, & quibus spiritus vnus est, vnus sit & animus & sensus.* <sup>1</sup> *Cor. 16. 17.* *Damascen. Oribodox. fid. lib. 4. c. 14.* *inquit dicit inquit apud eum. Nam quia ex vno pane participamus omnes, vnum corpus Christi, & vnus sanguis & inuicem membra efficitur, concorporati Christo existentes.* <sup>1</sup> *Ephes. 4. 12. 13. 16.* <sup>1</sup> *Pet. 1. 4.* <sup>2</sup> *Cor. 6. 14. 15.* <sup>u</sup> *Matth. 25. 32.* <sup>z</sup> *Origen. in Lenit. Hom. 8.* *Interdum sit ut aliquis non recto iudicio eorum, qui presunt ecclesie depellatur & foras emitatur: sed non exit ante; si non ita se gessit, ut mereatur exire, nihil ladtur in eo quod non recto iudicio ab hominibus videtur expulsus: & ita sit ut interdum ille qui foras mittitur intus sit, & ille foris sit qui intus retineri videtur.* <sup>y</sup> *Gregor. epist. Qui illicitu quempiam excommunicat seipsum non illum condemnat.* <sup>z</sup> *Malath. 2. 7.* <sup>1</sup> *King. 2. 5.* <sup>b</sup> *Matth. 26. 52.* <sup>c</sup> *Dan. 5. 23.* <sup>d</sup> *Prou. 3. 34.* <sup>e</sup> *Psal. 5. 6.* <sup>f</sup> *1. Pet. 3. 9.*

<sup>g</sup> Matt. 5.9.

<sup>h</sup> Prov. 24. 21. 22.

Rom. 2.8.

*Et Ethnicus orator:*

*Tu Deus inquit omnes*

*inimicos bonorum, ho-*

*stes patria, latrones*

*(dicerem Anglia) 1-*

*talie, scelerum facere*

*inter se, ac nefaria so-*

*cietate coniunctos, e-*

*ternis supplicij viuos*

*mortuosq, mactabis. In*

*Catilin. orat. 1.*

<sup>i</sup> Psal. 125. 2.

<sup>k</sup> Job. 2. 5. 6.

Matth. 10. 30. 31.

<sup>l</sup> Prov. 3. 16. & 8. 18.

& 10. 22.

*Basil. Hom. in distum*

*Luc. 12. Destruā hor-*

*rea mea. Nōne nudus*

*ex vtero excedisti?*

*Non nudus rursus in*

*terram reuerteris?*

*Præsentia verò unde*

*tibi sunt? Si à casu*

*spontaneo dicis, impius*

*es non agnosces conditorem neque gratias habens largitori: si verò confiteris esse à deo, dic rationem*

*nobis ob quam accepisti. Num iniustus est Deus, qui inæqualiter nobis ad vitam necessaria distri-*

*buit? Cur tu quidem dives es, ille verò egenus? Profecto omnino, quod & tu bonitatis & fidei dis-*

*pensationis mercedem accipias, & ille ob magna patientiæ certamina præmia ferat.* <sup>m</sup> Luc. 12. 15.

*August. de ciuit. lib. 1. cap. 10. In diuitijs cupiditas reprehenditur non facultas.* *Chrysostom. Hom. in*

*Mat. 25. Diuitiæ non sunt peccatum, sed peccatum est eas non distribuere pauperibus.* <sup>n</sup> Psal. 132. 3. 4

*Ambros. in Luc. 15. Discant diuites non in facultatibus crimen haberi, sed in ijs qui vti nesciant: nam*

*diuitiæ ut impedimenta sunt improbis, ita bonis sunt adiumenta virtutum.* <sup>o</sup> 1. Cor. 10. 31. Coloss. 3. 17

<sup>p</sup> Numb. 26. 53. 54. &c. Ephes. 4. 28. *Contr. Pythagoricam communitatem.* *Cicer. de Legib. lib. 1.*

*Gell. noct. Attic. lib. 1. cap. 9. Platoniam, Plato de Leg. lib. 5. Fælicem ac beatam fore ciuitatem in*

*qua non audiretur meum & non meum.* *Senec. lib. de Morib. Quætiissimam vitam agerens homines,*

*si hac duo verba à natura rerum omnino tollerentur, meum, & tuum.* *Es contr. Anabaptistas.*

<sup>q</sup> 1. Tim. 6. 9. *Clemens. Alexandr. Pedagog. lib. 3. cap. 6. Diuitiæ sunt serpenti similes, quem si quis*

*nescit inoffensè eminus accipere, bestiam sine periculo summa cauda apprehendens; ea manu circum-*

*spiciabitur & mordebit. Sed si quis magnificum se præbent, rectè & scienter ijs utatur, cum verbi qui-*

*dem carmine, bestiam detraxerit, ipse verò illusus manferit.* *Senec. epist. 20. Magna hereditas ex ami-*

*no inimicum facit; plus autem gaudebit tua morte quo plus accipit.*

to <sup>r</sup> striue by prayer with the Lord, that they may excell in wisdome and grace to vse them without offence. Seauenthlie, verse 7. Wicked seruants are <sup>e</sup> often the causes of great afflictions vnto their maisters. Eightlie, the Church of God is alwaies compassed <sup>r</sup> with enimies, who greedilie gape for the spoile thereof. Ninthlie, verse 8. It is not enough for the godlie to be peaceable, vnlesse they be <sup>u</sup> peace-makers, and prouokers of others thereunto. Tenthlie, kindred in the flesh, or coniunction in the spirit, ought to be <sup>x</sup> sufficient cause in the Church of God of peace and concord. The eleuenth, verse 9. Wee ought to <sup>r</sup> forgoe our owne right, to vphold and maintaine peace, so farre as may <sup>z</sup> stand with the glorie of God, and the profit of his Church. The twelfth, verse 10. Men which are <sup>a</sup> ouergreedie of their owne commoditie, are in the end vnprofitable to themselues: <sup>b</sup> for the Lord doth adiudge them vnto pouertie. The thirteenth, the vengeance of the Lord doth <sup>c</sup> destroy a fruitfull and pleasant land, for the wickednesse of them that dwell therein. The fourteenth, verse 11. 12. 13. Those that for worldlie profit or commoditie, doe choose their conuersation with the wicked: they are <sup>d</sup> compelled to vex their righteous soule by their vncleannes, and oft times <sup>e</sup> to be partakers of their punishments.

<sup>r</sup> 1.King.3.9.  
<sup>r</sup> 1.King.12.10.  
<sup>r</sup> 2.Chron.24.17.18.  
<sup>r</sup> Psal.83.5.6.7.  
<sup>r</sup> Mat.10.16.  
<sup>u</sup> Mat.5.9. *ei pacem facientes, Psal.*  
*34.14.*  
<sup>x</sup> 2.Sam.19.12.  
<sup>r</sup> Rom.9.3.  
<sup>r</sup> Psal.7.4.  
<sup>r</sup> Mat.5.40.  
<sup>z</sup> Rom.12.18.  
<sup>r</sup> Mat.10.33.  
<sup>r</sup> 1.Tim.5.8. *Ergo, that*  
*peace which cannot*  
*be obtained with-*  
*out the ouerthrow*  
*of faith or religion,*  
*or a mans house-*  
*hold estate, y same*  
*ought not to be re-*  
*conciled. But in*  
*these cases hypo-*  
*crits will finde ma-*  
*ny excuses.*  
<sup>a</sup> 1.Sam.25.10.11.  
<sup>b</sup> 2.Pet.2.15.  
<sup>b</sup> Prou.11.24.  
<sup>c</sup> Psal.107.34.  
<sup>d</sup> 2.Pet.2.7.  
<sup>e</sup> Gen.14.12.  
<sup>e</sup> Renel.18.4.

## Question 2. verse 15.

How standeth it with the truth of Gods promise: that the Israelits the seed of *Abram* were so long agoe expelled the land of *Canaā*, seeing the Lord here promiseth it to *Abram* & to his seed for euer?

<sup>a</sup> Ambros. de Abram. lib. 1. cap. 3. Indivisa domus duos non suffinet. Nonne melius est emigrare cum gratia quam cohabitare cum discordia?

August. in Psal. 132. Nam in discordia non benedicis dominum. Hieron. Comment. in Rom. Quisquis corpus affligit, sed concordiam deserit, deum quidem laudas in tympano, sed non laudas in choro.

<sup>b</sup> Calvin. in Gen. 13.

<sup>c</sup> Chrysostom. Hom. in Gen. 34. Cessisti ob suam mansuetudinem regione meliore & a maiore fratri filio, tantam pacis habuisti curam, ut nihil non potius delegeris, quam esse inter vos contentiones: ea propter laudas illas à me retributiones accipe.

<sup>d</sup> Act. 7. 5.

<sup>e</sup> CONCILIATIO. 20. <sup>f</sup> Anallage temporis, scripturis & nobis ipsis frequens & familiaris nunc prateritii pro futuro, ut Esa. 1. 7. Iere. 2. 15. Hab. 1. 5. nunc futuri pro praterito. Esa. 6. 7.

phen



After that *Lot* was departed away from *Abram*, when <sup>a</sup> contention and strife was ceased in his house; the Lord to the end to comfort *Abram*, for the <sup>b</sup> losse of so deare a friend, doth recompence as it were his absence, with the presence of himselfe; in steed of a kinsman doth promise children, and in place of the land which *Lot* had <sup>c</sup> chosen, giueth *Abram* the whole cuntry, and his seed for euer. In which graunt or gift, are three points of difficultie to be considered: the manner; the measure; and indurance of the graunt or patent. For the first point, the Scripture testifieth, that God gaue not <sup>d</sup> vnto *Abram* the inheritance of a foote of this promised bequeth: notwithstanding the Lord saith thus; *I will giue it vnto thee, and to thy seed for euer*. What meaneth <sup>e</sup> this, *I will giue*, but I doe <sup>f</sup> giue thee and thy seed? for if hee gaue it not; when was it giuen to *Abram*? If he gaue it, how saith the Scripture, *he gaue him none inheritance therein*? Shall wee thinke that the Scripture implyeth a nic contrarietie in this? Shall wee thinke that *Ste-*

uen whose words they are, filled <sup>with wisdom</sup> and <sup>the holie Ghost</sup>, and knowledge of the Scriptures, standing <sup>in iudgement</sup>, and answering for his life, would affirme any doctrine against the testimonie of *Moses*, or alleage anie historie, which either was not knowne or not beleueed, of the councill that were his iudges: Wherefore this is to be vnderstood as the meaning of the Scripture: that it is as if the Lord had said; I so giue it <sup>thee</sup>, as that it shall be vnto thy seed an inheritance for euer. So that *Abram* himselfe enioyed the <sup>right</sup>, but not <sup>inheritance</sup>: for the Cananite at that time possessed the whole inheritance thereof, but for their wickednes they were disinherited by God: and because <sup>their iniquitie</sup> was not fulfilled, the Lord deferred a time to performe this gift to *Abrams* seed: that *Abram* and his seed, <sup>might walke by faith</sup>, and not by sight; and from this inheritance which was but temporall, might ascend with confidence, <sup>to that</sup> which was immortall & perpetuall. *Abram* therefore <sup>hauing the right of inheritance</sup>, although not actuallie possessing it, full well perceiued euen in his pilgrimage, the fulfilling of the promise; both to himselfe whom the Lord <sup>maintained and defended</sup> therein on euery side, & furnished with wealth and necessarie food: and to his seed, who by the same fidelitie of God <sup>were promised to enioy it</sup>

<sup>Act. 7. 55.</sup>

<sup>Iohn. 7. 15. 16.</sup>

<sup>Act. 6. 12. 14.</sup>

<sup>Pet. Mars. in Gen. 13</sup>

<sup>Ita proxima sententia particula priorem interpretatur. Quasi dicat, ita tibi eam dabo, ut illam in semine tuo sis habiturus.</sup>

<sup>Iure scilicet diuino, non solum quo cuncta istorum sunt: sed etiam specialis iure, quod suo verbo hanc terram dominus Abraha concessit, designauit, confirmauit.</sup>

<sup>August. Epist. 49. Et quamuis res quaeque terrena recte à quoquam possideri non possit, nisi vel iure diuino, quo cuncta infirmum sunt, vel iure humano quod in potestate regum est terra: ideoque res vestras falso appellatis, quas nec infirmi possidetis, & secundum leges regum reuocantur a minore infirmis.</sup>

<sup>Idem. Possessionem scriptam, vel forte datam, sicut hereditatem est.</sup>

<sup>Gen. 15. 16.</sup>

*Chrysostom. Hom. in Gen. 37. Quasi dicat aliquis, nondum in tanto numero peccata fecerunt, &c.*

<sup>2. Cor. 5. 7. Isai. 51. 2. 3. Habac. 2. 3. Coloss. 3. 1. 2. Heb. 11. 10. P For so much the words do</sup>

found, <sup>לך וליה</sup> *lechah-et-cenmah v'ezargneca*: i. I giue it to thee and to thy seede. that is, thou shalt haue the right of it, namely diuine, and so much for vse as shall be necessarie: but thy posteritie shall haue the full possession and inheritance. And this is that which the Scripture calleth <sup>אחריתא</sup> inheritance, *Act. 7. Met gave him none inheritance*: for *Abram* could not challenge one foote in humane right, saue the field of *Machpelah* for his buriall.

<sup>Gen. 14. 15. & 17. 1. &c. Gen. 15. 6.</sup>



with full possession, which hee himselfe had by wandring passed ouer. The second point is: that the Lord bad him *looke from the place in which he was*, and promised to *giue him the land which hee beheld*. There are which hereupon <sup>a</sup> suppose that *Abram* was sent to view the land from the toppe of some mightie mountaine, that hee might see the borders of the countrie: but this the Scripture auoucheth not. Other thinke <sup>u</sup> that miraculouſlie his sight was sharpened and enlarged, for that otherwise he could not by sight haue bin partaker of the measure of the land. But what need of miracles? what need of hills or mountaines? For the Lord saith <sup>x</sup> not to *Abram*, I will giue thee so much as thou seest of the land; but *I will giue thee all that land thou seest*, or whereof thou seest part. And to this end is <sup>y</sup> added: *Arise, walke through the land in the length thereof, & in the breadth thereof*: that it which he could not discerné at once, he might by remouing from place to place consider. Thirdlie it followeth, *I will giue it to thee, and to thy seed for euer*. How (<sup>z</sup> saith one) was this promise verified? Both *Abram* and his seed were <sup>a</sup> foure hundredth yeere after, before they possessed anie inheritance therein; and after they had by warre obtained it, they continued not long, but oppressed with <sup>b</sup> enemies, were lastly lead into captiuitie; whereby they lost their land and libertie. And so far proceeded this banishment of theirs, as that vpon paine <sup>c</sup> of death, they might not come within Ierusalé. In deed it cannot be denied, but the afflictions of the seed of *Abram*, both in greatnes of miserie, and di-

<sup>a</sup> Muscul. in Gen. 13.

Fieri etiā potest &c.

<sup>u</sup> Perer. tom. 3. in Gen.

cap. 15. Abram &

vigilantem & suis v-

sentem sensibus, &c.

<sup>x</sup> August. lib. quest.

in Gen. q. 28. Sed nul-

la est questio, si ad-

uertimus non hoc so-

lum esse promissum: nō

enim dictum est, tan-

tum terra dabo tibi

quantum vides, sed ti-

bi dabo terram quam

vider.

<sup>y</sup> Vers. 17.

August. ibid. Vt per-

ambulando perueni-

res ad eam quam ocu-

lis uno loco stans vi-

dere non posses.

<sup>z</sup> Iulian. apud Cyril.

lib. 6. Numquid di-

dederunt Romæ vs

regnaret, Iudeos autē

vs paruo tempore li-

beri, semper verò ser-

ui ac peregrini essent?

<sup>a</sup> Exod. 12. 40.

<sup>b</sup> Iulian. ibid. Cum

autem habitarent in

Palestina, nonne cie-

brus fortunas muta-

rum quum colorem

vs dicunt Cameleon?

Ceterum habitauerunt

in terra sua & agros

coluerunt fere qua-

dringentis annis: ex

illo tempore primum

seruierunt Assyrijs,

deinde Medis, postea

Perfis, & nunc postremum etiam nobis ipsis.

<sup>c</sup> Iustin. Mart. Apolog. 2. Pro-

mulgatum verò etiam est de excidio eius, &c.

<sup>c</sup> Iustin. Mart. Apolog. 2. Pro-

uerſitie of puniſhment, exceeded the miſeries of other nations: the reaſon whereof is alleaged by the Prophet: *You onlie haue<sup>d</sup> I knowne of all the nations of the earth, therefore I will viſit you for your iniquities:* that is to ſay, you onlie haue knowne me, my lawes and iudgements, as no<sup>e</sup> other nation hath; and yet haue not obeyed my commandements more then they: wherefore<sup>f</sup> you are in iuſtice to be beaten with greater ſtripes. Notwithſtanding the ſeueral puniſhments that they indured; the famine, warres, captiuitie, baniſhment, no not their verie ſins, could euer<sup>g</sup> falſifie in any ſyllable the Lords fidelitie. For although they were a moſt ſtif-necked people,<sup>h</sup> as other nations were; yet the Lord for the promiſe<sup>i</sup> that he made to *Abram*, gaue them the poſſeſſion of the land, and there failed nothing<sup>k</sup> of all the good which the Lord had promiſed. Wherefore firſt we haue to examine the ſubſtance of the promiſe, and then to diſcerne of the accompliſhment thereof. In which when we haue giuen the aduerſaries of the truth, their full demaund, and more alſo then they could expect, or can conceiue to be contained in the promiſe; yet ſhall we ſee that the Lord fulfilled it to *Abram* and his ſeed in euerie ior and tittle. Firſt of all therefore none can denie, but as he promiſed to giue to *Abram* and his ſeed, the land which *Abram* with his eyes beheld; ſo hee gaue it fullie, not according to that hee ſaw, but according to the limits of his promiſe, the cuntry and ſeate<sup>l</sup> of ten mightie nations of the Cananites. Againe, where hee promiſeth to make his ſeed as the duſt<sup>m</sup> of the earth in number, hee ſheweth wherein: not in the full meaſure of number, but becauſe they ſhould be

<sup>d</sup> Amos. 3. 2.

<sup>e</sup> Pſal. 147. 19. 20.

<sup>f</sup> Galat. 4. 9.

<sup>g</sup> Luc. 13. 47.

<sup>h</sup> Cyrian. epiſt. 8. Quas igitur plagas, quae verbera non meremur, quando nec confeſſione, qui exemplo ceteris ad bonos mores eſſe debuerant teneantur disciplinam?

<sup>i</sup> Pſal. 89. 33. 34.

<sup>j</sup> Hieron. epiſt. ad Tit.

<sup>k</sup> Comment. cap. 1. Deus ſicut dicitur ſolus immortalis, ita dicitur ſolus verax: non quod & ceteri non immortales ſunt, & veritatis amatores, ſed quod ille ſolus naturaliter ſit & immortalis & verus: ceteri verd & immortalitatem & veritatem ex largitione illius confequuntur.

<sup>l</sup> Dent. 9. 5. 6.

<sup>m</sup> Dent. 7. 8. & 9. 5.

<sup>n</sup> Ioſ. 21. 45. & 23.

14. 15.

<sup>o</sup> Gen. 15. 19.

<sup>p</sup> Verſ. 16.

<sup>a</sup> Auguſt. de cin. Dei. lib. 16. c. 21. Iſte autē tropus id eſt motus locutionis, ſi cū il. quod dicitur, longe eſt amplius quā quod eo dicto ſignificatur : quis enim nō videat, quam ſe comparabiliter amplior arenæ numerus quam poſſeſt eſſe omnium hominum ab ipſo Adam uſque ad terminū ſeculū? Quāto ergo magis quam ſemen Abrabæ, quod ſemen in cōparatione multitudinis aliorum in paucis eſt, quamuis & ipſi pauci faciunt innumerabilē multitudinē ſuā, quæ ſignificata eſt ſecūdiū hyperbolen per arenā terræ.

<sup>b</sup> Deut. 10. 22.

Hoſe. 1. 10.

<sup>c</sup> Conciliatio. 21.

<sup>a</sup> A rad.  $\gamma\alpha\lambda\alpha\mu$ : Latere, abſcondere: in eundem ſenſum & ſignificatum cecinit Aſcul. in Eumenid.  $\chi\epsilon\rho\delta\varsigma \gamma\epsilon\delta\alpha\iota\epsilon\iota \pi\alpha\iota\tau\alpha \gamma\epsilon\delta\alpha\iota\omega\iota \dot{\iota}\mu\alpha$ . i. Simul ſeneſcens cuncta tempus deſtruis. Item Sophocles in Aiace,  $\alpha\tau\alpha\rho\delta\iota\circ \mu\alpha\kappa\rho\delta\epsilon\varsigma \kappa' \alpha\nu\alpha\rho\alpha\delta\iota\circ\varsigma \chi\epsilon\rho\delta\varsigma$ , &c. cuncta pariter immenſus ordo temporum oculis prodiit, & celat ipſum cognita. <sup>b</sup> Exod. 15. 18. Deut. 32. 40. Pſal. 104. 31. Therefore it is ſaid,  $\gamma\epsilon\delta\alpha\iota\omega\iota \dot{\iota}\mu\alpha$  legnolim uagned, for euer and beyond, or for euer and euer, that is to all eternities, which man is not capable fullie to conceiue. <sup>c</sup> Gen. 49. 20. Eccleſ. 1. 4. Pſal. 49. 11. <sup>d</sup> Gen. 17. 13. Exod. 12. 24. Heb. 8. 5. 6. & 10. 18. 19. <sup>e</sup> Pſal. 30. 12. Ionas. 2. 7. Bernard. Epist. 105. Nil mortalibus vel morte certius vel incertius hora mortis. Quare dum uiuis in carne morere mundo, ut poſt mortem carnis Deo viuere incipias. Bona autem mors iuſti propter requiem, melior propter nouitatem, optima propter ſecuritatem : mala uero eſt impij, in mundi amiſſione, peius in carnis ſeparatione, peſſima in uermis igniſque duplici contritione. <sup>f</sup> Deut. 15. 17. Leuit. 39. 40. <sup>g</sup> Gen. 15. 13. 18. <sup>h</sup> Pſal. 102. 26. 2. Pet. 3. 11. Cyprian. lib. ad Demetrian. Illud primo in loco ſcire debes, &c. This thou muſt vnderſtand, that the world now waxeth old; things ſtand not now in the ſame vigour and ſtrength wherein ſometime they ſtood. This we may eaſily by experience perceiue, beſides the teſtimonies of the Scriptures, &c. This Ariſtotele albeith he diſpute much of the worlds eternitie, yet is compelled to confeſſe, Meteor. lib. 1. cap. 14. and Heraclius taught expreſſely that the world ſhould be diſſolved by fire. Laert. lib. 1. vita Heraclis. Cicer. in Lucul.

world

be <sup>a</sup> both, innumerable, which alſo <sup>b</sup> truly & abundantlie was fulfilled. But he promiſed it for euer vnto him and his ſeed: He fulfilled it alſo <sup>c</sup> in truth and righteouſnes. For what is contained in  $\dot{\gamma}$  word euer, but length of time, which properlie in the Hebrue ſpeech doth ſignifie <sup>d</sup> a time for continuance & durance to mē vnknown, as ſometime <sup>e</sup> eternitie, which cannot of man be meaſured: ſometime <sup>f</sup> the end of the world, becauſe it is vnknown: ſometime  $\dot{\gamma}$  <sup>g</sup> coming of Meſſiah, becauſe he was the reconcilement of the world: ſometime  $\dot{\gamma}$  end of life, becauſe <sup>h</sup> it is vncertaine: ſometime alſo <sup>i</sup> the yeere of Iubile: becauſe then the ſtate of poſſeſſiōs & freedomes did returne. Sith therfore the ſcripture doth ſo diuerſly uſe this word for length of time, we are to ſearch out by circūſtances the peculiar ſenſe thereof. We may not eſteeme this patent made for one generation or age of men, becauſe it is manifeſtly beſtowed <sup>j</sup> on many: neither may we take it as a leaſe for life, becauſe it appertainēd to innumerable people. And how ſhuld it ſignifie eternitie, ſith lāds and poſſeſſions, & men, & <sup>k</sup> the

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selfe are to haue an end? It remaineth therefore that the perpetuities of their possession, was to remaine vnto the restoring, or els the consummation of the world. Those perhaps which are contentious, will strue to vnderstand it, to be graunted vnto the end of time, because it is *giuen to them for euer*: where as yet the couenant of <sup>a</sup> circumcision, was called an euerlasting couenant, notwithstanding it was to last no longer then <sup>b</sup> *Shiloh came*, in whom types & shadowes <sup>c</sup> were to haue an end. In like sort the couenant of Priesthood was a couenant for <sup>d</sup> *euer*, which also was ordeined <sup>e</sup> by the sacrifice of Christ to be abolished. Neuerthelesse two points obserued, we easilie condescend, that this inheritance was to endure while the world endured, and (if you will) also afterward. First that this promise <sup>f</sup> was conditionall to *Abram* and his seed: for so the Lord teacheth *Abraham* himselfe: *thou & also saith he, shalt keepe my couenant, thou & thy seed after thee for euer*. Wherefore the Lord God promising to *Abram* whom <sup>h</sup> he knew to be faithfull in his couenant, to giue him the land of *Canaan* and his seed for euer: if the seed of *Abraham* enioyed it not for euer, the fault was in themselves, who <sup>i</sup> brake the conditions of the couenant. Secondlie, that the promises of God, <sup>k</sup> besides the litterall meaning, containe also

<sup>a</sup> Gen. 17. 7.

<sup>b</sup> Gen. 49. 10.

<sup>c</sup> Coloss. 2. 17.

*Hieron. proam. in Epist. ad Galas. Nul-  
lus quidem Apostoli  
sermo est, in quo non  
labores docere antiqua  
legis onera deposita  
& omnia illa que in  
typis & imaginibus  
precesserunt, id est o-  
cium Sabati, circum-  
cisionis iniuriam, &c.  
gratia Euangelij sub-  
repente cessasse: quam  
non sanguis victima-  
rum sed fides anime  
credentis implet.*

<sup>d</sup> Numb. 25. 12.

<sup>e</sup> Heb. 9. 9. 11. 12.

<sup>f</sup> Ierem. 31. 33.

*Hieron. ad Dardane. epist.*

*Quæris Dardane &c.*

*Et ego si uobis hæc tibi*

*re promissa non tradi-*

*ta: si obseruassēs man-*

*data dei, &c. si nō pro*

*omnipotentē Deo idola*

*coluissēs, &c. que*

*quā prauulsi Deo,*

*omnia que tibi pro-*

*missa fuerunt perdidisti. Et mihi in Euangelio promittuntur regna celorum: Sed si non fecero que præcepta sunt, nequaquam eris culpa in promittente; sed in me qui promissum accipere non merui. August. de prædest. sanct. lib. 1. cap. 10. Promissi tamē quod ipse facturus fuerat, non quod homines: quia etsi faciunt homines bona que pertinent ad colendum Deum, ipse facit ut illi faciant que præcepit: non illi faciunt ut ipse faciat quod promissit. & Gen. 17. 9. <sup>h</sup> Gen. 18. 19. <sup>i</sup> Ierem. 31. 32. <sup>k</sup> Heb. 4. 3. 8. 9. August. Serm. de Temp. 201. Si autem hoc tantum volumus quod sonat in litera, aut parnam aut prope nullam ædificationem de diuinis literis capiemus. Which notwithstanding are not diuers senses or meanings, but one sense diuersly applied, sometime to the signe, some-  
time to the thing signified.*

SSf

a spirituall

a spirituall vnderstanding: for so the holie Ghost himselfe expoundeth it. God promiseth herein by word the land of *Canaan*, he giueth therein <sup>1</sup> to *Abraham* the inheritance of the world: hee meaneth by his seed, not onelie those <sup>m</sup> that were deriued from his bodie; but also those, that should be partakers of his faith: these haue inheritance in *Canaan*, as his children in the flesh: the other which are heires of the <sup>n</sup> world, as his children in the spirit, haue the continuance of their possession (*עולם לעולם* *legnolim*) induring to the restoring of the world, to the dissolution of the world, and time without time vnto all eternitie. Wherefore the Lord in euerie respect may easilie be perceiued, to haue fulfilled his couenant: whether we take it absolute; they enioyed it for euer, that is <sup>o</sup> vntill the appearance of the sonne of God. If it were conditionall; albeit they brake the <sup>p</sup> couenant, and rebelled against him; yet the Lord fulfilled his promise, <sup>q</sup> for his truth and promise sake. If we vnderstand it onelie of the fleshlie sonnes of *Abraham*, wee can finde no breach of promise in the Lord. If we ioine with the his sons by faith, <sup>r</sup> the couenant is most sure and firme for euer. Obser. 1. vers. 14. The wicked haue no part in the promises of God, <sup>s</sup> because they are separate from God and his Elect, like as the onelie sonnes of *Abraham* and not of *Lot*, do enioy the inheritance of *Canaan*. Secondlie, the fittest time to heare the promises of God, or to offer our obedience vnto him, is <sup>t</sup> when wee haue reconciled our selues vnto our brethren. Thirdlie, verse 15. The Lord by promise giueth *Abram* and his seed the land of *Ca-*

<sup>1</sup> Rom. 4. 13.

<sup>m</sup> Rom. 9. 6, 7, 8.

<sup>n</sup> Galat. 3. 29.

<sup>o</sup> Psal. 37. 9.

<sup>p</sup> Matth. 5. 5.

<sup>q</sup> Gen. 49. 10.

<sup>r</sup> Ioh. 11. 48, 50.

<sup>s</sup> Ierem. 31. 32.

<sup>t</sup> Hof. 1. 9.

<sup>u</sup> Deut. 7. 8.

<sup>v</sup> Ezech. 20. 8. 9.

<sup>w</sup> 2. Cor. 1. 20.

*Chrysost. Hom. de No-*  
*mine Abraham. Non*  
*enim tam certa que*  
*in manibus, atque ea*  
*qua in spe. Non sic ma-*  
*nifesta est prasens hec*  
*vita, ut futura illa.*  
*Hanc enim videmus*  
*nostris oculis, illam*  
*videmus oculis fidei:*  
*hanc videmus in ma-*  
*nibus nostris positam,*  
*illam videmus in ma-*  
*nibus dei custoditam.*  
*Promissiones autē dei*  
*multo certiores sunt,*  
*quam que in nostris*  
*sunt manibus.*

<sup>1</sup> Luc. 12. 34.

<sup>2</sup> Heb. 6. 4.

<sup>3</sup> Matth. 1. 24.

*Gregor. Pastor. part. 3*  
*admon. 23. Discordes*  
*namque admonendi*  
*sunt, ut certissime*  
*sciant, quia quanti li-*  
*bet virtutibus pol-*  
*leant, spirituales fieri*  
*nullatenus possunt, si*  
*vniri per concordiam*  
*proximis negligant.*



naam, <sup>a</sup> which he performeth onlie for his truth and  
 promise sake. Fourthlie, the seed of *Abram* in the  
 flesh inioyed the possession of *Canaan*: his seed al-  
 so <sup>a</sup> after the spirit enioy the kingdome of rest, an  
 immortall inheritance and euerlasting. Fifthly, verse  
 16. The Lord onlie knoweth <sup>y</sup> the number of the  
 faithfull, and <sup>z</sup> who they are: man therefore in  
 these things, <sup>a</sup> must know himselfe; and concerning  
 other, suspend his iudgement. Sixtly, verse 17. We  
 ought <sup>b</sup> by hearing, seeing, and experience of Gods  
 promises, to be confirmed in faith, and to beleue  
 his truth. Seauenthlie, verse 18. Obedience & true  
 worship of the Lord, ought to be <sup>c</sup> the continuall  
 conuersation of the saints.

<sup>a</sup> *Deut.* 9.5.  
<sup>b</sup> *Psal.* 105.8.9. &c.  
<sup>c</sup> *Rom.* 4.13.14.  
<sup>a</sup> *Rom.* 8.14.17.  
<sup>z</sup> *2.Tim.* 4.8.  
<sup>y</sup> *1.Pet.* 1.4.  
<sup>y</sup> *Numb.* 33.10.  
<sup>y</sup> *Rom.* 4.16.18.  
<sup>a</sup> *Reuel.* 7.9.  
<sup>a</sup> *Rom.* 11.4.5.  
<sup>z</sup> *2.Tim.* 2.19.  
<sup>a</sup> *Rom.* 8.11.16.  
<sup>y</sup> *1.Cor.* 2.11.12.  
<sup>z</sup> *2.Cor.* 13.5.  
<sup>b</sup> *Rom.* 14.4.  
<sup>b</sup> *Deut.* 7.19.  
<sup>b</sup> *Iob.* 14.9.  
<sup>c</sup> *Ephes.* 4.14.15.  
<sup>c</sup> *Deut.* 10.12.

SSf 2

CHAP.



## CHAP. XIII.

Question 1. verse 1.

Wherefore doth the holie Scripture record this historie of warres, with the names of the Kinges, and the originall cause of their contention?

<sup>a</sup> *Augustin. de ciuit. lib. 15. cap. 4. Terrena ciuitas habes in hoc mundo bonum suum, cuius societate letatur, qualis esse de salubus rebus letitia potest. Et quoniam non est tale bonum, ut nullas angustias faciat a maioribus suis, ideo ciuitas ista aduersus se ipsam, plerumq; diu-*



The principal purpose of the Scripture in this narration, is to declare vnto the world, and especiallie vnto the Church of God; that albeit warres, and seditions, and contentions, are raised, and begun by the pride and <sup>a</sup> wickednes of men in earth: yet the end and <sup>b</sup> successe of battels with all the miseries thereof, as well <sup>c</sup> among the heathen as within the

*disur, litigando, bellando, atq; pugnando: & aut mortiferas aut certe mortales victorias requirendo. Nā ex quacumq; sui parte, aduersus alterā sui partē bellando surrexeris, queris esse victrix gentiū, cum sis captiua visiorū.* <sup>b</sup> *Salust. de bello iugurth. Scio omne bellū sumi facile, ceterum agerrimē desinere: nec in eiusdē potestate inisiū & finē esse.* <sup>c</sup> *Esa. 45. 1. 2. 5. Dan. 8. 20. &c. Alexander the great, cōming againt Ierusalem with his Armie, the Citie was in great perplexitie; it was thought meete that the high Priest (after a generall fast proclaimed and supplication to God) should goe to meete the Conquerour, and intreat for peace. The Priest comming before Alexander in his pontificall robes, according to the lawe: Alexander so soone as hee saw him, fell downe before him, and did him reuerence. Whereupon Parmenio one of his Princes, demaunded why he, whom all nations adored, did with such submission salute the Priest. To whom the King answered: I doe not this reuerence vnto the Priest, but to the God whose Priest he is. For while I was yet, said he, in Macedonie, deliberating with my selfe how I might ouercome all Asia, I sawe him in this very likenes and apparell, who exhorted mee to transport mine armie without delay, for by his conduct I should enioy the Persian empire. Hecataeus Abderita, lib. de gest. Alexand. Ioseph. Antiq. lib. 11. cap. 8.*

Church

Church<sup>d</sup> of God, are guided & moderated by the Lord. But more particularlie to teach in the exaple of<sup>e</sup> *Abram*, y<sup>i</sup> it is all one with the Lord, <sup>f</sup>to saue with many or with few; & that he <sup>g</sup>alwaies giueth good successe to those that begin & continue their enterprise in him. The kings are described by their names and by their countries, to the end they might more perfectlie be knowne vnto vs. 2. That by the greatnes of their dominions & power, might also be perceived the greatnes of the faith of *Abraham*, and the greatnes of the victory y<sup>i</sup> God vouchsafed him. *Sin- har* obtained that name of the<sup>h</sup> diuision of the languages of the world, & the plaine of *Shinar* is known to be the country wherein<sup>i</sup> they built the city of confusion; wherby we vnderstand that the king of *Shin- har*, was king<sup>k</sup> of the countrie & citie *Babel*. *Elasar* a countrie not elswhere by that name remembred in the Scripture, of some is taken for the kingdome of<sup>l</sup> *Pontus*; of others<sup>m</sup> for *Armenia*; of other, and that most likelie, <sup>n</sup> for *Assyria*. *Elam* was of the sonnes of *Sem*, and father of<sup>o</sup> the Persians. And *Tidal* was king of (<sup>p</sup> *Gogim*) that is, of nations, being ruler as it seemeth <sup>q</sup> of manie Prouinces. These made warre, &c. A mischiefe perpetuallie to be lamented,

<sup>d</sup> Exod. 17. 11. 12. 13.

<sup>e</sup> Chron. 2. 12. 15.

<sup>f</sup> Calu. in Gen. cap. 14.

<sup>g</sup> 1. Sam. 14. 6.

<sup>h</sup> Chron. 14. 11.

<sup>i</sup> Psal. 37. 23. 24.

<sup>j</sup> Ios. 1. 8.

<sup>k</sup> Deut. 32. 17.

<sup>h</sup> Dicitur quasi שן נצר  
שן nagnar, excussit  
dentes: quia ibi sermo-  
nes hominum & vo-  
ces exciderunt.

<sup>i</sup> Gen. 11. 2. 9.

<sup>k</sup> The Hebrues for the most part (to whom *Eyra* and *Vatablus* accord) affirme that this *Amraphel* was *Nimrod*: but it is not likely in regard of y<sup>e</sup> time, for this warre was after the building of *Babel* about two hundred yeers. *Onkelos* the Paraphrast translaterh it the King of *Babel*.

<sup>l</sup> The vulgar Latine translation following (as it seemeth)

*Aquila*: *Symmachus* translaterh it the King of *Scythia*. <sup>m</sup> *Eupolemus* a most ancient Historiographer, maketh report of this narration in these words: The Armenians in the daies of *Abraham*, made warre vpon them of *Phenice* and *Palestina* and ouercame them, and tooke *Lot* prisoner *Abraham*s brothers sonne. Then *Abraham* armed his seruants, and making an assault vpon these Armenians, ouercame them and put them to flight: and recovered not only his brothers sonne, but withall a great bootie and spoyle of the enemies. Cited by *Alexand. Polyhist.* in *Euseb. de preparat. Euangel. lib. 9. cap. 4.* <sup>n</sup> *Ioseph. Antiq. lib. 1. cap. 10.* Eodem tempore cum imperium *Assie* penes *Assyrios* esset & *Sodemitarum* res à quinque regibus administraretur, hos *Assyrii* bello petierunt. <sup>o</sup> *Hieron. trad. in Gen.* Est autem *Elam* à quo *Elamita* principis *Perfidis*. <sup>p</sup> *Eyra* vnderstandeth that his kingdome consisted of a mixt people or of diuerse nations: *Caluine*, that they were vagabond people, without habitation. *Vatablus* taketh *Gogim* to be the name of a Prouince. It may be that people which *Strabo. lib. 16.* calleth *Cossi*.

¶ Warre of the Latins is called *bellum*, and hath the name *a belluis*, that is, of beasts, as though it were called *belluini*, that is, beastly: *Fest. Pomp. de verbor. signific.* because men in rage and fight are like the beasts: and before instruments of warre were inuēted, did fight like beasts, hauing for weapons their fists, their heeles, and their teeth. *Herodot. in Melpo. Lucres. lib. 1. Arma antiqua manus, ungues, dentes fuerunt.*

¶ *Iam. 4. 1.*

¶ *Gen. 39. 25.*

¶ *Arsopene in Gen. 14.*

¶ Which seemeth most likely by the authoritie of *Ioseph. Antiq. lib. 1. cap. 10.*

*Hieron. Comment. in Hose. cap. 2.*

*August. de ciuit. Dei. lib. 16. cap. 10.*

*Diodor. Sicul. lib. 1.*

*Iustin. lib. 1.* and other historic-writers, who testifie, that at this time the Assyriā Empire was very great. Neither is the Scripture in

any sort against this: for either it may be that the Elamites ioyned their forces with the Assyrians, as being all of the familie of *Sem*; or else that these Palestines were subiect to the Persian, and he also tributarie to the Assyrian Empire. ¶ *As 2. Sam. 10. 16. 7 Caluin. in Gen. cap. 14. 2. Psal. 13. 19.* ¶ *אשכנז יצחק מאשף* *ijchen masfah*, that giueth or maketh strife.

that the 1 hearts of men are so surprised with beastlie crueltie, as vnnaturallie (to 1 fulfill the lusts that fight within themselues) to destroy and spill the life of man. Against these are armed fīue other kings, which ruled those fīue Cities of the plaine 1 in *Canaan*, whereof foure were shortlie after destroyed for sinne, from heauen. The occasion also of this warre the Scripture doth deliuer, *for that twelue yeers they had bin subiect to the king of Elam, and in the thirteenth yeere rebelled against him*: whereupon he with the assistanc of three other kings (whether his 1 confederats or 1 subiects, or 1 hired by him, the Scripture nameth not) came to subdue them with force and power. Herein the first and originall cause of warres may be considered. For what made these subiects to rebell against their Prince? Or what made the king of *Elam* at the first to seeke to bring them in subiection? Surelie nothing els can be answered for both the parties, then 1 ambition and hautines of minde. For most plainlie in deed haue the Scriptures witnessed, and would God it were written in the harts of all that beare authoritie, that 1 *onlie thorough pride men make and raise contention*. But did *Abram* also here through pride make warre vpon these kings? did *Moses* and *Iosua* subdue thorough pride the nations of *Canaan*; or rather thorough faith, obeying the commandement of God? No doubtles, neither yet the Scripture saith of euerie one that warreth or contendeth, he doth it thorough pride; but euerie one that 1 causeth or ma-

keth

keth the contention. Neither giueth hee occasion of strife, that rescueth an innocent <sup>b</sup> from the hands of murtherers; but the murtherers themselues, <sup>c</sup> which had vniustlie brought the guiltles person within their power. Neither they that warre at the voice of Gods commaundement, whether to <sup>d</sup> possess the priuiledge that God hath giuen them, or to <sup>e</sup> defend the libertie of the true worship and profession of the faith: but they that seeke <sup>f</sup> vniustlie to vanquish other, or giue not place vnto <sup>g</sup> the wrath of God, as did the Cananites. But in this narration, (and in all the histories of Heathen warres) we may well perceiue, how both these enemies did sinne in pride. The king of *Elam* had subdued them before, and made them subiect <sup>h</sup> vnto him. But where had the king of *Elam* receiued this authoritie, to bring into subiection nations borne in libertie: this could in him proceed from nothing els then <sup>i</sup> couetousnes, ambition and pride of minde, vnlesse hee had <sup>k</sup> receiued a calling from the Lord. Notwithstanding, the most righteous Lord had vsed <sup>l</sup> righteouslie this wicked instrument, to take punishment of these <sup>m</sup> wicked sinners the Sodomites, by first subiecting them to bondage, albeit the *Elamite* were vnacquainted <sup>n</sup> with the iudgements of the Lord, iudicandus. Sicut *Dani* d pro regno *Israelis* contr. *Ishobesthem*, *Abfolonem* & *Sibem*. 2. Sam. 2. 23. & 18. 1. & 20. 4. <sup>o</sup> 2. Sam. 10. 12. *Iudg*. 11. 27. 1. Chron. 20. <sup>p</sup> *August.* contr. *Fausl.* lib. *De* cendi cupiditas, vbi is dēi crudelitas, implicitus & implacabilis animus, feritas rebellandi, libido dominandi, & si qua sunt similia, hec sunt quæ in bellis iure culpantur. <sup>q</sup> *Ios*. 11. 19. 20. <sup>r</sup> *Ver*. 4. *Ioseph.* Antiq. lib. 1. cap. 10. <sup>s</sup> *Iam*. 4. 1. *August.* in *Psalm*. Quoties hominibus præfesso desiderio toties Deo meo præire contendo. <sup>t</sup> Such a calling as *Senacherib* fained himselfe to haue, 2. King. 18. 25. or other ordinarie and lawfull title of authoritie. <sup>u</sup> *Fulgent.* lib. *de* *Prædest.* cap. 20. De malo opere cuiuslibet mali, non desinit ipse bonum operari. Cap. 27. nec operatur in iis quod ei displicet, sed operatur per eos quod ei placet: qui ab eo recipiunt, non pro eo quod Deus vsus est bene eorum operibus malis, sed pro eo quod ipsi male abusi sunt dei operibus bonis. <sup>v</sup> *Gen*. 13. vers. 13. *Ezech*. 29. vers. 20. <sup>w</sup> *Iai*. 10. 5. 7.

and



<sup>a</sup> *Isai. 10. 7. 10.*

*Cyrl. Alexandr. in Isai. lib. 1. orat. 6. Su-  
mis enim Deus suppli-  
cium de his qui delin-  
quunt; tradens iram  
suam veluti virgam  
in manus hominum  
non bonorum, qui ela-  
to animo contra eos in  
quos animaduertitur,  
imo & in eum qui eos  
tradidit existunt.*

*Basil. lib. de Sp. sanct.  
cap. 2. Serni sunt aut  
qui potentia oppressi  
sub seruitutis iugum  
ducuntur, aut propter  
pauperiorem, velus  
Ægyptij Pharaoni,  
(Ge 47. 25) aut iuxta  
dispensationem quan-  
dam sapientem & ar-  
canā deteriores filios  
parentū voce prudēti-  
oribus & melioribus  
seruire. Sic Iacob Do-  
minus Esau factus est,  
& Canaan famulus  
est suorum fratrum,  
quoniam indocilis e-  
rat ad virtutem. De  
cætero, licet hic Do-*

*minus, ille dicatur seruus, tamen omnes iuxta æqualitatem inter nos, sum veluti possessio eius, qui fecit  
nos, confert sumus. Macrobi. Saturn. lib. 1. <sup>4</sup> Muscul. in Gen. 14. Quia indigni sunt qui liberè vi-  
uant, qui delicijs immergi, serui sunt omnis generis vitiorum atque facinorum. <sup>5</sup> August. de mirab.  
sacr. Script. lib. 1. cap. 3. In rebelli populo cælestis flamma de seuis (Num. cap. 16.) ut qui contra iustos  
principes iracundiæ igne intus exarserant, foris iustissimè vindictæ flama confligaret. <sup>6</sup> Rom. 13. 1  
Caluin. in Gen. 14. <sup>7</sup> *Isai. 21. 2. <sup>8</sup> Habac. 1. 13. <sup>9</sup> Psal. 18. 47. & 144. 10. Pro 21. 31. <sup>10</sup> Saluan.  
lib. de prouid. 7. Si quando nobis prosperi aliquid præter spem nostram & meritiu Deu tribuit,  
alijs ascribis hoc fortune, alijs euentui, alijs ordinationi ducum, alijs consilio, alijs magistro, alijs  
patrocinio, nullus Deo. Et miramur si nobis cælestis manus aliqua non præstat, cui quicquid præsti-  
teris derogamus? <sup>11</sup> Iudg. 16. 24. 1 Sam. 31. 9. 10. Cicero pro Marcel. Et cerè in armis militum vir-  
tus, locorum opportunitas, auxilia sociorum, classe, cômæque multum inuuant: maximum verò partem,  
quasi suo iure fortuna sibi vendicat, & quicquid est prosperè gestum, id pene omne ducis suum.**

<sup>12</sup> Caveat successus opto — Quisquis ab euentu facta notanda priet.

and wrought • vniustlie, that which the Lord most  
iustlie would haue him execute. And now that  
these Sodomites were brought in bondage for their  
sinnes (which is the p originall cause of subiection  
to all the wicked that be subiected) although they  
vniustlie lost their libertie to this *Elamite*, yet iustlie  
were they depriued <sup>1</sup> of libertie by the Lord: where-  
fore also their rebellion was <sup>2</sup> vnlawfull, because it  
was resistance against the power and <sup>3</sup> ordinance of  
God. Thus the Lord most righteoullie to punish  
the sinnes of men, *sendeth <sup>4</sup> transgressors against trans-  
gressors*, as his rod of vengeance: so that the wicked  
ofttimes, <sup>5</sup> deuoureth him that is more righteous  
then himselte: and the Lord of hosts who onely  
giueth <sup>6</sup> the victorie of warre, findeth euermore a  
iust occasion of giuing victorie, in mercie or in  
iustice, to those on whom hee vouchsafeth it. It is  
therefore the blindnes of mans corruption, that  
seeth not the mightie hand of God in distributing  
the victories of warre; but ascribeth it to <sup>7</sup> fortune,  
to <sup>8</sup> Idols or outward meanes, and holdeth it not  
possible <sup>9</sup> to behold the cause, which yet the Lord  
hath opened in holie Scripture. For neuer vntill

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nary;

this day was victorie lost in warre, which was taken in hand <sup>b</sup> in a lawfull cause, and lawfullie administred. But because men faile for the most part in one of these, so that both the warriours become transgressors; the Lord in iustice, oft times giueth victorie vnto his enimies; that he might euen by <sup>c</sup> the correct his children, and hauing scourged them might burne his <sup>d</sup> rod wherewith he smote them. Sometime it commeth to passe, that warres are taken in hand, without <sup>e</sup> a lawfull cause. Sometime, there is nothing lawfull but <sup>f</sup> the cause. Sometime, neither cause nor discipline are lawfull. Wherefore that warres be rightlie administred, and victorie may be obtained, these points in the enterprise of warres must be obserued. First, that <sup>g</sup> wee haue receiued authoritie from God: in this respect it belongeth onelie to the chiefe and Soueraigne magistrate in common wealth, and those that receiue authoritie from him. Secondlie, that the cause of our warre be iust and lawfull: as <sup>h</sup> the punishment of sinne, maintenance <sup>i</sup> of vertue and true religion, defence <sup>k</sup> of innocent persons, reuenge <sup>l</sup> or recouering of iniuries, preservation of <sup>m</sup> the Princes honours or

<sup>b</sup> It appeareth by *Isa. c. 7. 5. Iudg. 20. 21* where when they did not rightly prosecute a iust cause of warre, they lost the victorie; but afterward reforming the administration, they won the field. The like may bee obserued out of all histories.

<sup>c</sup> *Lament. 1. 5.*

*Zach. 1. 15.*

<sup>d</sup> *Isai. 10. 5. 12.*

<sup>e</sup> *2. King. 14. 3.*

*Ezech. 17. 13. 15.*

*Ambros. offic. libr. 1. cap. 35.*

*Fortitudo sine iniustitia iniquitatis materia est. Quo enim*

*validior est, eo promptior est ut inferiorem*

*opprimat, cum in ipsis*

*rebus bellicis, iniusta*

*bella an iniusta sint,*

*speculandum putetur.*

*Nunquam David nisi*

*lanceis bellum intulit.*

<sup>i</sup> *Cicer. epist. fam. lib. 7. epist. 3. de copijs Pompei aduers. Cesarem. Primum neque magnas copias offendi neque bellicosas: deinde, extra ducem paucosque praeterea (de principibus loquor) reliqui primum in ipso bello rapaces, deinde in oratione ita crudeles ut ipsam victoriam horrerem. Quid quavis? Nihil boni praeter causam.* <sup>2</sup> *Gen. 9. 6. Numb. 27. 21. Deut. 31. 3. Pet. Mart. Gen. 14. Non est privati hominis suscipere bella, quia is non habet uocationem & ius congregandi & armandi multitudinem, imò si illud faciat seditiosus habebitur ciuis. Est igitur Magistratus bellum decernere & administrare, qui iniusta non modo debet consulere, sed illa etiam exequi.* <sup>3</sup> *Iudg. 20. 12. 13. Dom. 13. 15.* <sup>4</sup> *2. King. 19. 18. 15. 1. Ios. 10. 6. 7. 12. King. 13. 14. 15. 1. Sam. 11. 12. 2. King. 14. 25. Pet. Mart. in Gen. 14. Si magistratus est certus, se in eum locum à Domino vocatum, ita ut iure sit creatus, non uisat a electione, sine ambitu; videat praeterea alios se loco uelle deturbare, ut ipsi in populum tyrannidem exerceant, aut impiorum dei cultum inuehant, cumque is uerè sentias in sua functione se & publico bono & diuina gloria studere non modo pro suo loco posse, sed tenetur & debet acerrime pugnare; cum tunc non querat quae sua sunt, sed suorum bonum & dei honorem.*

Tt

dominions

\* Numb. 25. 17.

2. Sam. 10. 12.

\* Iosu. 7. 9.

2. Sam. 8. 1. 2. 5.

*Ambrosi. offic. libr. 1. cap. 40. Fortitudo que per bella metuit à barbaris patriam, vel defendit infirmos, vel à latronibus socios ple- na iustitia est.*

\* 1. Sam. 30. 8.

Isai. 8. 20.

Rom. 14. 22. 23.

\* 2. Sam. 10. 12.

& 15. 25.

\* Esai. 9. 6.

Judg. 10. 15. 16.

Iob. 1. 5.

\* Ierem. 5. 7.

*Chrysost. Hom. ad pop.*

*Antioch. 14. Non 12*

*interficiis eius quam*

*iuramenti natura: nō*

*sam occidit gladius quam iurifuranti pl. ga. Qui iurat, essi videtur vivere, iam tamen mortuus est.*

\* Numb. 25. 13. 4. *Valer. Max. lib. 9. cap. 1. The lascivious wantonnes of Campania was greatly*

*(saith the Romane Valerius) profitable to our citie. The same embracing invincible Hannibal,*

*made him of the Romanes to be conquered: The same prouoked that most vigilant Cap-*

*tainie, that valiant armie, with sumptuous fare, abundance of wine, pleasant oynments and*

*vle of lecherie, to sleepe and pleasure, whereby they were ouerthrowne. Curtius lib. 5. de gest.*

*Alexand. Alexander comming to Babylon, and lying in that citie but 34 daies, so weakened*

*his armie by the corrupt manners thereof, as that afterward he was easie to haue bin ouer-*

*come, if after Darius he had found an aduerlarie. \* Virg. de Ven. & Vno. Compeditibus Venerem,*

*vinculis cōstringe Lyeti, ne te muneribus perdat uterq; suis, Vina sitim sedent, natis Venus alma creant tui*

*seruiat; hos fines transisse nocet. Hof. 4. 11. 1. King. 20. 16. Dent. 23. 9. \* Ezech. 16. 40. Chrysost. Hom. in*

*Mat. Hom. 23. Vitiū libidinis facile ex otio nascitur: nam definitio a noris hac est, anime vacantis passio,*

*Vegetii de re milit. lib. 1. cap. 26. Nihil magis prodesse constat in pugna quam vs assiduo exercitio mi-*

*lites in acie dispositos ordines seruent. \* 2. King. 19. 14. 15. 2. Chron. 14. 10. 11. Socras, histr. libr. 5.*

*cap. 24. Theodosius the Emperour fighting against Eugenius, his souldiers began to thinke and*

*were put to flight; which when the Emperour saw, he fell downe prostrate and made sup-*

*plication to God for helpe: presently thereupon, his Capitaines and souldiers, as it were re-*

*uiued with new courage, made an impression vpon the enemye, and ouercame them: The*

*winde also blew so strongly for the part of Theodosius, as that it retorted the darts of Eugenius*

*souldiers vpon themselves. The same is also witnesed by Ruffin. Histr. eccles. libr. 2. cap. 33.*

*Nicephor. libr. 12. cap. 39. & Claudian. in Panegy. ad Honorium, O Nimum dilecte Deo cui mili-*

*tas ahet.*

dominions giuen of God, and the <sup>n</sup> subiects peace and safetie either present or to come. Thirdlie, that the intent and purpose of those that lead the armie, be also righteous: as that they seeke onelie <sup>o</sup> the honour of God, the administration of iustice and equitie, the peace and preseruation of the people. Fourthlie, <sup>p</sup> that they be assured of their authoritie, and the goodnes of the cause, asking counsaile therein at the word of God. Fiftlie, that they commit the successe of <sup>v</sup> victorie to the Lord; repenting of <sup>r</sup> their old sinnes, which might happen to prouoke the Lord: restraining new sins, <sup>f</sup> swearing, <sup>w</sup> whoring, <sup>u</sup> drunkennes, and <sup>i</sup> idlences, wherby souldiers are most defiled, and made effeminate in warre, craving by continuall prayer the <sup>v</sup> Lords assistance, and vsing all godlie meanes of pollicie and power. Sixtlie, that in warre men be alwaie inclinable vn-

to peace, vsing all lawfull meanes to auoide shedding of blood; & taking war in hand, as the last and vttermost remedie. Lastlie, to be mercifull in war and victory; but not forgetting iust seuerity. Hereby withall wee may behold the causes that make warres vnlawfull. First, when it is administred by men, without authoritie, and most of all to be detested, when tributaries, or (which worse is) naturall subiects doe lift vp their hand against their Prince. Secondlie, when the cause is not lawfull, although the authoritie be lawfull. Thirdlie, when it is not for a right end and purpose enterprised, as when it is for the satisfying of humane lusts and pleasures, wherein we fight not the battels of the Lord, but of our owne. Fourthly, when in the enterprise men aske not counsaile at the Lord. Fifthlie, when godlie and honest discipline in warre, is

<sup>a</sup> Dent. 20. 10. <sup>b</sup> Indg. 11. 12. 14. <sup>c</sup> Sueton. vita Augusti. cap. 21. <sup>d</sup> Augustus non vult genti sine iustis & necessarijs causis bellū intulit. Tit. Lim. Decad. 1. lib. 9. <sup>e</sup> Bellum est iniustum quod necessarium est, & arma sunt pia, quibus nulli nisi in armis relinquuntur spes. <sup>f</sup> Luc. 6. 36. <sup>g</sup> Amos. 1. 3. 6. 13. <sup>h</sup> Polyb. lib. 3. <sup>i</sup> Clementia hostem vincere quam armis prestat. <sup>j</sup> Senec. libr. de Clem. ad Neron. 1. <sup>k</sup> Crudelitas minime humanū malū est, indignumq; regio animo: ferina ista rabies est sanguine gaudere & vulneribus & abiecto homine in fluefere an malit transire. <sup>l</sup> Num. 31. 16. 17. <sup>m</sup> 1. Sam. 15. 3. <sup>n</sup> Augusti quest. in Ios. 7. 16. Nulli modo putanda est crudelitas, quod nullum vinctum in civitatibus sibi traditis dimittebat Iosue, cuius Deus hoc iusserat. Qui autem existimant hic Deum ipsum fuisse crudellem, tempore se de operibus dei quam de peccat. hominum iudicari, &c. <sup>o</sup> Cicero. Brut. lib. epist. ep. 2. <sup>p</sup> Salutaris severitas vincit inanem speciem clementie: & si clementes esse volumus nunquam deemus civilia bella. <sup>q</sup> Such as were Abner, Abigail, Shiba, &c. yet the Bishop of Rome giveth authoritie to subiects to rebell against their Princes: Looke Canon in his Chronologie in the life of Henrie 3. the Rull of Pons, defended by Pighius, Felsius, Sanders, Cope, and other: and the same Bishop prelumeth to depole Kings and Emperours: As namely Henrie 3. Frederic 2. Lewis 4. Emperours: witnessed by Pluma in vita Gregor. 7. Sabellicus, Nauclerus, Canon, &c. <sup>r</sup> Comades the fourth Emperour, by the counsell of the same, was taken and beheaded of his subiects. Canon in vita Conrad. Of Kings, Philip le Beau King of France. Munster in Cosmog. lib. 3. <sup>s</sup> Lewis the twelfth King of France, John King of Navarre, Bolislaw King of Poland, Cromer. Histor. Polon. lib. 4. John King of England, Matt. Paris. in vita Iohn Henrie 8. and our most gracious Soueraigne Queene Elizabeth, Henrie King of Navarre, Peter King of Arragon, and other have of the same Bishop been depoled, and their subiects stirred vp to rebell against them: Such diuelish doctrine is Catholike at Rome; such are the tunes of their profession. <sup>t</sup> 2. Sam. 20. 21. <sup>u</sup> 1. King 12. 24. <sup>v</sup> 1. Sam. 4. 1. <sup>w</sup> 1. Sam. 18. 17. <sup>x</sup> Zach. 7. 6. <sup>y</sup> 1. Ios. 9. 14. <sup>z</sup> Dent. 23. 9. 14. <sup>aa</sup> Vegetius de re milit. lib. 2. cap. 22. In omni pralio non tam multitudo, & viuis inducta quam ars & exercitum solent prestare victoriam: nam in pugna soles usus amplius prodesse quam vires. Et si doctrina cesset armorum nil villius distat a milite, cum antiqua sit prudens, & sententia, omnes artes in Meditatione consistere.

not regarded. Sixtly, when warre is rashlie aduentured vpon, <sup>k</sup> without seeking first the meanes of peace. Lastlie, when crueltie <sup>l</sup> ouerruleth either in the warre or in the victorie, or <sup>m</sup> when those are spared through foolish pitie, whom the Lord hath appointed vnto death. From hence it happened in the iustice of the Lord, that because the Sodomites were <sup>n</sup> exceeding wicked; although their cause was lawfull to maintaine their libertie, and their authoritie lawfull, when first their libertie was sought; yet for <sup>o</sup> their sinne sake in warre, or before in peace, the Lord most righteouſlie gaue them vp vnto their enemies. Now that they were inthralld in subiecti- on, their authoritie being lost, with the iustnes of their cause; their rebellion which was the cause of this new dissension, could not be but most vnlaw- full: vnlesse they had receiued a new <sup>p</sup> authoritie from God, or had bin freed by him, <sup>q</sup> by whō they were subdued vnto seruitude, or of some other, who <sup>r</sup> had taken away dominion and authoritie from him. In whose example are also to be noted: that warres <sup>t</sup> are as a mightie scourge of God to punish wicked men, and those that are partakers <sup>u</sup> with the wicked: to this purpose is described, the rage of this contention, and the people destroyed <sup>v</sup> on euerie

<sup>k</sup> 1. King. 22. 3.

*Lactant. lib. 6. cap. 18*

*Sapientis & boni vi-  
ri non est velle certi-  
re ac se periculo com-  
mittere: quoniam &  
vincere non est in no-  
stra potestate, & est  
anceps omne certamen.*

<sup>l</sup> Amos. 1. 3. 13.

<sup>2</sup> King. 8. 12.

<sup>m</sup> 1. King. 20. 42.

*Seneca, libr. de Mor.*

*Vitia transmissit ad  
posteris, qui presen-  
tibus culpis ignoscit.  
Bonis nocet qui malis  
parcis.*

<sup>n</sup> Gen. 13. 13.

<sup>o</sup> Saluian. de Prou. lib.

<sup>7</sup>. Probaui hoc bello

proximo infelicitas

nostra. Cum enim Gor-

thi meuerunt, pre-

sumus sumus nos: cum

pax ab illis postulare-

tur, a nobis nega-

retur: illi episcopos miserunt, nos repelleremus: illi in alienis sacerdotibus Deum honorarent, nos in

nostris contemneremus: prout ac ius utriusq; paris, ita & verum terminus fuit. Illis data fuit in sum-

mo simo: e palma, nobis in summa elatione confusio. <sup>p</sup> As Iudg. 3. 15. & 6. 14. 2 King. 9. 6. & 23. 30.

in which matter we ought now also to seeke our direction at the word of God. <sup>q</sup> Like as the

Romanes gaue freedom to the cities of Grecia: Looke *Valer. Max. lib. 4. cap. 8. Plutarch. in*

*vita Flamin.* <sup>r</sup> 2. King. 24. 7. <sup>s</sup> *Isai. 8. 6. 7. Ezech. 14. 17. Chrysost. Hom. 35. in Gen. Nam sicut*

*sorren: vehementer inuadans, omnia secum rapit & perdit; ita & barbari illi inuaserunt omnes*

*gentes & omnes prorsus perdiderunt.* <sup>t</sup> 2. Chron. 19. 2. *Ambros. de Abraham lib. 1. cap. 3. Itaque*

*Lot infirmioris consilij pretium tuis non terrenarum insecunditate sed amantitatis inuidia deceptus,*

*ut etiam ipse captiuus ablueretur, quoniam vitio seruiliis nequicia a potiore deflexerat, & partem*

*flagitioſorum elegerat.* <sup>u</sup> *Vers. 5. 6. 7.*

ſide.



side. Moreouer, that neither counsaile or strength of men, <sup>a</sup> or stratagems of warre, preuaile any whit against the disposition of the Lord. For although the Sodomites had brought their enimies into disaduantage <sup>y</sup> of ground vnknewne, hoping if not by force, at least by subtiltie to preuaile against them; yet nothing hindreth the course of victorie, when sinne had laide them open vnto their foes. Wherefore iust anuthoritie, and a lawfull cause of warre, is a better token of victorie, <sup>z</sup> then preparation of shield or speare: good discipline a surer safeguard, then <sup>a</sup> to plot the field, or to fortifie the campe: hartie repentance, and true conuersion to the Lord, a greater succour, <sup>b</sup> then multitudes and power of men. Where these are ioyned, and the lawfull meanes of victorie <sup>c</sup> not cast aside; the Lord himselfe doth lead <sup>d</sup> this armie, and will vndoubtedlie subdue the enimie. Obserue moreouer 1. verse 4. Onlie by pride <sup>e</sup> men make contention. Secondly, it is not lawfull for subiects to rebell <sup>f</sup> against their Soueraigne Prince, vnder any colour or pretence. Thirdlie, verse 5. The sins of a few doe often bring punishment vpon <sup>a</sup> a multitude. Fourthlie, verse. 12. Wicked men thorough <sup>b</sup> couetousnes and pride, doe often turne a iust cause of warre to be vnlawfull.

<sup>a</sup> *Pron. 21. 30.*  
*Iob. 5. 13.*  
<sup>y</sup> *Vers. 3. 10.*  
<sup>z</sup> *Psal. 33. 16. 17.*  
*Pron. 21. 31.*  
<sup>a</sup> *Iosu. 7. 12. 13.*  
<sup>b</sup> *2. Chron. 13. 14. 18.*  
*Eccl. 20. 5. 13.*  
*Veget. de re milit. lib. 1. cap. 20. Honefias idoneum militem reddis: verecundia dum prohibes fugere, facis esse vislorem.*  
<sup>c</sup> *2. Sam. 5. 23.*  
*2. Chron. 32. 4. 5.*  
*August. contr. Faust. lib. 22. cap. 36. Pertinet autem ad sanam doctrinam ut quando habeas quod facias homo, non sentes Dominum Deum suum.*  
<sup>d</sup> *Exod. 23. 14. 15.*  
*Psal. 14. 3.*  
<sup>e</sup> *Pron. 13. 10.*  
<sup>f</sup> *1. Sam. 26. 9.*  
*Dan. 3. 18. 28.*  
*Rom. 13. 1.*  
<sup>a</sup> *Numb. 16. 22.*  
*Iosu. 7. 12.*  
*Iudg. 20. 13. 46.*  
*Micah. 3. 11. 12.*  
*Prou. 20. 8.*

*Heras. epist. 2. Hunc amor, ira quidem communiter visis utrunque: quicquid delirant reges plerumque Asini.* <sup>b</sup> *2. Chron. 28. 9. 10. 11.*

## Question 2. verse 13.

For what cause is *Abram* here called an *Hebrue*, and how that name was left vnto the children of *Israel*.



After the ouerthrow and sacking of the Cities, one that had escaped, told *Abram* of the taking of *Loi* his brothers sonne: whereof the Scripture amplifieth, that he told *Abrā* the *Hebrue* which dwelt in the plaine of *Mamre* the *Amorite*. Wherby first we vnderstand that although *Abram* dwelt in the midst of *Canaan*, & the flame of warre burned round about; yet <sup>a</sup> the Lord was a strong defence to *Abram*, no enimie came neere his tabernacle. Furthermore hee is called an *Hebrue*, as *Mamre* and *Aner* are called *Amorites*, to declare their linage from which they did descend: but whereof or from whom this name was deriued, it is not so easilie to be concluded. There are which suppose <sup>b</sup> that it came from the name of *Abraham* himselfe, as childrē are often called by their fathers name; as though they should be called *Abrues* (or a letter chaunged) *Ebrues*, but this coniecture <sup>c</sup> is far from likelihood, and containeth not sufficient ground of truth. Manie other <sup>d</sup> suppose it to be de-

<sup>a</sup> Gen. 15. 1.

Psal. 91. 1. 3. 4. 7.

Bernard. in Cant.

Serm. 68. Item ecclesia sua &c.

<sup>b</sup> Ariapanus apud Euseb. lib. 9. de prep. ar. Euangel. cap. ult.

August. de consensu Euangelist. lib. 1. c. 14.

Ab Abraham inquit gē capis Hebraeorum.

Sed eandem sententiam retractauit, de ciuit. Dei, lib. 16. cap. 3.

retract. lib. 2. cap. 16.

in quest. in Gen. 9. 24.

Quid inquit probabilius sit ab Heber, san-

quam Hebræos dictos, an Abraeos merito queritur.

<sup>c</sup> Neque Hebraicus scribendi modus patitur, in quo non est vocalis tantum differentia sed & consonantis: nam & nomen Abram incipit ab Aleph, Heber ab Aijn: dein mutatio vocalis est: tum etiam ipse Abram sic vocatus est vel ab aij-

quo pradeceffore, aut euentu; non quidem à seipso. <sup>d</sup> Ioseph. Antiq. lib. 1. cap. 7. Hebræus à quo Iudei, quondam Hebræi appellabantur. Euseb. in Chronolog. Acaus in Catena, Grec. Explicationum in Gen. Hieron. trad. in Gen. Heber, à quo Hebræi. Beda.

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*\* Translat. 72. reddis*  
*et negit, id est, trans-*  
*fiori, a negis, transco.*  
*Origen, in Matth. 14.*  
*Non possunt turbe in*  
*ulteriorem ripā tran-*  
*sire velut Hebrai my-*  
*slie, quæ vox sonat*  
*nobis transmissoris.*  
*Chrysostom. Hom. in*  
*Gen. 35. Quia trans*  
*Euphratem domicili-*  
*um habuerat Abra-*  
*ham, propterea voca-*  
*tus est transflumialis*  
*sive transflor.*  
*Theodoret. quæst. in*  
*Gen. 60. Quare enim*  
*cum ab eam pluri-*  
*ma gentes ex Heber*  
*traxerint originem,*  
*soli tamen posteri Ia-*  
*cob appellati sunt He-*  
*brai? Paulus Borgen-*  
*sis in Gloss.*

*Aretius in prolegom.*

*in epist. ad Hebr. Pet. Mart. in Gen. 14. Hebrai non à nomine Abram, sed à cognomine disci sunt.*  
*Act. 7. 4. 5. Heb. 11. 8. 9. Gen. 19. 9. Los etiam dicitur venisse לוגר Lagur ad peregrinandum. & Gen.*  
*10. 14. 18. Iosep. Antig. 1. cap. 7. Hieron. trad. in Gen. Saba à quo Sabæi; à Sabatha, Sabat beni, ab Elam*  
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*was not in olde time as now it is, that men gaue names to their Children at aduventure, or*  
*without cause. as they vse to say, let him bee called by his Fathers or Grandfathers name:*  
*but they gaue all diligence to name their children so, as might induce them into vertue, and*  
*might teach other wildome in time to come, &c. This indeede is perceived by the inter-*  
*pretation of names throughout the Scripture. It seemeth the heathen also had regarde*  
*of this, and called men by name after their behauiour and condition: as Berah signifieth a*  
*King in malice, Birscha in impietie, Shinab one hating his father, because as it seemeth they*  
*were such. Sometime they named them by the contrarie, as Philopater the King of Ægypt,*  
*that is, a lover of his father, because he slew his father: and Antiochus Epiphanes, Antiochus*  
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*Polidor Virg. l. de iuuen. lib. 4. cap. 10.) the Popes of Rome: call him Clement, that is, vnmur-*  
*cifull, Vrbani, that is, vnciuill: Pius that is, wicked: Innocent, that is, harmefull: Benedict, that is,*  
*one whom the people curse: Boniface, that is, a doer of muchicfe. This would not happilie*  
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names

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uentu; non qui tem à seipso.

<sup>d</sup> Joseph. Antiq. lib. 1. cap. 7.

Heberus à quo In-

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names



names vnto their children, alwaie significant: as may appeare by Scripture. These godlie Patriarks

<sup>k</sup> The same doth *Chrysostome* thinke, *Hom. in Gen. 35.* of the parents of *Abraham*, and it may well be vnderstood of both, *Prouidentes* (*inquis*) quod futurū erat ipsum nēpe transito *Euphrate* profecturum in *Palestinam*, &c.

<sup>l</sup> *Gen. 5. 29.*

<sup>m</sup> *Gen. 10. 25. & 11. 9*

<sup>n</sup> For while there was but one language, it was not called by any priuate name, as saith *Eucherius* in *Gen. 11.* but whē that common language became priuate to *Hebers* familie, it began to be called the *Hebrue* tongue.

<sup>o</sup> *Gen. 11. 17.*

<sup>p</sup> As *Heber* departed from that assemblie of Rebels; to *Abrahā* passed from the fellowship of Idolaters: for which cause hee retained that name, iustly honorable in the Church of God; albeit vnto ſ wicked a name of disgrace, a pilgrim, a stranger.

<sup>q</sup> *Prov. 29. 17. 1. Cor. 1. 31. Chrysost. Hom. 31. Quanto satius ut ipse breui quod superest tempore hic resedens vitam terminem, quam ut senex hinc & inde vagar & omnium scommatis incessar, qui neque id etatis quietem vinam, sed loca locis mirans nullibi consistam.*

moreouer being Prophets, <sup>k</sup> may seeme to haue foretold of the constancie of *Heber* euen at his birth (as the father of *Noah* <sup>l</sup> did prophesie of him) which Prophesie thorough the grace of God was well fulfilled in *Heber*, when he forsooke and left the wicked societie who builded *Babel*, which none of his equals did, but <sup>m</sup> onlie *Heber*. Wherefore this name did worthilie continue in his <sup>n</sup> language, being now become the speech of the onelie house of *Heber*, which before was common to all the world; and to his linage, that they should be called *Hebrues*, or the sonnes of *Heber*. Yet none of *Isaacs* sonnes were called *Hebrues*, neither any of the other sonnes <sup>o</sup> begotten by *Heber*; but onelie the race of *Peleg*: and none of them also enioyed that name (that may be perceiued by the Scripture) till *Abram* in this place is called the *Hebrue Abram*. Whereby it appeareth, that *Abram* also was entituled to this name, not onelie for that hee came of the stocke of *Heber*, but because he did <sup>p</sup> imitate him in vertue and obedience to God: being therefore of the *Cananites* called an *Hebrue*, that is a straunger or wanderer among them, because he was not only a stranger borne, but continued with them without inheritance. And in this place it seemeth he is called an *Hebrue*, to shew the iudgement of the world concerning *Abram*. Namelie, that they esteemed of him as of a stranger, and he that told him, deliuered this narration as to a stranger. For if fīue kings and

their

their armies were ouerthrowne, what should one priuate straunger, strue as it were against so great a streame? Yet such was the providence of God, that Abram had knowledge of this ouerthrow, by one that had escaped, before it was too late to follow after them, and receiued the victory, goods and captiues, being but a straunger, which the kings that were borne in the countrie had lost. Wherefore this name which otherwise was of infamie and disgrace, as it hath alwaies bin a detestation among the heathen (as afterward the christian name hath bin, and so continueth) yet the Lord would make it famous, and raise it vpon high, to be a badge of honour vnto his children. Obser. 1. The name and profession of Gods children is honourable in the sight of God, albeit it be despised and neglected of the wicked. Secondlie, the godlie must willinglie beare the reproch of the crosse of Christ, and count themselves happie if they endure contempt for him.

*Psal. 9. 10. & 45. 2. August. in Psalm. 45. Multa sunt tribulationes, & in omni tribulatione ad Deum confugiendum est: ne aliud: esugium debes esse Christiano, quam saluator eius, quam Deus eius, quod cum confugerit fortiss.*

Who this one that had escaped was, is vncertaine. Of Abrahams familie he was not; for of the none escaped of whom none was taken. Of Lots familie it is not likely: for why should it then be said, he told Abram the Hebrew? Most likely therefore that hee was a Canaanite, whom

Gods providence directed to bring newes to Abraham. The Rabbins (after their wonted boldnes) affirme that this one that had escaped was Og the Giant. Their reason is, because those kings are said to have smitten Rephaim, that is, the Giants; and Og is said to be of the remnant of the Giants, *Deut. 3. 11*. But this cannot be likely in regard of time, for then Og had liued 440. yeeres, which was more then double the age of Abram or Isaac, or any of the Patriarkes after them. *Gen. 36. 14. 17. & 43. 32. 1. Sam. 4. 9. & 29. 3.* Cicero pro Flacco, orat. calleth the religion of the Iewes, a barbarous superstition: *Huius barbare superstitioni resistere fuerit assis fuit.* Horat. *Satyr. 9.* scoffeth at circumcision: *Hodie tricesima sabbata, vini tu curis Iudaeis oppedere?* when as both that religion and circumcision was the institution of God himselfe. *Ad. 28. 22. Iob. 16. 10.* Suet. in *uita Neron. cap. 16.* calleth the Christian religion a new and naughtie superstition; Such like blasphemies doth Tacitus utter, *Annal. lib. 15.* a pestilent and pernicious superstition. And true Christians were called Atheists, and heathen and vnfortunate people of the very Atheists and heathen themselves, *Arnob. contr. Gens. lib. 1. Tertul. Apolog. ca. 16.* As it appeareth by the Turkish insolencie against the Christians; and by their contumelies done to the name of Christ at the taking of Christian cities, especiallie that of Constantinople. *Hist. Leonar. Chienf. Archiepisc. Sabellie. de bello Rhod. lib. 3. &c. 1. Deut. 26. 19. 1. Sam. 7. 9. Exod. 38. 17. Iob. 16. 27. Mat. 10. 32. 1. Per. 4. 13. 14. Heb. 11. 26. Mat. 5. 11. 12. 1. Pet. 3. 14. Bernard. in Cant. Nil sibi gloriosius putat ecclesia quam Christi portare opprobrium.*

## Question 3. verse 13. 14.

Whether it were lawfull for *Abraham* to vndertake this dangerous war, and to confederate himselfe with the *Amorites*, the people of the land?

**W**Hether *Abraham* receiued a reuelation from the Lord, or otherwise, was filled with his spirit, the Scripture nameth not: notwithstanding it cannot be <sup>a</sup> but he was extraordinary confirmed in this enterprize by God himselfe. For what humane counsaile would exhort to pursue a mightie armie of foure kings, with three hundreth and <sup>b</sup> eightene <sup>c</sup> vnexpert souldiers, in hope to <sup>d</sup> recouer spoile or victorie? Surelie therefore it was the vprightness of the cause, that <sup>e</sup> prouoked *Abram* to arme himselfe. But yet the goodnesse of the cause was not sufficient ground for *Abram* to aduenture so perilous attempt, <sup>f</sup> if he had not fullie knowne <sup>g</sup> that the Lord himselfe did guide his armie, & to *Abram* had giuen iust authoritie. Wherefore it maketh no securitie to captaines or souldiers, if they rashlie take in hand such hardie enterprises, as in all humane reason doe stand aboute their power; vnles they be armed with like warrant from the Lord, or prouoked <sup>h</sup> with extremitie of perill or ne-

<sup>a</sup> As *Iudg.* 6. 34. & *II.* 29. & *I.* 14. 15.

<sup>b</sup> *Ioseph.* lib. 1. *Antiq.* cap. 11. Cum domestica tricenaria cohorte, & insuper decem & octo vernaculis triumque amicorū auxilijs tantum exercitum profugauit.

<sup>c</sup> *Cesar.* de bell. Gall. lib. 2. In ij. difficultatibus maximo eras subsidio sciens atq. vsus militum, quod superioribus prelijs exercitati, quid fieri oporteret, non minus commodè ipsi sibi prescribere quam ab alijs doceri poterunt.

<sup>d</sup> *Veget.* lib. 3. de re milit. cap. 31. Nemo enim bello laceffare aus facere audent iniuriam regno vel populo, quem expeditum & promptum ad resistendum vindicandumq. agnoscit. <sup>e</sup> *Vers.* 14. <sup>f</sup> *I. Sam.* 14. 36. 37. <sup>g</sup> As *Iudg.* 14. 6. *Ios.* 5. 14. *2. Sam.* 5. 24. <sup>h</sup> *Iudg.* 14. 6. *2. Sam.* 23. 12. Que ipsa necessitas coniuncta cum iustitia, est à Deo auctoritas confirmata. Est enim non scripta sed nata lex, &c. ut si vita nostra in aliquas insidias, si in vim, si in tela aut latronum aut inimicorum incidisset, omnis honesta ratio esset expedienda salutis, Cicero orat. pro Milone. Bernard. *Epist.* 236. Non est vir fortis cui non crevis animus in ipsa rerum difficultate. *Virgil.* *Æneid.* 2. Vltima spes victis nullam sperare salutem.

cessitie:

cessitie: for it is not<sup>i</sup> fortitude, but rather temeritie, that without holosome counsaile doth put in hazard the doubtfulnes of warre. Now the cause why *Abram* did take in hand this warre, was not for the rescue of the Sodomites, who were in bondage iustlie, because vniustlie they had rebelled: but to rescue and deliuer his brother *Lot*, whom they had vnrighteouslie taken prisoner. The cause therefore of *Abram* was iust and lawfull, for *Abram* was first prouoked with manifest iniurie: *Lot* his brothers son was taken away, who of<sup>k</sup> religion & godlines had accompanied *Abram* vnto *Canaan*. Wherefore also it was meete, that *Abram* should now deliuer him, seeing that<sup>l</sup> for righteousness sake hee suffered iniurie. Therefore albeit that *Abram* had nought to doe to defend the people of the land, as being a stranger, and hauing no possession with them: yet in regard of the promise made to *Abram* that the land should be his owne; he had therein receiued a kinglie<sup>m</sup> authoritie to defend himselfe, his friends and familie from force and inuasion of forraigne power. This warre was therefore iustlie taken in hand, because it was to<sup>n</sup> reuenge vniustice, to deliuer them that were vnlawfullie oppressed; by him that had from God<sup>o</sup> authoritie of reuenge. It was also necessarie, because *Lot* could no other way be free from bondage; neither was it conuenient, in

*videri debet, cum specialis eius erat vocatio. Creatus iam erat rex illius terra, licet possessio in aliud tempus differebatur.* <sup>a</sup> Gen. 9.6. *Psalm.* 72.4. & 82.4. *Aristot.* *Rhetor.* ad *Alex.* lib. 1. *Oportet iniuriarum passos pro seipsis arma capere, siue pro cognatis & beneficiis, itemque socijs iniuria officij auxilium ferre.* *Cicer.* *offic.* lib. 1. *Qui non defendit nec obsequitur, si posset, iniuria; iam est in vitio, quam si parentes aut patriam aut socios deserat.* <sup>o</sup> *Numb.* 31.2. *Rom.* 13.1.4. *Chrysost.* in *epist.* ad *Rom.* Hom. 23. *Vide quomodo ora illius obstruat, dum magistratum velus militem armatum delinquentibus terribiliter praeficit.*

<sup>i</sup> *Lactant.* lib. 6. c. 18. *Fortitudo si nulla necessitate cogente, aut non pro causa honesta certum periculum subiret, in temeritatem conuertitur.*

*Gregor.* *Moral.* lib. 5. cap. 14. *Fortitudo destruitur nisi per consilium sulciatur: quia quo plus se posse conspiciat, eo minus sine moderamine rationis deterius in praecipit.*

<sup>k</sup> *Chrysost.* *Hom.* 31. *Mores adolescentis non multum a iustitia aberrant. Nam cum propositis ei essent duo fratres: ipse iustiori adhaerebat.*

<sup>l</sup> Because the first occasion of his suffering was his coming out of his countrie with *Abram*.

<sup>m</sup> *Calvin.* in *Gen.* 14. *Sed dubium non est quin scilicet spiritus virtute instructus in bellum descendit, sic caelesti mandato fuerit munus ne uocationis suae metas transiret: neque hoc noui*

<sup>n</sup> *Sed dubium non est quin scilicet spiritus virtute instructus in bellum descendit, sic caelesti mandato fuerit munus ne uocationis suae metas transiret: neque hoc noui*

<sup>o</sup> *Sed dubium non est quin scilicet spiritus virtute instructus in bellum descendit, sic caelesti mandato fuerit munus ne uocationis suae metas transiret: neque hoc noui*

<sup>1</sup> Because in the primitive age of the Church, the Lord vsed to allure men with externall benefites, and to leade them by shadowes vnto truth. *Iren. lib. 4 cap. 28.*

<sup>2</sup> 2. King. 1. 16.

<sup>3</sup> חנניחא Chanichau, institutor eius vel ab eo; such as were instructed by him, namely in religion or husbandrie, not in feats of warre.

<sup>4</sup> Gen. 18. 19.

<sup>5</sup> *Veget. de re milit. lib. 1. ca. 6. Ex vultus, ex oculi, ex omni conformatione membrorum eius eligant qui implere valeant bellatores: namque non sanum in hominibus, sed etiam in equis & canibus virtus multis declaratur indicijs.*

*Curt. lib. 2. de reb. gest. Alexandri. Non inuemes robustos, nec primo etatis flore, sed veteranos plerumque; etiam emerita militia qui cum patre patriisque militauerant elegit.*

<sup>6</sup> 2. Sam. 6. 2. 2. Chron. 17. 9. 10. 11. 12. <sup>7</sup> Rom. 13. 5. <sup>8</sup> 2. Sam. 21. 17. <sup>9</sup> 2. Sam. 10. 12.

<sup>10</sup> Ierem. 38. 19. 1. King. 16. 15. *Ambros. in Luc. cap. 6. libr. 5. Est autem fortitudinis iram vincere, indignationemque sobibere; atque per hoc fortitudo animi iuxta corpusque confirmat. Nec perturbari finit timore aliquo vel dolore, quibus velis prauis interpretibus plerumque percellimur. Bernard. Seru. de primord. &c. Impij nonnulli sunt, mors, iudicium & Gehenna. Quid metuis si ad ista non trepidat, non expauescit, non timore concutitur. Sed qui bene vixeris, non potest male mori, scius vix bene moritur qui male vixit. Auguff. de doctrin. Christian. lib. 1. <sup>11</sup> 1. Sam. 2. 34. & 4. 3. 11.*

Thus

respect of the glorie of God, that <sup>1</sup> Lot at this time should suffer such affliction. It was also aduisedlie, and soberlie attempted, knowing his power (although inferiour in multitude) to be of more force then <sup>2</sup> theirs, because he was to fight vnder the stander of the Lord. And for that cause he requireth not the aide of the people of the land, hee seeketh not assistance of the wicked; but armeth them to the warres, that were borne and brought <sup>3</sup> vp <sup>4</sup> in his house, whom he <sup>5</sup> had taught to feare the Lord. Wherein wee learne, that although the policie of Princes is oft commended, who <sup>6</sup> chieffie esteeme of souldiers that are expert in the warres: yet the policie of them is much more profitable, that <sup>7</sup> traine vp their souldiers in true religion, that cause the pure preaching of the word to be spread abroad; that souldiers hauing by it, experience of the goodnesse of the Lord, & hauing learned therewith the Christian <sup>8</sup> obedience vnto the Magistrate, might for conscience sake and pietie to God <sup>9</sup> secke to subdue their Princees enemies, and be <sup>10</sup> valiant and courageous for the people and religion of their God: hauing first made peace with the Lord by true repentance, so that through guilt of conscience they be not <sup>11</sup> intangled with the feare of death, and not prouoking God by publike sinne, to take <sup>12</sup> away their liues in battell, or to be their enimie in the field.



Thus ioyning pietie with prudent counsaile, and counsaile with courage in the warres: they should vndoubtedlie suppress the rage of enimies, and obtaine as manie victories, as withstand encounters of their aduersaries. Some cauilling spirit may happen to object, that *Abram* herein transgressed the rule of Christ, <sup>d</sup> resist not euill. But in deed this example of *Abram* doth teach and <sup>e</sup> direct vs vnto the meaning of the words of Christ: namelie, first that it is not lawfull <sup>f</sup> for priuate men, in priuate injuries, to seeke reuenge. For *Abram* not as a priuate person, much lesse a subiect, but as a Magistrate lawfullie called, doth exercise the authoritie that was giuen him by the Lord. Secondlie, where men may defend themselues without repelling violence with violence, they may not seeke <sup>g</sup> or take occasion of reuenge. Thirdlie, that when we haue receiued authoritie to punish wickednes, wee exercise the meanes that are permitted, not <sup>h</sup> for requittall of reuenge, but to repress the growing of vngodlines. Notwithstanding the Magistrate <sup>i</sup> by commaundement of God, and the rule of equitie must and ought to <sup>k</sup> resist and repress the euill of his subiects within his gouernment; and the <sup>l</sup> euill of foraine power that would oppresse or offend his people: wherein not he, but <sup>m</sup> the Lord by him, resisteth

<sup>a</sup> As ex<sup>o</sup>ples proue: this of *Abraham*, afterward of *Iosua*, *Dauid*, *Hezechiah*, of *Constantine*, *Theodosius*, *Hunniades* and other.

<sup>d</sup> *Matth.* 5. 39.

<sup>e</sup> Conciliatio. 22.

<sup>f</sup> *August.* cont. *Fanff.* lib. 22. cap. 70. Ille gladio vsu gladio cadet qui nulla superiori ac legitima potestate vel iubente vel concedente in sanguinem alicuius armatur.

<sup>g</sup> *August.* in *epist.* 5. Quomodo potestas gubernare atque augere rempublicam, quam ex parua & inopi magnam & opulentam (Romani) fecerunt nisi accepta iniuria ignorere, quam persequi malebant.

<sup>h</sup> *Hieron.* in *Ruffin.* Apolog. 3. Qui semetipsum vindicat, ultionem domini non meretur.

*August.* de verb. Dom. in mont. lib. 2. Apud veros dei cultores, etiam

*bella parata sunt, que non cupiditate aut crudelitate, sed pacis studio peruntur, mali coercentur, boni subleuantur.* <sup>i</sup> *Gen.* 9. 6. *Dent.* 19. 18. 19. 20. <sup>k</sup> *Ambros.* in *epist.* Rom. cap. 13. Manifestum est ideo rectores datos, ne malum fiat. Nam quoniam futurum iudicium Deus statuit, & nullum perire vult, hoc in seculo rectore ordinavit, ut terrore imposito omnibus velut pædagogis sint; erudientes illos qui seruent, ne in penam incidunt futuri iudicii. <sup>l</sup> *Ambros.* *Offic.* lib. 1. cap. 40. Fortitudo quæ per bella tuetur à barbaris patriam, vel defendit infirmos, vel à latronibus socios, plena iustitia est. *Laetans.* lib. 6. cap. 11. Nam qui succurrere perituro potest, & non succurrerit occidit. *Cic.* ad *Qu. frat.* *epist.* lib. 1. *epist.* 2. Est enim regum omniumque imperantium eorum quibus præfins commodis utilitatisque seruire. <sup>m</sup> *1. Sam.* 15. 18. *Numb.* 17. 10.

<sup>a</sup> Deut. 19. 16. 17.

1. King. 3. 10. 11.

Deut. 17. 8.

2. King. 4. 13.

August. in Psal. 118.

Conc. 24. Constituit

autem talibus causis

ecclesiasticos Aposto-

lus cognitores, in foro

prohibet iurare Chri-

stianos, scil. coram in

fidelibus, 1. Cor. 6. sed

omnes causas litigan-

di precipendas doces,

quantum per ver-

bum ipsum Dei liceat.

de Sermon. Domin. in

Mons. lib. 1. c. 2.

<sup>a</sup> Matth. 5. 44.

<sup>b</sup> Ephes. 5. 11.

August. Sermon. de

temp. 134. Esto similis

medico: medicus non

amas egrotantem, si

non odit agridudinem:

ut liberet egrotum

febrem persequitur.

Nolite amare visia

amicorum vestrorum,

si amatis amicos ve-

stros.

Beda in Luc. cap. 6.

Verus amor veritatem

amat, in veritate in-

dicat, pro veritate

certat, cum veritate

opera consumit.

<sup>a</sup> Psal. 139. 21. Gregor. pastor. pars. 3. cap. 23.

Inimicos autem Dei perfectio odio

odisse, est & quod facti sunt diligere, & quod faciunt increpare; mores pravorum premere, vicia pro-

desse. <sup>a</sup> Bernard. Hom. in Cant. 20. Diligendum est Dominus toto & pleno cordis affectu: diligendus

tota rationis vigilantia & circumspectione: diligendus tota virtute, ut nec mori pro eius amore perim-

mescas. Deut. 6. 5. Cant. 8. 6. <sup>b</sup> Prou. 16. 4. <sup>c</sup> August. in Psal. 78. Iustus magis cupit inimicum suum

corrigi quam puniri; & cum eum videt a Domino vindicari, non eius dalectatur pœna, quia non eum

odit, sed divina iustitia, quia Deum diligit. Sic igitur inimicus diligatur, ut non displiceas divina iusti-

tia, qua puniatur. <sup>a</sup> Iosu. 7. 19. 25. <sup>b</sup> August. in Psal. 78. Denique si in hoc seculo in eum vindi-

catur; vel pro illo etiam letatur si corrigitur, vel certe pro alijs ut timeant eum imitari.

euill. And the priuate subiect molested with iniurie, may resist that euill, by flying to the Magistrate  
 to be defended: in which not the priuate partie, but the Magistrate; nor yet the Magistrate, but the Lord himselfe, by these appointed instruments, resisteth the euill, and bringeth the mischief of the wicked vpon the head of him that had inuented it. But our Sauour giueth further precept to all his followers, *to loue their enimies*. We are in deed to loue our enimies, but yet to hate <sup>r</sup> their sinne; to loue our enimies, but not <sup>r</sup> to loue the enimies of God: to loue them as our selues, but to loue the Lord <sup>r</sup> aboue our selues; because <sup>r</sup> for himselfe, hee hath created vs. He therefore that performeth this dutie of loue vnto the Lord, loueth his mercie in sauing sinners, and loueth his <sup>r</sup> iustice in punishing sin: so that when the Lord appointeth sinners vnto punishment, by reuealing his will, by his written word, by lawfull meanes ordained; hee loueth this iustice, and either is the meanes to execute, or consenteth to the execution, that the Lord may be loued aboue the creature. And yet though hee punish, as the executioner of God, yet hee loueth the partie <sup>u</sup> whom he punisheth, desiring that by the course of iustice, hee might be <sup>x</sup> brought to the knowledge and mercie of the Lord. Thus *Abram*

destroyed

destroyed the armie of the kings, because the Lord required of him to execute his iustice. *Abram* therefore loucheth the Lord about his enemies, and therefore finiteth them whom the Lord had deliuered into his hand. For because the Lord had taught him that onlie meane to deliuer *Lot* from his captiuitie; he iustlie executeth the wrath of God, but desireth not the destruction of his enemies. So *Paul* deliuered up <sup>2</sup> the *Corinthian* unto *Sathan*, but yet desireth to saue his soule. So the Magistrate, that striketh with the sword of iustice, punishing the offender with deserued death, seeketh by temporall paine, <sup>2</sup> to bring him to the sight and knowledge of his sinne; that thereby he may escape eternall torment. The minister of the word, that confuteth <sup>b</sup> by the word, the heresies of the wicked; sheweth not hatred to the <sup>c</sup> persons of men, but to the heresies that they professe: which when hee reproveth, because the Lord <sup>d</sup> detesteth them, and he as the <sup>e</sup> trumpet of the Lord, is to sound his voice among the people, he ought not to be thought to breake the bounds of brotherlie charitie, when by the mouth of Christ he represseth heresie. But those that slea the innocent <sup>f</sup> whom God hath commaunded to preserue; or which to maintaine <sup>g</sup> their priuate error obscure the <sup>h</sup> truth, destroy or persecute the persons of men professing that doctrine which <sup>i</sup> cannot be conuincd by the word of God: hate contrariwise not sin, but men, for not being <sup>k</sup> partakers with them in their sinne; and clearelie descric themselues to be

*sape studio magis contradicendi quam voto discendi veniunt, & clamorosi vocibus personantes maligna sua impudenter ingerere quam nostra patienter audire.* <sup>4</sup> Tit. 3. 11. <sup>5</sup> Isai. 58. 1. <sup>6</sup> Iust. Mart. Apolog. 2. Tantum quippe principes opinionem veritati preferentes valent, quantum in solitudine latrones. <sup>7</sup> Papista & alij. <sup>8</sup> Rom. 11. 18. <sup>9</sup> Qualem nostram esse confirmatur. <sup>10</sup> 1. Pet. 4. 4.

children

<sup>1</sup> August. cont. Faust. lib. 1. Nescendi cupiditas, vlciscendi crudelitas, implicitus & implicabilis animus, seritas rebellandi, libido dominandi, & signa sunt similia, hac sunt qua in bellis iure culpantur.

<sup>2</sup> 1. Cor. 5. 5.

<sup>3</sup> Iosu. 7. 19. 25.

<sup>4</sup> Sam. 1. 14. & 4. 9.

<sup>5</sup> 10. &c.

<sup>6</sup> Tit. 1. 9.

<sup>7</sup> Tertul. lib. contr. Hermog. Doceat Hermogenes scriptum esse: si non est scriptum, imo: meae & illud adiectis: sibus aut detrahendis destinatum.

<sup>8</sup> Hieron. in Agg. cap. 3. Quicquid absque authoritate & testimonio scripturatum, quasi traditione apostolica sponte confingunt, percutis gladius dei.

<sup>9</sup> Quemadmodum impij mos est. Cyprian. ad Demetriad. Ad nos

<sup>1</sup> Job. 8. 44.

<sup>m</sup> 1. Job. 3. 8.

<sup>a</sup> Exod. 23. 3. 2.

Exod. 34. 15.

Deut. 7. 2.

<sup>o</sup> Pro. 14. 7. & 22. 24.

2. Cor. 6. 14.

Ephef. 5. 7.

Chrysostom. Hom. in

Matth. 19. Bonus si

malo connectitur, aut

pares ambo redilantur

aut cito ab inimicem

separentur: amicitia

animi pares aut que-

runt aut faciunt. Idē.

Es rerum natura sic

est ut quoties bonus

malo coniungitur, non

ex bono malus melio-

retur sed ex bono ma-

lus contaminetur.

<sup>p</sup> Concilia-

tio. 23.

<sup>q</sup> Gen. 34. 15.

Nazianz. in Apo-

log. orat. 21. Melior est

salis pugna que Deo

proximum facis, quam

pax illa qua separas a

Deo.

<sup>r</sup> Deut. 7. 2.

Judg. 2. 2. 3.

1. King. 20. 42.

<sup>s</sup> Deut. 20. 10. 11.

Rom. 12. 18.

Matth. 5. 9.

<sup>t</sup> Ios. 9. 7. 14. 15.

2. Sam. 8. 10.

1. Sam. 8. 14.

<sup>u</sup> Job. 13. 35.

Gal. 6. 10.

Luc. 10. 5.

August. contr. epist. Parmen. lib. 2. cap. 1. Quisquis ergo vel quod

posseff augendo corrigis, vel quod corrigere non posseff, saluo pacis vinculo excludis, vel quod saluo

pacis vinculo excludere non posseff equitate improbas, hic est pacificus. <sup>2</sup> Gen. 21. 22. 24. & 26. 28. 31

<sup>3</sup> 2. Sam. 5. 11. 1. King. 5. 10. 11. <sup>4</sup> Ierem. 40. 8. 14. & 41. 1. Ambros. lib. de Virgin. 1. Venera non

dantur nisi melle circumlita, & vitia non decipiunt nisi sub specie & umbra virtutū. <sup>5</sup> 2. Chron. 16. 7.

children <sup>1</sup> of that father, from whom <sup>m</sup> sinne, false-  
hood, hypocrisie and murder haue issued forth in-  
to the world. Furthermore it may happen to be cal-  
led into doubt, whether *Abram* offended not in  
that hee ioyned in societie with *Mamre*, *Aner*, and  
*Eshchol*, which were *Amorites* of the posteritie of *Ca-*  
*naan*; because the Lord not onelie forbad <sup>n</sup> the Isra-  
elites, the making of any league with the people of the  
land, but in all ages <sup>o</sup> of his Church hath prohibi-  
ted his children to haue societie with the wicked.  
To this it <sup>p</sup> must be answered; that the godlie are  
not forbidden, to make or maintaine peace with  
<sup>q</sup> wicked men, so that such peace containe not a  
conspiracie against the Lord, and the sinceritie of  
true religion; vnles they haue authoritie from God  
to <sup>r</sup> afflict them for their sinne, as had the Israelites.  
For we are commaunded to haue peace with <sup>s</sup> all men,  
so much as lieth in vs, and to be not onlie peaceable,  
but furtherers of peace. Wherefore if any Heathen or  
Idolator shall seeke vnto vs for peace, wee are to an-  
swerē him <sup>t</sup> with peace, and to shew the fruit of our  
religion, which is to be peaceable <sup>u</sup> and good to all. For  
this cause did *Abram* make couenant with *Aner* and  
his brethren, and with *Abimelec* <sup>x</sup> requiring peace.  
Thus *Dauid* and *Salomon* did ioyne in league with  
the king of <sup>y</sup> *Tyrus*: and so ought godlie Princes  
being sought vnto, if it be not <sup>z</sup> vnder pretence of  
fained friendship. But in our distresse to <sup>a</sup> seeke for  
help of them, or in their aduersitie to be helpers vn-

to them that hate the Lord, vnlesse it be <sup>a</sup> to defend our selues by succouring them, or that they be yeelded vnto our power: this is condemned in the Scripture, for it is <sup>e</sup> to preferre the loue of men before the Lord. Neither is it lawfull to expect their assistance, <sup>f</sup> whom we may not requite with help againe: wherefore it may not <sup>g</sup> vniustlie be esteemed, that these confederates of *Abram* were the seruants also of the Lord, either wonne vnto godlines by <sup>h</sup> *Abram*, or more auncient maintainers of the truth, as was <sup>i</sup> *Melchizedek*: the further prooffe whereof, because the Scripture doth not fullie testifie, we commend <sup>k</sup> to God as a case vnknowne. Obser. 1. verse 14. The godlie are by *Abrams* example to <sup>l</sup> aduenture life and goods, for the seruice of God, and welfare of his Church. 2. True fortitude consisteth onlie <sup>m</sup> in them that feare the Lord. 3. Verse 15. It is lawfull for <sup>n</sup> godlie, in lawfull war, to <sup>o</sup> subdue their enimie with force or subtiltie, so there be no falshood <sup>p</sup> or vniustice found therein. 4. Verse 16. The Lord giueth successe to godlie enterprises, <sup>q</sup> where sinne doth not prouoke him to punish wickednesse. 5. The wicked are often <sup>r</sup> partakers with the godlie of deliuerance, as the godlie conuersing with the wicked are partakers of the scourge.

*Si quis laceffitus iniuria ledentem persequi cepit, iam victus est. Si vero motum illius ratione com-  
prefferit, hic plane imperat sibi, & hic regere se potest. Qui autem referre iniuriam nititur, eum ipsum  
a quo lesus est gestis imitari: neque vero minus mali est referre iniuriam quam inferre. Hieron. Com-  
mentar. in Ios. cap. 1. Iusti & fortis viri est, nec aduersi frangi, nec prosperi subleuari: sed in utroque  
esse moderatus. Aug. contr. Iulian. Pelag. lib. 4. cap. 3. Sed absit ut sit in aliquo vera virtus, nisi fue-  
rit iustus &c. Ios. 8. 4. Iudg. 20. 29. Delus an virtus quis in his requirat. Virg. Aeneid. 2.  
o Aug. quest. in Ios. 10. Hinc admonemur non iniuste fieri ab his qui iustum bellum gerunt: ut ni-  
hil homo iustus precipue cogitare debeat in his rebus, nisi ut iustum bellum suscipiat, cui bellare fas est.  
Cum autem iustum bellum susceperit, virum aperta pugna, & virum insidibus vincat, nihil ad iustitiam  
intereff. Sed iustum bellum non est ubi fœdus iniuste frangitur. Ios. 1. 5. 2. Sam. 8. 14. 2. Chron.  
25. 7. 8. 11. &c. Gen. 19. 21. Exod. 12. 38.*

XXX

Question.

<sup>c</sup> 2. Chron. 19. 3.

<sup>d</sup> Ios. 10. 6. 7.

<sup>e</sup> Phil. 3. 19.

<sup>f</sup> Ierem. 17. 5.

<sup>g</sup> Esai. 4. 2.

<sup>h</sup> Sicut Hebraeorū sen-  
tentia est in Bereshith  
Rabb. in Cab. &c.

<sup>i</sup> Chrysostom. Hom. in  
Gen. 33. Postea enim  
& Cananae inhabi-  
tatores clarè iustā  
virtutem didicerunt.

<sup>j</sup> Vers. 18.

<sup>k</sup> Iren. lib. 2. cap. 48.

Quedam autem com-  
mendamus Deo, &c.

<sup>l</sup> 2. Sam. 10. 12.

Matth. 10. 37.

<sup>m</sup> Origen. in Cant. Hom.

2. Te vult diuinus

sermo diligere patrem,

filium, filiam: vult te

sermo diuinus diligere

Christum: nec inordi-

natam habere chari-

tatem, aut magis se fi-

lium & filiam dilige-

re, quam verbum: ma-

gis te parentes amare

quam Christum,

<sup>n</sup> Prom. 24. 5. & 28. 1

& 16. 32.

<sup>o</sup> Lactant. lib. 6. cap. 18.



## Question 4. verse 18.

Who was this *Melchizedek*, that met *Abram* and blessed him? And to what purpose brought he forth bread and wine?

**C**ONCERNING this *Melchizedek*, both of his person, and his access to *Abram*, haue diuers opinions beene raised in the Church, contrarie to the soundnes of holosome doctrine. For first concerning his person, were those grosse and brutish heretikes which <sup>a</sup> called themselues of the name of *Melchizedek*: who affirmed that *Melchizedek* was a greater person, then was Christ himselve, because Christ was compared vnto *Melchizedek*. But the plaine words of Scripture confute their blindness, which say not that <sup>b</sup> Christ was compared as inferiour to *Melchizedek*, but that *Melchizedek* was compared vnto the sonne of God. Some other suppose <sup>c</sup> that he excelled the nature of men, because hee is said to be <sup>d</sup> greater then *Abraham*, and therefore esteeme him to be <sup>e</sup> Iesus Christ in person, <sup>f</sup> or else the holie Ghost. Other also gesse <sup>g</sup> that he was an Angell, because he is said to be *without father or mother*. But these errours likewise are euident by the Scripture, which in manifest words affirmeth that

<sup>a</sup> Epiphan. Hæres. 55. *Melchisedecianos alij seipfos vocāt. Hi Melchisedec, in scripturis relatum glorificāt, & esse non solum virtutem quandam, sed esse maiorem Christo asserunt.*

<sup>b</sup> August. Hæres. 34.

<sup>c</sup> Heb. 7. 3.

<sup>e</sup> Author. quæst. mixt. inter oper. August. qu. 109. Igitur per has apparet *Melchizedec* ultra hominem esse, quia non erat unde melior esset quam *Abraham*, nisi sola præcedat illum natura.

*Quam ipsissima sententiam hereticam esse docet Augustinus, Hæres. 24. <sup>d</sup> Heb. 7. 4. 7. <sup>e</sup> Epiphan. Hæres. 55. Aliqui autem ipsum putant naturæ filium Dei, in humana specie tunc Abrahamo apparuisse. Sed excidunt & ipsi à proposito. <sup>f</sup> Epiphan. Hæres. 55. & 67. Hierax quidam Melchisedecianorum hunc Melchisedec putat esse spiritum sanctum, eo quod assimilatus est, inquit, filio Dei. <sup>g</sup> Hieron. epist. ad Euagrium. Origenes multiplex sermone disputans, illum tandem deuoluitur est, ut eum angelum diceret. Transiui ad Diadumum sectatorem eius, & vidi hominem pedibus in magistri esse sententiam.*

*Melchisedec*

*Melchizedek* <sup>h</sup> was king of Salem, that is, yndoubtedlie, a certaine man which was king of a certaine Citie called *Salem*: which Citie, although in the name thereof it doe aptlie signifie the kingdome of the faithful, wherein dwelleth peace and righteoufnes; yet may we not by reason of the allegorie take away the truth of historie. Againe, it is signified he <sup>i</sup> had kinred in the flesh; although *not reckoned among the kinred* of the Iewes. Neither saith the Scripture that he had no father or mother, but <sup>k</sup> that he is *described without father and mother*, that in shew of eternitie, *he might be likened vnto the sonne of God*. The Rabbins of <sup>l</sup> the Iewes and other <sup>m</sup> after them, doe teach that this *Melchizedek* was *Sem* the sonne of *Noah*. Manie other both famous and reuerende interpreters of Scripture <sup>n</sup> doe rather thinke, that because the parentage of *Sem* is declared in the Scripture, and that the distance of time was so great <sup>o</sup> from *Sem* to *Abraham*, that <sup>p</sup> therefore he was not *Sem*, but some one of <sup>y</sup> seed of *Canaan*: which being affirmed, if it might sufficientlie be proued, would notablie expresse the exceeding mercie and goodnes of the

<sup>h</sup> Heb. 7. 1. 2. King of Salē, King of peace: by analogie of the historie: and vers. 4. דודיט ד' מלכיות; consider how great this man was. &c.

<sup>i</sup> Heb. 7. 6. זאנענדיג מיט אים, it is manifest therefore that he had a kindred, which was not counted or described.

<sup>k</sup> Heb. 7. 3. פאל. 110. 4. גנאל-דברתי: that is, according to my word or report of *Melchizedek*, that is, that report which is by me deliuered of *Melchizedek*: namely Gen. 14.

<sup>l</sup> Epiphani. Hæres. 55. Quod autem sine patre & sine matre dicitur, non eo quod non habuit patrem aut matrem, dictum est; sed eo quod non sunt manifestissime in scripturis nominati. <sup>l</sup> Hieron. epist. ad Euseb. Tradunt Hebræi hunc esse Sem primum filium Noe, & eo tempore quo ortus est Abraham habuisse ætatis annos 390. Rab. Rasi Thevosh rationem reddit, quia scilicet dicitur Melec Salem, in quo reperiuntur literæ Sem. Inani coniectura. <sup>m</sup> Lyra in Gen. 14. Carthus. in Gen. Comments. Præterea dictum est communiterque tenetur, quod Melchizedech fuit Sem filius Noe. <sup>n</sup> Hippolitus, Irenæus, Eusebius Cæsariensis, Emissenus, Apollinaris, & Eustachius: citantur ab Hieron. epist. ad Eusebium. Item Epiphanius Hæres. 55. Theodoret, quæst. in Gen. 63. Calvin. in Gen. 14. Pet. Mart. in Gen. Comments. 14. <sup>o</sup> The Greekes who followed the Septuagint translation, found it not possible in respect of the time (for that translation addeth to euery Patriarke from *Sem* to *Abraham* 100. yeeres, and with *Cainan* intruded 150.) and therefore followed the other sentence: but the occasion being taken away in the truth of the Hebrue text, the iudgement of the Fathers is therein reconciled.

<sup>p</sup> For *Sem* by the computation of the Septuagint, died shortly after the birth of *Peleg*, when as by the truth of the originall, and as wee finde it in our English Bibles, he is found to haue liued vntill the 50. yeere of *Isaac*.

<sup>1</sup> Gen. 9. 25.

Ab. 10. 34.

Suidas in nomine Melchisedech, i. e. Eusebius. Antioch. dicit eum ex Side filio regis Aegyptii, & scorto impurissimo esse genitum, & hac de causa ipsum genus non proditum esse literis. Sed nimis impudenter philosophati sunt.

<sup>2</sup> Heb. 7. 3. ἀγνώστου

τ. & without genealogie, which is verie rare of any of the faithfull in the old Testament.

<sup>3</sup> Gen. 11. 11. 12. 32.

& 12. 4. he died before Abram siue and twentie yeeres, as appeareth by the account of 7 yeeres of his life.

<sup>4</sup> Heb. 7. 3.

<sup>5</sup> August. libr. 1. de

Gen. contr. Manichaeos cap. 2. Compefctas se humana temeritas, & id quod non est non querat, ne id quod est non inuenias.

<sup>6</sup> Concil. Chalcedon. act.

3. edict. Valentin. & Martiani imp. Quisquis enim post veritatem reperiam aliquid vlietius discuit, mendacium querit, non veritatem.

<sup>7</sup> Heb. 7. 1.

Lord, who out of that <sup>1</sup> accursed familie, would choose so noble a Peere of rightcousnes. Notwithstanding although the Scripture signifie that *Melchizedek* is described without father & mother, it is not thereby to be gathered, that either he was destitute of father and mother, or that his father & <sup>2</sup> parentage is no where els declared: but onelie that in the history of *Melchizedek*, in the description of his Priesthood and his kingdome, there is no mention made of them, as here we see; that in them all, he might be likened vnto the son of God: for neither this *Melchizedek* or any other, of whatsoeuer family, but haue in the former historie their original declared. Neither is there let in respect of life, but that *Melchizedek* may be euen *Sem* himselfe: for the scripture plainelie sheweth that *Sem* was yet remaining, and continued vntill <sup>3</sup> neere the death of *Abraham*. Neuertheles seeing the scripture of purpose would be <sup>4</sup> silent in this description of *Melchizedek*, both of his parentage and his posteritie; it behooueth men to restraîne themselues from curiositie, least while they seeke too busilie, to open that which the Lord himselfe hath closed vp, they <sup>5</sup> misse also of the knowledge of that which is more manifest, and imbrace <sup>6</sup> a lie in steed of truth. Of this *Melchizedek* the Scripture saith: *hee brought forth bread and wine, and blessed Abraham* <sup>7</sup> *when hee returned from the slaughter of the kings*: concerning which his action, the truth of historie is also well to be considered, and the fallshood of heretikes to be confuted. *And Melchizedek king of Salem* (saith the text) *brought forth bread and wine; and he was a Priest of the most high God.*

God. And he blessed him saying, &c. The word translated *he brought forth* (עָצָר *Hoizet*) is <sup>a</sup> in his first and native signification, to goe forth, as manie <sup>a</sup> places of the Scripture doe declare. In this forme, it signifieth (as <sup>b</sup> Grammarians teach) a double action, one of the doer, another of the thing, as thus: he made to goe forth, or he brought forth. And so this verie word in other Scriptures is <sup>c</sup> vsed to the verie same effect. The thing or matter that came or was brought forth, was bread and wine: to whom hee brought it, the text doth not expresse; but by comparing that which went before, and that which followeth: *The king of Sodome came forth to meete with Abram, in the vale of Shaveh, being neere* <sup>d</sup> *to Salem, which is* <sup>e</sup> *Ierusalem, and the king of Salem brought forth bread and wine.* Wherefore they came both to meete with Abram, and to reioyce with him for his victorie. But why brought Melchisedec bread and wine? Surelie to refresh the wearied souldiers, and to relieue the Captiues, as both the <sup>f</sup> Scripture doth import, and interpretors <sup>g</sup> both olde and

<sup>a</sup> *עָצָר laizab in Cal. exire, egredi.*  
<sup>b</sup> *Gen. 10. 11. & 24. 5. Exod. 16. 4. leu. 19. 2. Job. 37. 29.*  
<sup>c</sup> *Cenaler. Rud. Gram. tract. 2. cap. 4. Martin. Gram. Hebraica. lib. 1. cap. 10. In hac forma gemina sepe actio significatur.*  
<sup>d</sup> *Exire facere, educere, Exod. 12. vers 51. 2. Sam. 12. 30. Ierem. 51. 10.*

<sup>e</sup> The valley of Shaveh, is also called the Kings dale; the Kings dale was not farre from Ierusalem, as it seemeth  
<sup>f</sup> *2. Sam. 18. 18. Bocard. in descript. Terr. Sanc. part. 1. cap. 6. Num. 9. saith it is a plaine vnder the*

mountaine Tabor. <sup>g</sup> *Hieron. epist. ad Enagr. denieth that this Salem was Hierusalem, but saith it was a certaine towne neere to Scythopolis, which is (saith he) till this day called Salem, where the palace of Melchisedec is to be scene: and also giueth this reason; for that Abram comming from the slaughter of the king, came not by the way of Ierusalem, but by Sichem, which lay in the way from Dan. Whereunto may be answered, that Ierusalem declining somewhat toward the West, was notwithstanding not so farre distant but that Melchisedec might easily meete him in the way to Hebron, not farre from Salem.* <sup>h</sup> *Compare vers 18. & 2. Sam. 17. 27. 18. 29. & Philo Iudeus lib. de Abraham. Melchisedec manus ad calicem tendens sancta Abrahæ precatus est, mactatisq; victimis splendidum epulum omnibus socijs dedit. Ioseph. Antiq. lib. 1. cap. 11. Hic Melchisedec milites Abrahami hospitaliter habuit, nihil q̃ ad victum desisse passus. Clem. Alexand. Strom. lib. 4. Qui vinum & panem sanctificatum dedit nutrimentum in typum Eucharistia. Hieron. epist. ad Enagr. Nec enim mirum si Melchisedec victori Abrahæ obuiam processerit, & in refectionem tam ipsius quam pugnantium eius panes vinumque protulerit & benedixerit ei, cum abnepoti suo hoc iure deberit. Chrysost. Hom. in Gen. 36. Postquam autem & Melchisedec rex Salem panes & vinum astulit, ab illo acceptis oblata. Theodoret. quæst. in Gen. 62. Idcirco panem & vinum & massam farinae dedit Abrahæ.*

<sup>h</sup> Vatab. Annot. in Gen. 14. Nimirum ut lassum & famelicum exercitum regia liberalitate reficeret.

Caluin. in Gen. Comment. 14.

Pes. Mart. Comment. in Gen. cap. 14.

Caietan. Cardin. in Genes. 14. Nihil hic scribitur de sacrificio siue de oblatione, sed de prolatione siue extratione panis & vini, quam Iosephus dicit factum ad reficiendum victores.

<sup>i</sup> As Exod. 18. 12. to ease bread, that is, they feasted & ate of the sacrifices after <sup>y</sup> Law. Psal. 136. vers. 25. which giveth bread to all flesh, that is, convenient food. 2. King. 6. 22. bread and water is vsed for greas preparation.

<sup>k</sup> Tertul. lib. aduers. Iudeos. Melchisedech Abrabe iam circumciso de praelio reuersi panem & vinum obtulit incircumcisus. <sup>l</sup> Epiphan. Hæres. 55. Beza in Annot. in Heb. 7. Nunc igitur de utroque dicere, explicans quis sit ordo ille Melchisedech, nempe æternus & Levitico eminentior cum æterno regno coniunctus. <sup>m</sup> Tertul. aduers. Prax. lib. Quo peræque aduersus vniuersas hæreses iam hinc prauindicatum sit, id esse verum quodcumque primum: id esse adulterinum quodcumque posterius. <sup>n</sup> Ioan. Echius de sacrific. missæ. lib. 1. Faber Stapul. de missa. lib. 2. & 4. Iodoc. Clifton. de propugnac. eccles. lib. 1. Caietan. tom. 3. tract. 10. de sacrific. Ioan. Driedo. de Eccles. Dogmas. lib. 4. cap. 5. Melchior Canus de loc. Theolog. lib. 12. cap. 12. Bellarm. tom. 2. cons. 3. de Euchar. lib. 5. cap. 6. Qui omnes commune petunt principium à sacrificio Melchisedech. Et quod pro omnibus est Concil. Trident. sess. 22. cap. 1. 2. Sacerdotem secundum ordinem Melchisedech, se in æternum constitutum declarans, corpus & sanguinem suum sub speciebus panis & vini Deo patri obtulit.

new<sup>h</sup> doe testifie. And the Scripture nameth but bread and wine, yet it meaneth all refection that was conuenient for the time and people, according to the royaltie of a king, as by conference <sup>i</sup> of other Scriptures is plaine & manifest; the custome whereof, & phrase of speech is, to call a feast, by the name of bread and wine. Thus the Scripture hauing spoken of the kinglie bountie of Melchizedek, proceedeth vnto his other dignitie: And hee was a Priest of the most high God. And hee blessed him saying, &c. Wherein we see, that Melchizedek as a king relieved<sup>k</sup> Abraham, & as a Priest of God most high he blessed him: in both which offices united, he was more excellent then Abram, and bare the patterne of the Priesthood of the sonne of God. For therefore was he <sup>l</sup> more honourable and great then Abram, because he had a kingdome, reallie conioyned with his Priesthood; and for that cause more meete to expresse the royall Priesthood of our Sauour Iesus Christ, then all the Priests and Kings of the loynes of Abraham. Now the Church of Rome hath forged out a<sup>m</sup> new exposition of this Scripture, whereon it hath <sup>n</sup> set the foundation of their sacrifice the masse. Wherein first they begin wth false translating of the words of Scripture, proceeding

from



from thence to a false and peruerse vnderstanding of them: and thirdlie defend it, by manifest abusing the authoritie of the Fathers, as in the sequell it shall appeare. The wordes by them are thus translated:

And Melchizedek king of Salem offered bread & wine, for he was a Priest of the most high God. And whereas

they are charged by vs of this corruption (because Moses speaketh not of offering, but, of bringing forth, neither maketh it a reason, he brought forth, for he was a Priest; but being king of Salem he brought forth) therefore they answer two things. First,

that in their corrected copies (being ashamed of the grossenes of the fault) it is wholie read, hee brought forth, and not hee offered. Secondlie, that although the word be, he brought forth, and not hee offered, yet it must needs be vnderstood he offered.

And this they fight for, by many arguments, because in this little word, is grounded a maine corner stone of their religion. One reason or argument is this: The same word is sometime vnderstood of

bringing forth an offering for sacrifice; for Gedeon was cominaded to sacrifice that which he brought forth: which is, as if they had said: some haue sacrificed that which they brought forth, therefore Melchizedek did sacrifice his bread and wine which he brought forth. The second reason. Melchizedek was a Priest of the most high God: therefore he offered sacrifice to God. But he is not read of, to

offer sacrifice. *con. 3. de Miss. lib. 1. cap. 6. Quod tamen verbum licet ex se nihil aliud significat nisi proferre seu adducere, tamen pro loci exigentia sepe usurpatur pro aduotione hostie ad immolandum.* Bellarm. *ibid. cap. 6. Genebrard, saith this word is Sacrific. alio, belonging to sacrifice.* Iude. 6. 13. 19. This place is brought in by Bellarmine and Pererius: but to how great a purpose let the reader iudge. Melchior Canus de loco Theolog. lib. 12. c. 12. Sacerdos erat Dei altissimi: sacrificium ergo offerebat Deo, omnis enim sacerdos constituitur ut sacrificium offerat: at non legitur aliud quam panem & vinum obtulisse.

In some ancient copies, as is confessed by Andradus, Defens. Synod. Trid. lib. 4. and the Roman Missall doth thus acknowledge: *Can. Missa. Supra quæ propitio ac sereno vultu respicere digneris, sicut dignatus es quod tibi obtulis Abi & Abraham, & summus sacerdos tuus Melchizedek sanctum sacrificium, immaculatam hostiam.*

Martin. Chemnit. exam. Trid. Conc. part. 2. tit. de Missa.

Andrad. Defens. 2. Synod. Trid. lib. 4. De offerendi autem vocabulo non est Chemnitii quod digladiamur, cum & in correptioribus Latinis exemplaribus, & sanctis patribus, qui locum hunc Eucharistie accommodant, extes proferens.

Bellarmin. Tom. 2.

haue offered any sacrifice, except wee say this bread and wine; therfore he offered bread and wine. Thus brutish blind are they that wil not behold the truth.

For to leaue that which <sup>a</sup> auncient writers doe affirme, that hee sacrificed beasts, as custome was of sacrifice: the Scripture sheweth, he <sup>7</sup> offered a sacrifice of praise and thanks to God: *blessed be the most high God, that hath deliuered thine enimies into thy hand.* The third reason. *Melchizedek* being a figure of Christ did offer such a <sup>a</sup> sacrifice in respect of the matter, as did Christ: but Christ offered (say they) an vnbloodie sacrifice of bread and wine: *ergo Melchizedek* offered also bread and wine. Hercin they notoriouſlie prophane the holie Scripture; which teacheth that *Melchizedek* was a figure of <sup>a</sup> Christ in deed: but sheweth wherein onlie he was likened vnto him; namelie, <sup>b</sup> that he was a King and Priest. Secondlie, that he was king of righteouſnes. Thirdlie, that he was king of peace. Fourthlie, in that hee is <sup>c</sup> described without father and mother. Fiftlie, in that he is described without beginning of dayes, or end of life. Sixtlie, <sup>d</sup> in that his Priest-hood was more excellent then that of *Aaron*. Wherefore seeing the Scripture compareth of purpose *Melchizedek* with Christ, and sheweth wherein they are to be compared; and notwithstanding compareth them not in the matter of sacrifice: it is manifest, they are not in the matter of sacrifice to be compared, and by consequent either the Papists argument is false; or els it followeth, that there was error

<sup>a</sup> Philo Iudeus lib. de Abraham. Hauius flaine the sacrifices, he made a bountifull feast to *Abraham* and all his allociats. Clem. Alexand. Ser. 4. <sup>7</sup> Psal. 116. 17.

Hos. 14. 3.

Heb. 13. 15.

<sup>a</sup> Concil. Trident. Sess. 22. cap. 1.

Annot. Remist. in Heb. bra. 7. sect. 8.

Bellarmin. de diff. lib. 1. cap. 6. Differentia duarum

sunt inter duo illa sacerdotia Melchisedeci

& Aaronis: prima & potissima posita est in

externa specie sacrificij (ubi hoc didicit in scripturis nescio) sa-

cificia enim Aaronica cruenta erant, & sub

specie animantium occisorum, Christi mortem

representabant. Melchisedeci sacrificium inuentum suis,

& sub specie panis & vini eiusdem Christi

corpus & sanguine figurauit. quare si Christus sacerdos secundum ordinem Melchisedech,

& non Aaronis, sacrificium instituisse debuit inuentum.

<sup>a</sup> Heb. 7. 3. <sup>b</sup> Heb. 7. 1. <sup>c</sup> Chrysost. Hom. in Gen. 35. & Christus quia non habet in caelo matrem & in terra patrem absque genealogia dicitur.

<sup>d</sup> Epiphani. Hæres. 65. Melchisedech non amplius post se successionem habuit, sed neque sacerdotij ablationem.

Heb. 7. 4. 5. & c.

or negligence committed in the Scripture, which is blasphemie\* not to be endured of christian hearts or eares. The causes which they assigne, why the Apostle compareth not the sacrifice it selfe, are vaine and false. One cause was (say they) <sup>f</sup> because it made not to the Apostles purpose in that place, to handle it. And yet nothing indeed, as they themselves acknowledge, could make more for the likenes of the Priest-hood (which was the Apostles scope to proue) <sup>g</sup> then the sacrifice, if there had bin likenes in the Sacrifice. Againe (say they) the Apostle would not vnfold the mysterie of the Sacrament, <sup>h</sup> because it was greater then could of them be vnderstood. But the Apostle confuteth this himselfe, <sup>i</sup> whereas he saith: *they had bin taught before, the doctrines of the beginnings of Christ, as of repentance, of faith, of the Sacraments, of the resurrection of the dead, and of eternall iudgement:* and therefore requireth of them, that they need not the laying againe of such foundations, but to be led forward vnto perfection. Neither faith the Apostle (as is by them alleaged) of this Melchizedek are manie things which cannot or may not be vttered; but which are <sup>k</sup> hard to utter: neither saith hee, because you cannot heare or vnderstand; but <sup>l</sup> because you are dull of hearing. Besides, it is grosse and childish to reason thus: Melchizedek offered <sup>m</sup> an vnbloodie sacrifice; therefore Christ did also offer an vnbloodie sacrifice: and then to confesse it was without the Apostles scope, whose purpose and words doe tend to this, to shew wherein Christ was like Melchizedek? <sup>n</sup> Bellarm. de Missa. lib. 1. cap. 6. *Accedit quod Apostolus dedit opera omnis oblationem panis & vini, ne cogeresur explicare mysterium Eucharistia, quod altius erat quā vs ab illis capi tunc posset.* <sup>o</sup> Heb. 6. 1. 2. <sup>p</sup> Heb. 5. 11. & αὐτὸν ὁρῶμεν ὡς ἑκτον: which the vulgar translation falsely readeth ininterpretabilis, that cannot be interpreted, which is Bellarmines obiection. <sup>q</sup> Heb. 1. Segner. <sup>r</sup> Bellarm. de Miss. lib. 1. cap. 6. *In missa verum sacrificium offerri probatur, ex sacerdotio Melchisedec.*

\* Exemp. Pollicarpi, qui ad omne blasphemiam sibi solebat aures obturare. Euseb. eccles. Histor. lib. 3.

<sup>f</sup> Bellar. de Miss. lib. 1. cap. 6.

<sup>g</sup> Bellarm. de Miss. lib. 1. cap. 6. *Causa cur Apostolus non meminerit sacrificij panis & vini primaria, notissima est: quia videlicet id ad propositum eius non faciebat.*

<sup>h</sup> Perer. ibid. The eleuenth likenes betwene Melchisedec and Christ, which is the greatest & most worthie, and for which chiefly and properly Christ is called a Priest after the order of Melchisedec, is placed in the singular and vnwonted kinde of sacrifice, &c. How worthily do Papists make the matter of Sacrifice the greatest point in <sup>y</sup> likenes of Christ vnto Melchisedec, and yet <sup>y</sup> Apostle acknowledgeth it not at all, & they themselves

<sup>a</sup> Bellarm. *ibid.* Colligitur ex vi typi & figurae. Fuit enim Melchisedec in illa ceremonia panis & vini, figura manifestissima Christi sacramentum Eucharistiae instituentis &c. Assumit scilicet agit, ut ex vi typi doceret Melchisedeci prolatione esse sacrificium: & praeservatio (inquit) manifeste docet eam veram esse expositionem.

<sup>o</sup> Heb. 9. 25. 28. & 10. 12. 14.

<sup>p</sup> For as the fathers doe sometime take Sacrifice wee denie it not, namely figuratiuely; and as S. Paul calleth the beneuolence of the Philippians a Sacrifice, *Philip. 4. 18.*

<sup>q</sup> *Egra in Gen. Postil. cap. 14.*

*Bellarm. lib. 1. cap. 6.* Nulla erat causa cur refectionem preberet Melchisedec Abrahae, nam redijt ex praelio cum ingenti praeda, &

*militia* Abrahæ iam cibum sumptuerant antequam occurreret Melchisedec. <sup>r</sup> *Hugo. Sancti Victoris in Annot. in Gen. Apud priscaos (inquit) oblatio panis & vini venientibus ex bello beneuolentia & pacis fuit Symbolum. Perer. in Gen. 14. dist. 5. Sed parum in hac ratione videtur esse roboris. Dicit enim quispiam, nescisse id Melchisedec: at licet id sciuisset voluisse suam erga Abraham beneuolentiam declarare.* <sup>s</sup> *Bellarm. lib. 1. de Missa. cap. 6.* Perturbant totam distinctionem. Nam in Hebraeo codice post illa verba (dei altissimi) inuenitur Soph Pasuc qui indicat ibi terminari periodum. Quare non potest illud, & erat sacerdos, coniungi cum sequentibus. <sup>t</sup> *As homo acutissimus, Pausaniam Athnah, quæ etiam distinguitur clausula à priori, videre non potuit: nam de primo dixit, rex erat & protulit, dein adhibita breui distinctione, & erat sacerdos, inquit.*

prooue that *Melchizedek* offered such a sacrifice, <sup>a</sup> because Christ (as they say) did offer bread and wine. Moreouer it is as false, that Christ euer sacrificed <sup>o</sup> bread and wine, if wee <sup>p</sup> meane a sacrifice taken in his own and proper signification. And therefore if *Melchizedek* sacrificed bread and wine, it had beene altogether vnlike the sacrifice of Christ. The fourth reason to perswade that *Melchizedek* offered bread and wine is made, <sup>q</sup> that *Abram* returning from the spoile, had foode sufficient of himselfe. To which they shall be answered <sup>r</sup> from among themselues, that it might be a deed of curtesie, as well as of necessitie, to bring forth bread and wine; which *Melchizedek* might doe of his abundance, his citie being vntouched, & the king of *Sodom* could not, because his dominions were spoiled. The fift reason is, the <sup>t</sup> placing of the words in the Hebrue text: for after these words: *he was a Priest to the most high God*, there is a distinction and end of the sentence: therefore it is to be vnderstood, that as he was a Priest hee brought forth bread and wine, which is in their interpreting, hee sacrificed bread and wine, *because*, or *for that* hee was a Priest to the most high God. In which reason is contained a double falshood. First, in that obseruing one distinction <sup>s</sup> they misse and ouerpasse another: for

thus

thus stand the words distinguished, as were before recited: And *Melchizedek* king of *Salem*, brought forth bread and wine: and hee was a Priest of the most high God. And he blessed him, &c. So that it is "no perturbation of the text, but manifest and plaine, that as he was king hee brought forth bread and wine, which is more manifest \* by some Greeke translations, which expound it, he brought it forth to him; that is, to *Abraham*. Again, where the Scripture saith, *and he was a Priest*, † making it an addition vnto his other office, and therefore stayeth therein: they ‡ fallie translate it, for he was a Priest, making it a reason of his sacrifice. But a simple reason, being unwarranted of the word, that because hee was a Priest, therefore he sacrificed bread and wine: the text saith more plainelie, *hee was a Priest and blessed Abram* <sup>a</sup> and praised God. The sixth reason is, that the fathers affirme that <sup>b</sup> *Melchizedek* sacrificed bread and wine. This reason is a false and vniust flaunder of the Fathers, and a meere deceit. For none of the Fathers which the church of Rome alleageth, doe confirme it, in the sense of the church of Rome. Some of the Fathers say <sup>c</sup> *he offered bread* taken from his posteritie. <sup>b</sup> *Bellarmin* de Missa, lib. 1. cap. 6. citeth twentie Fathers and Schoollmen, and after them two Iewish Rabbins out of *Per. Galatin*, lib. 10. cap. 4. 5. of whom there is not one father that maketh for his purpose, or scarcely giueth any colour or shew thereof, but are altogether misinterpreted by him. <sup>c</sup> *Clem. Alexand.* Strom. 4. *Sanctificatum dedit nutrimentum*, He gaue hallowed nourishment: he calleth it *nourishment* or meate, not bread; because *Melchisedech* made it a feast, *Ioseph. Antiq.* lib. 1. c. 11. he calleth it hallowed, because that withall he offered nor an vnbloodie, but bloodie sacrifice, *Philo* lib. de *Abraham*: and so *Clement* doublelesse doth vnderstand it, saying, *he gaue*, not he offered; therefore to *Abraham*, not to God. *Tertul. aduers. Iudeos.* *Melchisedec Abraham panem & vinum obtulit*: that is, gaue to *Abraham* bread and wine. *Autor. quest. mixt. inter oper. August.* quest. 109. De *Melchisedec* legimus quia obtulit *Abraham* reuerentii à eade regum, & protulit panes & vinum, & obtulit ei & benedixit ei: that is, he met *Abraham*, and brought forth bread and wine, and offered them to him, and blessed him. *Ambros.* de Sacram. lib. 4. cap. 3. *Tunc Abraham redijt victor, & occurrat illi Melchisedec sacerdos, & obtulit ei panem & vinum*: and offered to him. *Idem* in *Epist.* ad

<sup>a</sup> *Falsus igitur Bellarminus.*

\* In the Bibles *Complutens.* Greeke, is added *ei*, *ipse*, he brought forth to him, that is, to *Abraham*.

† As *Bellarmin* himselfe cannot denie.

‡ *Bellarmin* *ibid.* *Licet ad verbum non sit in Hebræo, erat enim sacerdos, sed & erat sacerdos: tamen illa particula cōiunctiua frequentissime locum obtinet casualis. Certum est, sed non ubi nulla causa redditur: fallacia nō cause pro causa.*

<sup>a</sup> *Vers.* 10. 11. Some of the Rabbins vniuersally affirme, *¶ Melchisedech* sinned here, because he first blessed *Abraham*, before hee praised God: and that therefore the Priesthood was taken



Hebreos.c.7. Nec esse nouum si Melchisedec victori Abraham obuiam processit, & in refectorem iam ipsius quā pugnatorū eius panem vinumq; protuleris: And for his refectio and his souldiers brought forth bread and wine. Hieron. Epist. ad Euanag. In refectorem ipsius quā pugnatorū eius, panes vinumq; protuleris: For his refectio and his souldiers he brought forth bread & wine. Theodoret. quest. in Gen. 63. Idcirco panem & vinum & massam farina dedit Abraha: He gaue Abraham bread and wine. <sup>a</sup> But Papists teach that Melchisedech did sacrifice properly: Rhemist. Testam. annot. on the Hebrues, chap 7. Bellarmine &c. <sup>e</sup> Hieron. epist. ad Marcel. Qui iam tunc in typo Christi panem & vinum obtulit: that is, who euen then offered bread and wine, in a type of Christ. August. epist. 95. Pro lato sacramento mense Dominica, nouis eternum eius sacerdotium figurare. In bringing forth the matter of the Sacrament, he knew how to figure his eternall priesthood. Idem 16. de ciuit. Dei, cap. 22. Leo de vniuersar. assumpt. sue term. 2. Euseb. Emissem. serm. 5. de Paschate. Arnob. Commens. in Psal. 109. Ioh. Damascen. lib. 4. de Orthodox. fid. cap. 14. Theophylact. in cap. 5. ad Hebreos. Al of the indeepe speake of a sacrifice of Melchisedech, but say it was a type or figure (themselues speaking metaphorically) not meaning he did actually sacrifice: which Epiphanius evidently declareth, Heref. 55. Melchisedec Abraham obuiam venit, & proposuit ipsi panes & vinum mysteriorum enigmasa proferens & exemplaria, quum Dominus noster dicit, ego sum panis viuens: & exemplar sanguinis ipsius qui ex latere ipsius compuncto fluxit ad purgationem iniquitatorum, & resperionem ac salutem animarum nostrarum. And Cyprian ad Cecilium epist. 63. <sup>r</sup> ergo in Genesi, per Melchisedec sacerdotem benedictio circa Abraham posset rite celebrari; precedis ante imago sacrificij Christi in pane & vino constituta: Melchisedech therefore did sacrifice. But how? By blessing of Abram, as Cyprian doth expound it, before which went the image of the sacrifice of Christ in the bread and wine. But how was the bread and wine an image of Christs sacrifice? Epiphanius answereth, in a type figuring the benefit of Christ himselfe, the true and liuing bread. Of what sacrifice was it a type or image? Of that one true sacrifice (saith he) made vpon the Crosse, &c. But Papists make it a shadow of that which they call the sacrifice of his Supper, to which they adioyne their sacrifice the Masse. <sup>i</sup> August. quest. Euangel. lib. 1. qu 34. Intelligendum templum & altare ipsum Christum: animum & donum, laudes & sacrificia precum, que in eo per eum offerimus: We must vnderstand, the Temple and the Altar to be Christ: the gold and the gift, to be the sacrifices of praise, which in him we offer by him. In this sense we also say, that Melchisedech did sacrifice bread and wine, when as he gaue it to Abram, to the honour of God, to relieue the need of Abram, in Christ, and for his sake. <sup>s</sup> Psalm. 116. 17. Hose. 14. 2. Heb. 13. 15. <sup>h</sup> Clem. Alexand. Strom. 4. Qui vinum & panem sanctificatum dedit nutrimentum in typum Eucharistie. Euseb. Casariens. de demonst. Euangel. lib. 5. cap. 3. Quemadmodum ille &c. August. epist. 95. Pro lato sacramento mense Dominica &c.

Scripture,

Scripture, being takē according to their meaning & intent. For as *Melchizedek* did comfort the wearie & hūgry, with bred & wine; so Christ refresheth those which<sup>1</sup> are weary of their sins, & hunger for his righteousness, with his comfortable promises, & with the Sacraments: and as *Melchizedek* did sacrifice with blessing & thanks to God, so ought<sup>k</sup> we christians in the supper of the Lord. But that *Melchizedek* did not sacrifice his bread & wine, if this place of Scripture were not euidence enough, there are arguments abundant, to conuince this error. First the word here vsed to bring forth, doth<sup>1</sup> in no place of scripture signify, to offer, or to sacrifice: therefore whē as y<sup>s</sup> speech is onlie of bringing forth, and not of sacrificing, it is only to be vnderstood of bringing forth, & not of sacrificing. Secondly, *Melchizedek* brought forth bred and wine, & bestowed it on *Abram*, as the<sup>m</sup> aduersaries, thesēlues confesse: but this act, which is<sup>o</sup> the only act y<sup>s</sup> scripture speaketh of, is not properly, to sacrifice bread & wine: therefore *Melchizedek* did not sacrifice his bread & wine. Thirdly, *Melchizedek* of his kingly bounty brought bred & wine; but it pertaineth not<sup>p</sup> to kings to sacrifice: therefore he brought forth, but did not sacrifice his bread and wine. Fourthly, if the sacrificing of bread & wine, were

<sup>1</sup> Matth. 11. 28.  
<sup>2</sup> Ioh. 6. 35.  
<sup>3</sup> Rom. 4. 11. & 10. 17.  
<sup>4</sup> 1. Cor. 11. 26.  
<sup>5</sup> 1. Cor. 11. 26.  
<sup>6</sup> 1. Cor. 11. 26.  
<sup>7</sup> 1. Cor. 11. 26.  
<sup>8</sup> 1. Cor. 11. 26.  
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<sup>100</sup> 1. Cor. 11. 26.

Hebraeos.c.7. Nec esse nouum si Melchisedec victori Abraham obuiam processerit, & in refectionem tam ipsius quā pugnatorū eius panem vinumq; protulerit: And for his refection and his souldiers brought forth bread and wine. Hieron. Epist. ad E-nagr. In refectionem ipsius quā pugnatorū eius panem vinumq; protulerit: For his refection and his souldiers he brought forth bread & wine. Theodoret. quest. in Gen. 63. Idcirco panem & vinum & massam farina dedit Abrahā: He gaue Abraham bread and wine. \* But Papiſts teach that Melchisedech did sacrifice properly: Rheimist. Testam. annot. on the Hebrues, chap 7. Bellarmine &c. \* Hieron. epist. ad Marcel. Qui iam tunc in typo Christi panem & vinum obtulit: that is, who euen then offered bread and wine, in a type of Christ. Auguſt. epist. 95. Prolato sacramento mense Dominicæ, nouis æternum eius sacerdotium figurare. In bringing forth the matter of the Sacrament, he knew how to figure his eternall priesthood. Idem 16. de ciuit. Dei, cap. 22. Leo de vniuersar. assump. sue serm. 2. Euseb. Emiffen. serm. 5. de Paschate. Arnob. Comments. in Psal. 109. Ioh. Damascen. lib. 4. de Orthodox. fid. cap. 14. Theophylact. in cap. 5. ad Hebraeos. Al of the indeed speake of a sacrifice of Melchisedech, but say it was a type or figure (themselues speaking metaphorically) not meaning he did actually sacrifice: which Epiphanius euidently declareth, Heref. 55. Melchisedec Abrahā obuiam venit, & proposuit ipsi panes & vinum mysteriorum enigmata proferens & exemplaria, quum Dominus noster dicat, ego sum panis viuens: & exemplar sanguinis ipsius qui ex latere ipsius compuncto fluxit ad purgationem inquinatorum, & resperſionem ac salutem animarum nostrarum. And Cyprian ad Cæcilium epist. 63. Vt ergo in Genesi, per Melchisedec sacerdotem benedictio circa Abraham posset rite celebrari; precedit ante imago sacrificij Christi in pane & vino constituta: Melchisedech therefore did sacrifice. But how? By blessing of Abram, as Cyprian doth expound it, before which went the image of the sacrifice of Christ in the bread and wine. But how was the bread and wine an image of Christs sacrifice? Epiphanius answereth, in a type figuring the benefit of Christ himſelfe, the true and liuing bread, Of what sacrifice was it a type or image? Of that one true sacrifice (saith he) made vpon the Crosse, &c. But Papiſts make it a shadow of that which they call the sacrifice of his Supper, to which they adioyne their sacrifice the Masse. \* Auguſt. quest. Euangel. lib. 1. qu. 34. Intelligendum templum & altare ipsum Christum: aurum & donum, laudes & sacrificia precum, que in eo per eum offerimus: We must vnderstand, the Temple and the Altar to be Christ: the gold and the gift, to be the sacrifices of praise, which in him we offer by him. In this sense we also say, that Melchisedech did sacrifice bread and wine, when as he gaue it to Abram, to the honour of God, to relieue the need of Abram, in Christ, and for his sake. \* Psalm. 116. 17. Hose. 14. 2. Heb. 13. 15. \* Clem. Alexand. Strom. 4. Qui vinum & panem sanctificatum dedit nutrimentum in typum Eucharistia. Euseb. Casariens. de demonst. Euangel. lib. 5. cap. 3. Quemadmodum ille &c. Auguſt. epist. 95. Prolato sacramento mense

Scripture,

Scripture, being takē according to their meaning & intent. For as *Melchizedek* did comfort the wearie & hūgry, with bred & wine; so Christ refresheth those which are weary of their sins, & hunger for his righteousness, with his comfortable promises, & with the Sacraments: and as *Melchizedek* did sacrifice with blessing & thanks to God, so ought we christians in the supper of the Lord. But that *Melchizedek* did not sacrifice his bread & wine, if this place of Scripture were not euidence enough, there are arguments aboundant, to conuince this error. First the word here vsed to bring forth, doth in no place of scripture signify, to offer, or to sacrifice: therefore whē as y<sup>e</sup> speech is onlie of bringing forth, and not of sacrificing, it is only to be vnderstood of bringing forth, & not of sacrificing. Secondly, *Melchizedek* brought forth bred and wine, & bestowed it on *Abram*, as the<sup>m</sup> aduersaries, the selues confesse: but this act, which is<sup>e</sup> the only act y<sup>e</sup> scripture speaketh of, is not properly, to sacrifice bread & wine: therefore *Melchizedek* did not sacrifice his bread & wine. Thirdly, *Melchizedek* of his kingly bounty brought bred & wine, but it pertaineth not to kings to sacrifice: therefore he brought forth, but did not sacrifice his bread and wine. Fourthly, if the sacrificing of bread & wine, were *sensentiam suo generi posse. Canus lib. 12. cap. 12. Non inficior &c. Bellarm. de Missa lib. 1. cap. 6. Nos non negamus, &c.* The Scripture speaketh of no other act of *Melchizedek*, but his meeting, his bringing forth, his blessing: and where some Fathers say he sacrificed, they meane it spirittually, in phrase of Scripture, *Hos. 14. 3. Philip. 4. 18.* If any would reply, that they meant properly as Papists doe; I answer, their words are against it, where they expound themselves: or if they had so meant, where had they their authoritie to teach that for a doctrine of faith, which not any Scripture in old or new Testament doth iustifie? *Chrysost. Hom. in Gen. 36. Hieron. epist. ad Enag. P. Albeir, as Aristotle teacheth, Kings were wont to offer sacrifice, Polit. lib. 3. cap. 10. & 7. cap. 9. and Philo saith he sacrificed beafts, and he were both a King and a Priest: yet he performing diuers functions, discharged them no doubt according to his diuers offices.*

*1. Matth. 11. 28.*

*Loh. 6. 35.*

*Rom. 4. 11. & 10. 17.*

*1. Cor. 11. 26.*

*1. Cor. 11. 26.*

*1. And the same, beside the authoritie of the Hebrues, Caietan confesseth, Nichil hic scribitur de sacrificio vel de oblatione: that is, here is nothing written of the sacrifice or oblation. And Bellarmine de Missa lib. 1. cap. 6. saith, the word of it selfe signifieth nothing else, but to bring forth.*

*Andrad. 2. defens. Trid. Syn. lib. 4. Assq. ego cum illis sentiam, qui lassos Abraha milites et diuturna pugna fractos Melchisedecum pane vinoque refecisse aiunt.*

*Perer. in Genes. 14. disp. 5. Eandem ays*

*disp. 5. Eandem ays*

*disp. 5. Eandem ays*

*disp. 5. Eandem ays*

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<sup>1</sup> Ex confesso aduersariorū, qui hoc sacrificium propriā suā functionem sacerdotū Canas de locis Theolog. libr. 12. cap. 12. Melchisedec erat sacerdos Dei altissimi, sacrificium ergo offerebat Deo: at non legitur aliud quam panem & vinum obtulisse. Bellarm. lib. de Miss. cap. 6. Cuius scriptura tot in locis describitur nobis sacerdotiū Melchisedec, debuit pro se illo alicubi tradere quālibet fuit sacrificiū Melchisedec. Rhemist. annot. Hebr. 7. sect. 8.

<sup>2</sup> Vers. 19. Hebr. 7. 1. Cyprian Epist. 63. ad Ceciliū. Qui ordo utique hic est, de sacrificio illo veniens, & inde descendens, quod Melchisedec sacerdos Dei summi fuit, quod panem & vinum obtulit, quod Abraham benedixit. <sup>3</sup> Bellarm. cap. 6. Colligitur ex vi typi & figura. <sup>4</sup> This Bellarmine himselfe denieth, De Miss. lib. 1. c. 6. Sacrificium crucis, si per se consideretur, non est secundum ordinem Aaron, nec secundum ordinem Melchisedec: That is, the sacrifice of the crosse, if it be considered in it selfe, is neither after the order of Aaron, nor of Melchisedec. And least any should thinke the Fathers herein to be more absurd then Bellarmine; where they compare this act of Melchisedec with the sacrifice of Christ: it must be vnderstood that they meane not any sacrificing of bread and wine, as though Melchisedec had sacrificed, or any way consecrated his bread and wine; but a sacrifice of liberality and godlines in relieuing Abraham; of praise and thanksgiuing; wherein the gift of Melchisedec is like the act of Christ, in giuing his righteousness to vs: and his thanksgiuing, like that of them who truly receiue the Sacrament, in which two the whole administration of the Sacrament doth consist. <sup>5</sup> Heb. 9. 25. 26. 28. & 10. 12. 14. <sup>6</sup> August. contr. Faust. lib. 20. cap. 21. Sacrificium Deo frequēssimū facimus, illo dumtaxat ritu quo sibi sacrificari noui Testamenti manifestatio precepit. Huius sacrificij caro & sanguis ante aduentum Christi per victimas similitudinum promittebatur: in passione Christi, per ipsam veritatem reddebatur: post ascensum Christi per sacramentum memorie celebratur. Christus igitur cum hoc sacrificium instituit, commemorationem sui instituit, & gratiarum actionem: proprie sacrificium non instituit.

fication



fication of a sacrifice. For in that sacrifice (as y they teach that doe defend it) the bread and wine which by Christ was offered, was reallie & carnally chaunged, and conuerted into the verie bodie and blood of Christ: so that he offered bread and wine, and yet the verie matter of the sacrifice <sup>z</sup> was his bodie and his blood: he offered really and carnally his bodie and his blood, <sup>a</sup> but yet an vnbloodie sacrifice. But *Melchizedek* offered (if at all he offered) but onlie bread and wine; & none dare affirme, that it was transubstantiated into the bodie & blood of Christ. Therefore if *Melchizedek* had offered bread and wine, it had beene vnlike that offering of Christ; wherupon it also followeth by euident reason (seeing *Melchizedeks* offering dependeth vpon resemblance vnto the offering of Christ, and the offering of bread and wine by Christ, is grounded by them vpon the offering <sup>b</sup> of *Melchizedek*) that neither *Melchizedek* nor Christ did offer sacrifice of bread and wine. Sixtly, neither <sup>c</sup> testimonie of Scripture, nor exposition <sup>d</sup> of auncient father doth confirme that

*y Paschasius Abbas*  
*Corb. libr. de corp. & sang. Dom. cap. 10. Hic primus hanc haresin libello defendit. Vixitque circa annu Domini 880. vt refert Trithemius lib. de Ecclesijscriptor.*  
*Lanfrancus Arch. Cantuar. libr. de Euchar. Corporalis signu (inquit) ore corporaliter manducamus & bibimus ipsum Dominum cum corpus.*  
*Guilmund. Aduers. de veris. Eucharist. lib. 1. Algarus de Sacram. lib. 1. cap. 5. 6. Odo Cameracens. missae canon. ex post. 3. Concil. Trident. Sess. 13. cap. 1. Principio docet sancta synodus, & aperit & simpliciter profitesur in alio sancta Eucharistiae sacra-*

mento, possit panis & vini consecrationem, Dominum nostrum Iesum Christum, verum Deum atque hominem, verè, realiter ac substantialiter sub specie illarum rerum sensibilibus contineri. Idem can. 1. ibid. Et si quis negauerit, aut dixerit remanere substantiam panis & vini, &c. anathema sit. <sup>a</sup> Bellarm. Tom. 2. contr. 3. de Euchar. lib. 3. cap. 18. Ecclesie (scil. Romana) sententia est esse totalem conuersionem substantiae panis & vini in corpus & sanguinem Domini. <sup>b</sup> Concil. Trident. sess. 12. cap. 1. Deus & Dominus noster, in cana nouissima, qua nocte tradebatur, corpus & sanguinem suum sub speciebus panis & vini Deo patri obtulit. Idem cap. 2. Et quoniam diuino hoc sacrificio, &c. <sup>c</sup> Bellarm. de Missa lib. 1. cap. 6. Melchisedeci sacrificium inuenerunt fuit, quare Christus debuit incrementum, &c. *Melchisedeks* sacrifice was an vnbloodie sacrifice, therefore Christs sacrifice must be an vnbloodie sacrifice. <sup>e</sup> Yea, they renounce it in as much as they teach all matters of faith concerning *Melchisedec*, and yet of his sacrifice nothing. <sup>d</sup> Of the most part we haue already spoken, for the rest we are here to answer. *Theodores* vpon *Psalm. 109. Inuenimus Melchisedec sacerdotem & regem esse, & offerentem Deo non sacrificia ratione carentia, sed panem & vinum.* That is, we finde *Melchisedec* to haue been both a Priest and king, offering to God not sacrifices without reason or proportion, but bread and wine. *Primasius* in *Comment. cap. 5. epist. ad Hebra. Quia Melchisedec panem offerens Deo:* That is, *Melchisedec*, to God offering bread, &c.

*Melchizedek.*

*Oecumenius, in Commēt.*  
*in cap. 5. ad Hebræ.*  
*Melchisedec fuit pri-*  
*mus qui hostiam sine*  
*sanguine panem &*  
*vinum obtulit:* That  
 is, *Melchisedec* was  
 the first that offered  
 sacrifice without  
 blood, being bread  
 and wine. To which  
 I answer: *Theolo-*  
*res* is plaine against  
 it, *Quest. 63.* cited  
 before, saying, hec  
 gaue to *Abram*, &c.  
 whereby it is eui-  
 dēt his meaning is,  
 in offering it to *A-*  
*bram*, he offered it  
 to God; for as much  
 as he did it for the  
 honour of God vn-  
 to his Prophet, *Pri-*  
*masius* is to be takē  
 in the same sense, as  
 his words declare.  
 The meaning of *Oe-*

*cumenius* is, to shew y<sup>e</sup> *Melchisedec* was the first who is in Scripture compared with Christ; his offering was without blood (for as he thinketh he offered no material sacrifice) being bread and wine giuen to *Abraham*, with the blessing. Secondly, it may be thought they make this giuing of bread & wine to *Abraham*, with blessing him, which they call a sacrifice to God, to be a type or shadow of the Supper, which is also a receiuing and giuing of bread and wine with giuing praise to God, as doth *Eucherius*, lib. 2. cap. 18. in which (as *Augustine* saith) the Church doth offer vp her selfe to God. *De ciuit. Dei* lib. 10. cap. 10. <sup>e</sup> *Iren.* lib. 3. cap. 1. *Euan-*  
*gelium in scripturis tradiderunt, fundamentum & columnam fidei nostræ futurum.* *Chrysostom.* in  
*Psal. 95.* *Si quid dicitur absque scriptura, auditorum cogitatio claudicat.* <sup>i</sup> *Non poterat edificare*  
*mendacium sine demolitione veritatis.* *Tertul.* in *Marc.* lib. 2. <sup>e</sup> *Ballarm.* lib. 1. cap. 6. hereof teach-  
 eth, that *Melchisedec*'s sacrifice should agree with their sacrifice the Masse, not in substance,  
 but in representation of accidents: but here are no agreements, so much as of accidents;  
 for in the Masse they are accidents without substance, in the other they should be ioyned  
 with the substance; in the one they are dead, yea none at all; in the other they flourish and  
 are vnited with their being and proper nature. Secondly, who would say, the Eucharist or  
 Supper might differ from the Eucharist in substance: for a type to differ from the truth is  
 allowable, but to differ from it selfe is vnreasonable. <sup>h</sup> And this is necessarie, sith both are  
 types of Christs sacrifice, that they should thus agree in one. <sup>i</sup> *Heb.* 9. 22.

therefore

therefore their propitiatorie sacrifice available for quicke and dead, is hereby adjudged and condemned. Thirdlie, *Melchizedek* if he sacrificed bread and wine, distributed to *Abram* <sup>k</sup> and his companie both bread & wine: wherfore the church of Rome which distributeth bred only, but not wine <sup>l</sup> in their sacrifice, are conuincd by <sup>m</sup> this example to be robbers and murderers. Fourthlie, neither this sacrifice was <sup>n</sup> euer repeated by *Melchizedek*: therefore (as by the truth of Christs <sup>o</sup> sacrifice, which was neuer to be repeated) they are condemned of their succession of Priests, and their daylie sacrifice. Fifthlie, if *Melchizedek* were to be compared vnto Christ in the matter of the sacrifice; then were *Melchizedek* to be likened vnto Christ alone <sup>p</sup> in the manner of sacrificing; the matter of his sacrifice to haue beene agreeable vnto the matter of the sacrifice of Christ: but the church of Rome doth teach, <sup>q</sup> that not Christ alone, but euery sacrificing Priest (who neither figureth Christ nor was figured by Christ) is also of the order of *Melchizedek*; but the matter of the sacrifice must in <sup>r</sup> no wise agree in substance, forasmuch as the one is reallie and substantiallie conuerted into flesh, the other remained bread & wine: therefore the church of Rome herselfe ouerthroweth this comparison of *Melchizedek* and Christ in the matter of the sacrifice; and by consequent the

neither could nor can be vnderstood of any other: which if it could, then might the Iewes also lawfully expect a new Messiah after the order of *Melchisedech*. Therefore *Melchisedech* in whatsoeuer he was a figure of Christ, he shadowed Christ alone, according to the purpose of the Apostle. *Heb. 5. 6. 7. 9. 10. & 6. 20. & 7. 1. &c.* <sup>q</sup> Bellarm. Tom. 1. cont. 4. lib. 4. cap. 8. *Respondens: deinceps autem cepisse sacerdotium secundum ordinem Melchisedech a Christo institutum.* <sup>r</sup> Concil. Triden. Sess. 13. can. 1. *Si quis negaueris corpus & sanguinem una cum anima & diuinitate non consineri, sed tantummodo esse in eo ut in signo, vel figura, aut virtute, anathema sit.*

<sup>k</sup> It seemeth they would denie this also, but for the authoritie of the Fathers.

<sup>l</sup> Which was admitted in the Council of Trent, Sess. 22. but referred to the Pope.

<sup>m</sup> But much more by the institution of Christ.

<sup>n</sup> Papists do diuine, that hee did often offer such sacrifice: & what would they not auouch to uphold the Masse? but the Scripture remembereth it not once.

<sup>o</sup> *Heb. 9. 12. 26. & 10. 3. 10. 11. 12.*

<sup>p</sup> For the Apostle compareth *Melchisedech* to Christ (although not in the matter of the sacrifice) and sheweth how that, wherein the comparison standeth, as to be a king and priest, without beginning or end of daies, &c. did onely belong to Christ; &

order of their Priest-hood doth want foundation: their daylie sacrifice is not onelie contrarie to the Supper of the Lord, but also to this sacrifice of *Melchizedek* in bread & wine, hauing neither patterne, authoritie or prooffe from Christ himselte, or from *Melchizedek*. Therefore seeing that if *Melchizedek* did sacrifice the bread & wine, the church of Rome doth forfeit their transubstantiation, their propitiatorie sacrifice, their halfe communion, their daylie sacrifice, and the resemblance of the same vnto the sacrifice of Christ. If he did not sacrifice, then neither Christ did ordaine the representation of his death to be a sacrifice; but the church of Rome which hath inuented such a sacrifice, are therein vsurpers and idolaters. And seeing neither Scripture, nor Councel, nor ancient Father doth affirme, that *Melchizedek* did offer a sacrifice of bread and wine, in the proper signification & manner of a sacrifice; therefore the church of Rome hath falselie taught the doctrine of the masse, of transubstantiation, of the merite of their sacrifice, and continuance thereof; hath in this place falsified the Scripture, both in translation and exposition; and it remaineth by the Scripture, by the euidence of reason and sound consent of all the godlie, that *Melchizedek* brought forth, but did not sacrifice bread and wine.

*Question.*

Question 5. verse 22.

For what cause did *Abram* refuse to take the goods that were giuen him by the king of *Sodome*: also how farre forth hee abstained from the vse of them?



Lbeit it may seeme a deed of Kinglie  
<sup>a</sup> magnificence to giue vnto *Abram* so  
rich a spoile: yet we are to consider with-  
all, the condition of *Abram*, that he victo-  
riously had attained it by war. For the <sup>b</sup> lawes and  
customes of the nations doe giue vnto the conque-  
rour, whatsoeuer hee winneth by lawfull battell:  
wherby it appeareth rather, that the king of *Sodome*,  
not <sup>c</sup> sufficientlie touched with the consideration  
of his own losse, and the victorie of *Abram*, to know  
thereby the authour both of seruitude and libertie:  
neither amending with his <sup>d</sup> subiects their former  
life, by so great affliction, for feare least a worse thing  
(as shortlie after did) should befall vnto them; did  
seeke by pollicy to compound with *Abram*, for his  
own behoofe, rather then respecting the wealth of  
*Abram*; that if *Abram* would render him the <sup>e</sup> soules or  
salte captiues & vaneuall vrbem sibi ha-  
beret. Certe postea vi-  
substantia. But *Abram* although he could not but es-  
pie the secret intended subtiltie of the king, seeking  
as it were vnder colour of friendship, to chalenge a  
sanctum Lot vexarunt. <sup>d</sup> Claudian. Regis ad exemplum totius componitur orbis. Bernard. epist. 22.  
Quare pulcherrimus ordo est, ut onus quod portandum imponis, tu portes prior, & ex te discas qualiter  
oportet alijs moderari. <sup>e</sup> Job. 5. 14. <sup>f</sup> Musc. in Gen. 14. Potior pars hominis anima est, quam scrip-  
tura hominem interdum vocare solet animam.



part of the profit of his labours; and being not ignorant of his right and title to the persons and the goods, by the common lawes and customes of the nations: yet he denieth and bindeth with an oth, that hee will enioy of the persons or the goods, *so much as a thread or the latchet of a shoe, of all that pertaineth to the king of Sodom.* The Anabaptists<sup>h</sup> will re-  
 plie, that *Abram* offended herein by swearing, for-  
 asmuch as our Sauour in the Gospell hath com-  
 maunded, *swear not at all.* But they themselues do  
 rent and abuse the words of our Sauour Christ.  
 For he sayeth not<sup>k</sup> *swear not at all*, and therein cea-  
 seth his commaundement, forbidding all persons  
 at anie time by swearing to take witnes of the name  
 of God; *but swear not at all, faith hee, neither by hea-  
 uen, nor by earth, nor by Ierusalem:* forbidding therein  
 to *swear* by the creatures, or rashlie or vainelie  
 to make an oth. But to swear by the name of God  
 in *truth*, in iudgement, and in righteousnes, is of-  
 ten in deed commaunded, but no where forbidden  
 in the Scriptures: which was also religiouse obser-  
 ued of this holie Patriarke. *I haue lifted up my hand*  
 (saith he) *to Iehoua the most high God possessor of heauen*  
*and earth.* The lifting of the hand to God is an out-  
 ward token of the lifting of the heart; the lifting of

¶ Onchelos Chaldaeus  
 Paraphrasi, ita reddit,  
 Leuavi manus meas  
 per orationem coram  
 Domino: quasi uolum  
 fecisses, cum bellum  
 susciperet, non iura-  
 mentum. Sed aliter  
 Chrysostomus & plu-  
 rimi interpretes.

¶ Calvin, Comment. in  
 Matth. 5. Anabap-  
 tistae hoc pretextu val-  
 de tumultuati sunt  
 quasi nullam ob cau-  
 sam iurare permissas  
 Christus, dum omnino  
 iurare uetat.

¶ Matth. 5. 34.

¶ Jam. 5. 12.

¶ Concilia-  
 tio. 24.

Calvin, in Gen. 5. At-  
 qui non aliunde peten-  
 da est expositio quam  
 ex uerborum contex-  
 tu; continuo enim se-  
 quitur, neque per cae-  
 lum neque per terram.  
 Quis non uidet spe-  
 cies istas exigit ad

membrum distincta numeratione clarius exprimerent? unde colligimus parti-  
 culam (omnino) non ad substantiam sed ad formam referri. ¶ Chrysost. Hom. in Matth. 17. & in oper.  
 imperfect. Hom. 12. Eorum autem qui iurans per elementa, execrabilior iniquitas est. Caelum enim &  
 terram & caetera Deus ad ministerium sibi creauit, non hominibus ad iuramentum. Ecce enim in lege  
 precipitur, ut per nullum iuretur, nisi per Deum; qui ergo iurans per caelum aut per terram, aut quicquid  
 illud est per quod iuratur, desecat illud. Propterea idololatriæ se facit omnis qui per aliquid aliud a Deo  
 iurat, etiamsi iurare liceret. ¶ August. lib. de Mendac. ad Confess. cap. 15. Ne scilicet iurando ad faci-  
 litatem iurandi ueniat: de facilitate ad consuetudinem, de consuetudine ad periculum decidatur.  
 Gregor. in 1. Reg. cap. 14. Non penitus iurare prohibuit, sed occasionem perituri, quod perfectius est ini-  
 rare docuit. ¶ Deut. 6. 13. & 10. 20. Ierem. 4. 2. ¶ August. in Psal. 62. Ipsas manus cogitas in bonis  
 operibus exercere, ne erubescant leuari ad Deum.

the



7 *Ambros. libr. de Abram. l. cap. 3.* Minus enim fructum triumphi mercedis suspicio, & beneficii arrodit gratiam. Plurimum enim refert, utrum pecunie an glorie diuicaueris. Alter mercenarii loco ducitur, alter dignus habetur conseruatoris gloria. *Deut. 8. 18.*

1. *King. 3. 13.* Clem. Alexand. *Pedagog. lib. 3. cap. 6.* Suis itaque habenda diuisa, ut est rationi consentaneum: suisque benignè non autem sordidè nec insolenter communicanda.

*Peda in Luc. 12.* Non reprehenditur diues, quod terram coluerit, vel fructus in horrea congregauerit, sed quod fiduciam vite in illis posuerit, nec pauperibus erogauerit, ut ab his reciperetur in æternis tabernaculis.

*Prou. 27. 23. 24. 1. Tim. 5. 8.* Ambros. *offic. 2. cap. 21.* Non enim prodigos nos docet esse scriptura sed liberales. Liberale est hospitio suscipere, nudum vestire, redimere captiuos, non habentes sumptum, iauare. Prodigum est, popularis fauoris gratia exinanire proprias opes. *Gen. 32. 10. Job. 1. 21.* *Eccles. 3. 6.* Basil. *Hom. de inuid. Diuisa sunt communia vite instrumenta, Viaticum ad iustitiam, ministerium ad virtutem. Unde ego concludo: Suis igitur honestè, ad dei cultum nostramque necessitatem conseruanda.* August. *epist. 140.* Diuisa seculares si desunt, non per mala opera querantur in mundo: si autem adsunt per bona opera seruentur in celo. Animum virilem & Christianum nec debent si accedant, extollere; nec debent frangere, si recedant. *Eccl. 3. 6. 2. King. 5. 16. Deut. 16. 19. 2. Pet. 2. 15.* Gregor. in 1. *Reg. cap. 7.* Ardor amaritie causa accipiendorum munerum, & acceptio munerum causa est peruertendi iudicij. Idem. *Moral. lib. 12.* Quis autem non erubescat dicere, quid mihi dabis ut tibi iniustitiam faciam? Nonne simile est ac si dicatur, quid mihi vultis dare, ut verissem abnegem, officium perdam, & Druum vendam?

of false supition, 7 least he should haue bin thought to haue bin hired to the warres, or for hope of bootie or spoile allured. For this cause hee protesteth, that he will not take vnto himselfe; no not that which otherwise he might, of the king of *Sodom*: whereby it might be euident, that hee warred not for gaine, or couetousnes, vaine glorie or ambition; but for the sauegard of his brothers sonne, seeking onelie the glorie of the Lord, and the wealth and sauegard of his children. But whether was it lawfull for *Abrā* to refuse the benefit of this gift of the king of *Sodom*? or not to be possessor of the goods, which otherwise were lawfullie his own? For when the Lord doth vouchsafe vs riches, & we may inioy the by gift, inheritance, or lawfull <sup>2</sup> contract; it cannot be but prodigalitie <sup>2</sup> to waste or forgoe them by negligent regard: & great vnthankfulness, if we account them not <sup>b</sup> as the blessings of the Lord. All this vndoubtedly was not vnknowne to righteous *Abram*. But yet as there is a time <sup>c</sup> to get, and hold our commodities for the glorie of God and our owne behoofe; so is there a time <sup>d</sup> to spend and to forgoe, when by our expences of riches, we may more promote the

glorie

glorie of God, then we may preuaile by keeping of them. For this cause saith *Abram*, *I will not take of thine, so much as a shroud or the latchet of a shoe, least thou shouldst say, I haue made Abram rich.* The Lord had promised to blesse *Abram*: wherein was contained <sup>e</sup> wealth and riches. *Abram* now delighteth to take <sup>e</sup> experience, and to giue an example vnto the world, of the fidelitie and goodnes of the Lord; that according to his promise hee would more directlie enlarge the wealth of *Abram*. Therefore he, for this cause refuseth the <sup>h</sup> wealth of *Sodom*, to the end to make the fulfilling of the promise, to be more notorious and manifest. And this is plaine by the manifest words of Scripture. For hee doth not <sup>i</sup> absolutely refuse the vse of the goods of the king of *Sodom*, as though it had beene vnlawfull for *Abram* to conuert of them to his commoditie: but first concerning the necessarie food of his seruants and confederates, he excepteth by them the diminishing of the <sup>k</sup> spoile. Secondlie, *he gaue it* he vnto *Melchizedek* <sup>l</sup> of all the substance that hee had taken: for why, it was meete that he should <sup>m</sup> thereby declare his thankfulness to God, in offering vnto him an oblation of all the spoiles, who had bin the authour of all the victorie; that it might appeare, that <sup>n</sup> the conquerour himselfe did acknowledge

*accipiam, acceptis ijs, &c. hos inquit permissam accipere portionem.* <sup>k</sup> *Verf. 24.* <sup>l</sup> *Chrysostom. ibid. Franc. Iun. in Anal. in Gen. 14. Vixit Abram Deo & Melchizedeko regi gratias quas potuit habuit. De omnibus enim spolijs rebusque bello captis decimas quas sibi iure poteras vendicare, nulla re sibi iure mancipij conseruata, consecrauit Domino dedique sacerdoti illius. Quin & scriptura tradit decimas fuisse solutas priusquam reliqua sunt Sodomo concessa.* <sup>m</sup> *Like as Numb. 31. 49. 50. 2. Chron. 20. 28. Bernard. Epist. 66. Dans rependi quicquam gratius ab accipiente non potest, quam si gratum habuerit, quod gratis accepit. Nam spiritui gratie contumeliam facis, qui beneficium dantis grata mente non suscipis.* <sup>n</sup> *Chrysostom. Hom. in Gen. 35. Ille enim celi & terre conditor, ille & nobis in hoc bello victoria & triumphus auctor.*

wholie

<sup>e</sup> Gen. 12. 2.

<sup>f</sup> Ios. 1. 5.

<sup>g</sup> Heb. 13. 5.

<sup>h</sup> Sicut Deut. 7. 18. 19

<sup>i</sup> Rom. 5. 4.

<sup>k</sup> Peter Mart. Comments.

<sup>l</sup> in Gen. Deus vult ut

<sup>m</sup> maneat suus honor il-

<sup>n</sup> lique soli debere suas

<sup>o</sup> diuitias. Vnde quod

<sup>p</sup> supra dicitur cum e-

<sup>q</sup> gredatur Abram ex

<sup>r</sup> Aegypto illum abun-

<sup>s</sup> dante gregibus, & ar-

<sup>t</sup> mentis; ego accipio

<sup>u</sup> illa aucta dei beneficio

<sup>v</sup> illi fuisse, non regia

<sup>w</sup> Pharaonis liberalita-

<sup>x</sup> te, cum deus eius diui-

<sup>y</sup> tiarum solus, ut hic

<sup>z</sup> apparet auctor esse

<sup>aa</sup> volueris.

<sup>ab</sup> <sup>h</sup> Chrysostom. Hom. in

<sup>ac</sup> Gen. 35. Habeo Deum

<sup>ad</sup> qui innumera mihi

<sup>ae</sup> suppeditat bona: su-

<sup>af</sup> pernae gratia innotet,

<sup>ag</sup> non opus mihi diuitijs

<sup>ah</sup> suis: non indigeo hu-

<sup>ai</sup> manis facultatibus:

<sup>aj</sup> contentus sum Dei in-

<sup>ak</sup> me beneficentia: scio

<sup>al</sup> illius largitatem.

<sup>am</sup> <sup>i</sup> Chrysost. ibid. Non

1. Ambros. lib. de Abram. 1. cap. 3. Minus enim fructum triumphi mercedis suspicio, & beneficii arduis gratiam. Plurimum enim refert, utrum pecunie an glorie diuicaueris. Alii mercenarij loco ducitur, alii dignus habetur conseruatoris gloria.

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2. Prou. 27. 23. 24. 1. Tim. 5. 8. Ambros. offic. 2. cap. 21. Non enim prodigos nos docet esse scriptura sed liberales. Liberale est hospitio suscipere, nudum vestire, redimere captiuos, non habentes sumptum, iauare. Prodigum est, popularis fauoris gratia exinanire proprias opes. b Gen. 32. 10. Job. 1. 21. c Eccles. 3. 6. Basil. Hom. de inuid. Diuicia sunt communia vite instrumenta, Viaticum ad infirmitatem ministerium ad virtutem. Unde ego concludo: Suis igitur honesta, ad dei cultum nostramq; necessitatem conseruanda. August. epist. 110. Diuicia seculares si desunt, non per mala opera querantur in mundo: si autem adhuc per bona opera seruentur in celo. Animum virilem & Christianum nec debent si accedant, extollere; nec debent frangere si recedant. d Eccles. 3. 6. 2. King. 5. 16. Deut. 16. 19. 2. Pet. 2. 15. Gregor. in 1. Reg. cap. 7. Ardor avaritie causa accipiendorum munerum, & acceptio munerum causa est pervertendi iudicii. Idem. Moral. lib. 12. Quis autem non erubescat dicere, quid mihi dabis ut tibi infirmitatem faciam? Nomen simile est ac si dicatur, quid mihi vultis dare, ut veritatem abneget, officium perdam, & Deum vendam?

of false supition, 7 least he should haue bin thought to haue bin hired to the warres, or for hope of bootie or spoile allured. For this cause hee protesteth, that he will not take vnto himselfe, no not that which otherwise he might, of the king of Sodom: whereby it might be euident, that hee warred not for gaine, or couetousnes, vaine glorie or ambition; but for the sauegard of his brothers sonne, seeking onelie the glorie of the Lord, and the wealth and sauegard of his children. But whether was it lawfull for *Abrā* to refuse the benefit of this gift of the king of Sodom? or not to be possessor of the goods, which otherwise were lawfullie his own? For when the Lord doth vouchsafe vs riches, & we may inioy the by gift, inheritance, or lawfull 2 contract; it cannot be but prodigalitie 2 to waste or forgoe them by negligent regard: & great vnthankfulness, if we account them not b as the blessings of the Lord. All this vndoubtedly was not vnknowne to righteous *Abram*. But yet as there is a time c to get, and hold our commodities for the glorie of God and our owne behoofe; so is there a time d to spend and to forgoe, when by our expences of riches, we may more promote the

glorie



glorie of God, then we may preuaile by keeping of them. For this cause saith *Abram*, *I will not take of thine, so much as a thread or the latchet of a shoe, least thou shouldst say, I haue made Abram rich.* The Lord had promised to blesse *Abram*: wherein was contained <sup>e</sup> wealth and riches. *Abram* now delighteth to take <sup>e</sup> experience, and to giue an example vnto the world, of the fidelitie and goodnes of the Lord; that according to his promise hee would more directlie enlarge the wealth of *Abram*. Therefore he, for this cause refuseth the <sup>h</sup> wealth of *Sodom*, to the end to make the fulfilling of the promise, to be more notorious and manifest. And this is plaine by the manifest words of Scripture. For hee doth not <sup>i</sup> absolutely refuse the vse of the goods of the king of *Sodom*, as though it had beene vnlawfull for *Abram* to conuert of them to his commoditie: but first concerning the necessarie food of his seruants and confederates, he excepteth by them the diminishing of the <sup>k</sup> spoile. Secondlie, *he gaue tishe vnto Melchizedek* <sup>l</sup> of all the substance that hee had taken: for why, it was meete that he should <sup>m</sup> thereby declare his thankfulness to God, in offering vnto him an oblation of all the spoiles, who had bin the authour of all the victorie; that it might appeare, that <sup>n</sup> the conquerour himselfe did acknowledge

*accipiam, acceptum huius, &c. hos inquit permittam accipere portionem.* <sup>Y</sup> *Yf. 24.* <sup>l</sup> *Chrysostom. ibid.* Franc. Iun. in Anal. in Gen. 14. *Vicissim Abram Deo & Melchisedeco regi gratias quas potuit habuit. De omnibus enim spolijs rebusque bello captis decimas quas sibi iure poteras vendicare, nulla re sibi iure mancipij conseruata, consecrauit Domino dedisque sacerdoti illius. Quin & scriptura tradit decimas fuisse solutas priusquam reliqua sumi Sodomo concessa.* <sup>m</sup> *Like as Num. 31. 49. 50. 2. Chron. 20. 28. Bernard. Epist. 66. Dansi rependi quicquam gratius ab accipiente non potest, quam si gratum habuerit, quod gratis accepit. Nam spiritui gratie contumeliam facit, qui beneficium dansi grata mente non suscipit.* <sup>n</sup> *Chrysostom. Hom. in Gen. 35. Ille enim cali & terra conditor, ille & nobis in hoc bello victoria & triumphus auctor.*

wholie

<sup>a</sup> Vers. 14.

<sup>p</sup> Ambros. de Abraham. lib. 1. cap. 3. Ideoque quoniam sibi mercedem ab homine non quaesivit, ab ipso Deo paulo post accepit.

<sup>q</sup> Coloss. 3. 2. 3.

Matth. 6. 20.

<sup>r</sup> Bernard. sermon. in Cans. 56. Sermo quidem vivus & efficax, exemplum operis est, plurimum faciens suavisibilem: tunc quoque intendimus quod dicitur dum monstratur scibile quod suaderetur.

<sup>t</sup> Matth. 10. 37.

Origen. in libr. Iudg. Hom. 2. Vnusquisque quod praeter ceteris colit, quodque super omnia miratur & diligit, hoc ei Deus est. Si quid est quod in dilectionis lance praeponderat, hoc tibi est in Deum. Sed

vereor ne apud quamplurimos praeponderat auri amor, & avaritia pondus pressa satis lance denegat: vereor & in alijs ne libidinis & voluptatis amor, in alijs ne amor gloriae secularis, & humanae dignitatis cupiditas super omnia praegravet. August. Confes. lib. 4. cap. 9. Beatus qui amat te, & amicum in te, & inimicum propter te. Solus enim nullum charum amittit, cui omnes in illo chari sunt qui non amittitur. Tu memo amittis, nisi qui dimittis, quod is aut quod fugis, nisi à te placido, ad te iratus. <sup>1</sup> Prou. 19. 4. 6. <sup>2</sup> Matth. 5. 44. Galas. 6. 10. <sup>3</sup> 1. King. 19. 10. Rom. 11. 5. <sup>4</sup> Exod. 23. 1. 2. Heb. 5. 4. <sup>5</sup> Heb. 7. 27. & 9. 12. 26. Iustin. Mart. Dialog. in Triss. Supplicationes simul & gratiarum actiones quae à dignis peraguntur solas perfectas esse, & Deo charas victimas ipse quoque affirmaverim. Has vero solas facere Christiani didicerunt in ipsius etiam alimoniae suae recordatione avida iuxta & liquida: in qua & passionis quam persulit per ipsum Deum Deum, meminit. Item, lib. 4. cap. 34. Genus oblationum reprobatum est: oblationes enim & illic, oblationes autem & hic. Sed species immutata est tantum, & c. offerimus enim ei quae sunt eius, congruenter communicationem & unitatem predicantes. Quemadmodum enim qui à terra panis percipiens orationem Dei iam non communis panis est, sed Eucharistia ex duabus rebus constans terrena & caelesti: sic & corpora nostra percipientia Eucharistiam, iam non sunt corruptibilia spem resurrectionis habentia.

wholie the victorie from him. Thirdlie, he adiudgeth <sup>o</sup> the diuision of all the spoile to euerie one of his confederats a part, declaring thereby his authoritie in the whole: so that where he onelie resigneth his part vnto the king of Sodom, he declareth that he did it <sup>p</sup> onlie for religion sake, and that his chiefeest treasure was <sup>h</sup>id with God. Thus doth the father of the faithfull teach his children, <sup>r</sup> by his owne example, to loue the Lord, his <sup>t</sup> glorie, and dignitie, aboute their owne preferment, riches or commodity. Obser. 1. verse 17. *The friends of the rich are manie, and <sup>e</sup> euerie one seeketh the face of him that giueth gifts.* Secondlie, verse 18. Christian charitie requireth to be <sup>a</sup> good to all, but chiefe to those that professe the faith. Thirdlie, the Lord hath his Church throughout <sup>z</sup> the world, although they remaine vnto vs vnknowne. Fourthlie, the office of Priest-hood, <sup>y</sup> is an institution of the Lord, which none must take vnto himselfe without the calling of the Lord: which seeing now it is <sup>z</sup> ceased, in the externall and proper act of Priest-hood (which is offering vp of ceremoniall sacrifice) & Iesus Christ is become our

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onlie <sup>a</sup> Priest; they are vsurpers & idolaters <sup>b</sup> which doe take vnto themselues, that honour which is onlie due vnto the sonne of God. Fiftlie, verse 19. The blessing rightlie giuen by the minister of God, <sup>c</sup> is the blessing of the Lord himselve; for <sup>d</sup> hee is the mouth & messenger of the Lord of hosts. Sixtly, verse 20. We ought to praise God <sup>e</sup> vpon all occasions of his benefits, and to acknowledge them only to proceed from him. Seauenthlie, we ought to be carefull <sup>f</sup> to promote religion, & the true worship of the Lord; and to <sup>g</sup> distribute our goods, for the maintenance thereof. Eightlie, verse 21. The wicked doe euer seeke to circumuent the iust <sup>h</sup> and simple men, and to be enriched by their labours. Ninthlie, verse 22. An oth for confirmation of truth, in waightie matters, ought <sup>i</sup> to be taken for the glory of God, wherein we must only swear <sup>k</sup> by him, when the truth by other testimonie cannot be proued. Tenthlie, verse 33. When possession of goods doe hinder the glorie of God, it is <sup>l</sup> not lawfull for Christians to enioy them, although they may otherwise by <sup>m</sup> ciuill equitie, claime the right and propertie of them. Doct. eleuenth, wee are with equitie to looke vnto the <sup>n</sup> commoditie of our neighbour, and to giue the labourer <sup>o</sup> his deserued hire.

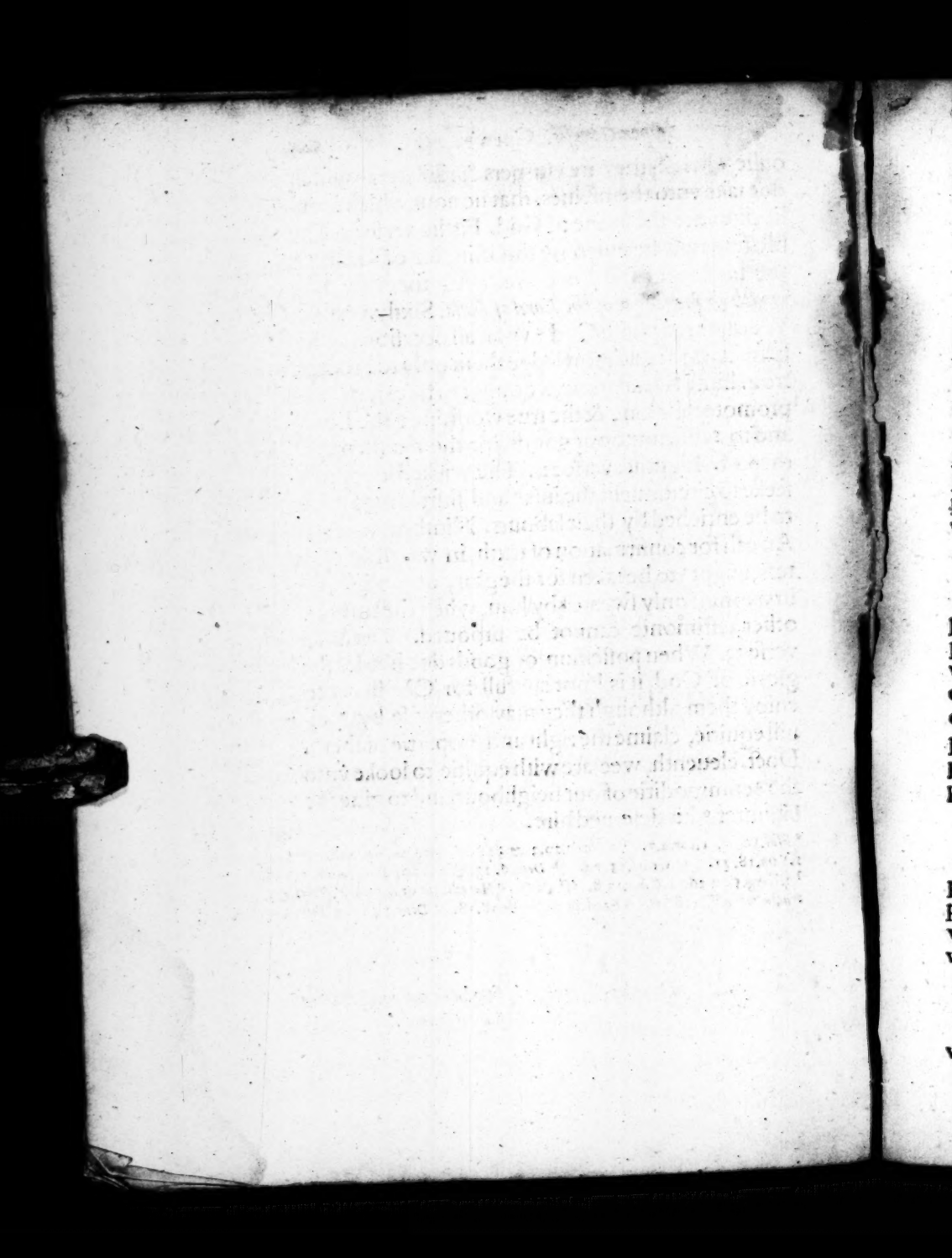
<sup>a</sup> Heb. 7. 24. 26. 28.   
 <sup>b</sup> August. de ciuit. Dei, lib. 10. cap. 20. *Christus cum in forma dei, sacrificium cum patre sumas, cum quo & vnus Deus est; tamē in forma serui, sacrificiū maluit esse quam sumere: per hoc & sacerdos est, ipse offerens, & ipse oblatio: cuius rei sacramentū quotidianum esse voluit ecclesie sacrificiū, quæ cum ipsius capitis corpus sis, seipsam per ipsum discis offerre. Quidāi Augustine? Imo ipsum per seipsam offert Romana ecclesia. At quo Christus denno offeratur, nemo patrum somniauit sacrificium. Vides ergo quod sacrificium dixerint patres, & quid per sacrificij nomen intellexerint.*   
 <sup>c</sup> Hos. 8. 4.   
 <sup>d</sup> 2. Pet. 2. 15.   
 <sup>e</sup> Heb. 5. 4.   
 <sup>f</sup> Num. 6. 6. 23. 27.   
 <sup>g</sup> Jerem. 15. 19.   
 <sup>h</sup> Malach. 2. 7.

<sup>i</sup> Psal. 103. 2. 1. Cor. 4. 7.   
 <sup>j</sup> 2. Chron. 29. 3. & 34. 3.   
 <sup>k</sup> Exod. 25. 2. 3. 1. Chron. 29. 3.   
 <sup>l</sup> Psal. 37. 32. 1. Sam. 18. 21.   
 <sup>m</sup> Genes. 23. 24.   
 <sup>n</sup> Deut. 6. 13. & 10. 20. Exod. 22. 10. 11. & 31. 50. 53.   
 <sup>o</sup> 2. King. 5. 20. 26. 1. King. 13. 8. Act. 4. 36.   
 <sup>p</sup> Hereditate vs Bernabe, Petri, & c.   
 <sup>q</sup> Mass. 10. conuaciu vs Act. 3. 18. 20.   
 <sup>r</sup> Exod. 22. 5. Ezech. 18. 18.   
 <sup>s</sup> Deut. 14. 15. 1. Tim. 5. 18. 1. Sam. 5. 4.

Finis partis primæ tomi primi.

Deo vni & trino, soli sit gloria per mediatorem  
filium in sempiternum.

Aaaa



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The Saints may expect their faith will be put to severall  
Trials.

2 When the Lord has faith has most seen his  
least. The promise of Canaan & but a bit of bread

To the gentle Reader.

Gentle Reader, I am to admonish thee concerning the escapes incident to  
printing, which I hope are as few as ordinarily in any copie: yet some there are  
as page 32. lin. 17. for *Physiognomie* read *physnomie*: pag. 104. lin. 30. for *wife* read  
*sister*: and lin. 31. read *was the sister and supposed to be*. Other literall escapes, if  
any be; sith I have neither helpe to conferre, neither space or leisure to revise, I  
am compelled to commit to thy favourable consideration and correction.

3 It is very difficult to believe God the same  
thru this dispensation. *Carj.*

Mary Stuart

Mary Stuart

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Hullham  
York

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QUESTIONS AND  
DISPUTATIONS CON-  
CERNING THE HOLY SCRIP-  
TURE; WHEREIN ARE CON-  
tained, briefe, faithfull and sound exposi-  
*tions of the most difficult and har-  
dest places:*

APPROVED BY THE TESTIMONY OF  
the Scriptures themselues; fully correspondent to the  
*analogie of faith, and the consent of the Church of God;*  
*conferred with the iudgement of the Fathers of*  
*the Church, and interpreters of the Scrip-  
ture, new and old.*

Wherein also the euerlasting truth of the word of God,  
*is freed from the errors and slaunders of Atheists,*  
*Papists, Philosophers, and all*  
*Heretikes.*

The first part of the first Tome.

By NICHOLAS GIBBENS, Minister and  
Preacher of the word of God.

IOSHUA. 1. 8.

*Let not the booke of the Law depart out of thy mouth, but meditate therein day and  
night, that thou maiest obserue and doe according to all that is written therein:  
for then shalt thou make thy way prosperous, and then shalt thou haue good successe.*

IOHN. 7. 17.

*If any man will doe his will, he shall know of the doctrine, whether it be of God,  
or whether I speake of my selfe.*



AT LONDON  
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1602.

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TO THE RIGHT  
REVEREND FATHER  
IN GOD, MY VERY HO-  
NOVRABLE GOOD LORD,

TOBIAH, by the mercifulnesse  
of God, Bishop of  
Dirham, &c.



*He sacred Scriptures (as you know  
right Remerend) they are the brests  
of the Church of God, the fooode of  
the faithfull, the oracles of God,  
the bequeath and Testament of  
Iesus Christ. By them the Children  
of the Church, thorough hearing,  
reading, and meditation in them,  
receiue that sincere and holosome  
nourishment, whereby they growe from children to be perfect  
men in Christ. By them the godly receiue direction in euery  
enterprise; for they are as faithfull counsailours to teach vs  
wisdome: so that where men are blind thorough naturall cor-  
ruption, they are the lanterne whereby to see the light: where  
men for sinne despaire of mercie, they teach, with confidence  
to rest on God; where men are presumptuous, to feare his iu-  
stice; where men delight in sinne, they teach the punishment,  
and how to auide the danger of the same. And as they doe  
thus declare the truth, so also by the light thereof they discouer  
error;*

## THE EPISTLE

error; and are profitable to improve and to correct, that the man of God may be absolute and perfect to all good workes. By them our blessed Sauour Iesus Christ, taking on him our nature, that in our nature he might appease his fathers wrath for our transgressions, and might furnish vs with the merite of his righteousness, whereby being restored to be the sonnes of God, we might be partakers in his kingdome; hath left his will and Testament recorded: by which the infallible truth of God thorough the blood of Christ is sealed up, and men may know assuredly (for as much as they know, that God who hath promised is true, and cannot lye) themselves to be inheritours of immortall glorie; so many as indenuour stedfastlie to keepe the conditions of the couenant: I will be their God, saith he, and they shall be my people.

Wherefore as on the one part we haue infinite cause to magnifie the mercie of the Lord, for this inestimable treasure of his holy word; so on the other side, of intolerable griefe and lamentation, considering the negligence of men to imbrace this benefite: whereby it commeth to passe that not onely so many thousand soules of men doe daily decay and perish; but euen our enemies reproch our religion and blaspheme the Lord thorough our securitie, that hauing the word of God before vs we neglect it, and are not amended in our liues. Whereunto we cannot but confesse (for our sinnes doe testifie vnto our face) that we are not for the greatest part, of better conuersation, then are the Heathen which know not God; and that many euen among vs, which seemed and were esteemed to be religious, haue also almost forgotten their former loue. The reason whereof is not strange vnto your Lordship, nor vnto any that is godly prudent. For the word of God hath not this priuiledge, that whosoever toucheth the outward hem thereof, shall fully be cured of his disease. But as our corporall meate returneth not to nourishment, unlessse euery member of concoction

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coction performe his dutie: Euen so this spirit will soode, ~~con-~~  
 lesse it be seene with the eye, heard with the eare, confessed  
 with the mouth, beleued with the heart, it yeeldeth not that  
 sappe or iuice that men may grow thereby. Neuer thelesse, as  
 the lightning thorough his sudden brightnes, awaketh those  
 that are heauie with sleepe, and forceth their eyes to behold the  
 cleerenes of the same: euen so the Gospell at the suddaine ap-  
 pearing thereof in this our land, allured all with her perfect  
 beautie; yet many became offended at the light, delighting in  
 darknes more then light, because their doedes were euill: and  
 many became like the stonie ground, whose hearts are harde-  
 ned and will not yeeld obedience: many also who mixe it with  
 couetousnesse, vaine glorie and voluptuousnesse of life, but not  
 with faith; heare it, and receiue it, and outwardly professe it,  
 but yet are choaked among the thornes. Neither can it be, but  
 many should beholde it, and few regarde it; many receiue it,  
 and many fall away; for many, saith our Saviour, are called  
 by it, but few are chosen by the Lord.

Now albeit the highest cause of things remaine in the se-  
 cret counsaile of the will of God; yet the outward meanes vn-  
 doubtedly of this distresse are plaine and easie to be discerned;  
 and ought of all men to be considered. One is, that darnell and  
 tares haue growne vp together with the wheate, which being  
 sowne before in unhappie seedes of vnholsome doctrine, haue  
 been permitted by the Lord himselfe to grow together, that  
 they that are approoued might be knowne. Another is, that  
 this vine of God is not in this world so carefullie regarded,  
 but that briars and thornes, corrupted manners and profane  
 impietie, doe make it, for the most part, to bring forth either  
 sower or small grapes. The third and principall is, negligent  
 respect of the will of God reuealed in the Scriptures: whereby  
 it cometh to passe, that men haue not their hearts prepared  
 to receiue it when they heare it; neither can so easilie be  
 grounded.



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grounded in the faith, by the preaching of the word, because they search not by reading and conference of Scripture, whether the doctrine taught them be so in deede, and carrie that equall waight in the balance of Gods sanctuarie: but while it is sowne in them as in the streete, that euill one commeth and stealeth both the practise and remembrance out of their heart.

There are many who to excuse this negligence, pretend discouragement through the hardnes of the Scriptures; which notwithstanding the Lord hath giuen, to be euen instruction and sharpnes of wit vnto the simple. Wherein also we doe confesse, that the Scriptures of God in diuers respects are hard and difficult. Namely, hard to them that despise them and will not vnderstand: hard to be vnderstoode of the naturall man, without the eye-salue of the spirit of grace. Hard in some points of doctrine that are deliuered, which so farre forth as they are deliuered are nothing difficult. And sometime hard in disposition and maiestie of words, where the doctrine of it selfe is plaine and easie. And therefore hath the Lord most wisely included some difficultie in the Scripture, to the end he might prouoke vs, to aske assistance of his spirit, by whose only light they are truly vnderstoode. Secondly, to stirre vp our indenour, to reade, meditate and search them out. Thirdly, to make vs esteeme them precious as they are, who naturally despise the things we easilie obtaine. Moreouer, to repress our pride and the boasting of our wisdom, he would shew vs thereby our ignorance in heavenly things. Again, to preserue the treasures contained in them, that they might not be cast before the proud and scornfull men, as holy things to dogs or pearles to swine. And withall, because he hath ordained some teachers, some learners in his Church; that the ministerie which is his ordinance, with laue and reuerence might be regarded. Neuerthelesse as there is none so wise on earth, who is able to sound the deepnes of knowledge and wisdom

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dome contained in them; so is there none so simple (indued with common reason, but by the ordinarie meanes of God, may attaine to knowledge by them, sufficient to save his soule. Neither is any thing more plaine, then the summarie doctrine of Salvation contained in them (to him that taketh delight therein, when as to Atheists and despisers of them, euery sentence is obscure) which can be inuented by the industrie of man, or contained in mens writings, Philosophers, or heathen, or whosoener.

Some therefore contrariwise obiect vnto themselues, the facilitie and plainnesse of the Scriptures, as though they were not worthie their deepest meditations. To whom againe we answere; *Tanta est Christianarum profunditas literarum, &c.* So great is the depth of the sacred Scriptures, that if a Christian man were indued from heauen, with the yeeres of Methushalem, and the wisdom of Salomon, and would continually peruse them euen from his childhood vnto his crooked age, he might euer gaine in learning, and alwaies with abundant profit be exercised in them. The more wise the Preacher was, the more he sought forth wisdom: but found it as a deepe profunditie which he was not able to comprehend. They are like Iacobs ladder, the lowest steppe whereof commeth neere the ground of our vnderstanding; but the last steppe is high above mans capacitie, and reacheth up to Heauen. They are a shallow foord, in which a Lambe may wade; they are an Ocean Sea, in which an Elephant may swimme.

Considering therefore with my selfe (right Reverend) both the fond obiections of vaine and corrupted mindes, which receiue the holy Scriptures as the word of man, not as it is indeede, the word of God; as also the subtill cauils of our aduersaries against the holy truth of our profession: and beholding with continuall griefe the horrible neglect of the sacred word  
of

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of God, with the infinite enormities that proceede thereof: I haue been prouoked in my selfe, to undertake a labour of no small importance; and I humbly beseech the heavenly maiestie, it may be found as profitable in time to come vnto the Church of God. Wherein first of all, to the end to prouoke as many as professe the faith, to the diligent reading of holie Scriptures; I haue laboured to vnfold in some conuenient measure, with sinceritie and faithfulness, the true and sound interpretation of the word, especially in the most difficult and hardest places of the same. Secondly, for as much as very many places of Scripture haue been distorted, and wrongfully applied to the purpose of heretikes from time to time: I haue endenoured to demonstrate the true and vndoubted purpose of the holie Ghost, and gathered the doctrine that thereof ariseth, by the guide and authoritie of the Scriptures, and the reuerend and orthodox fathers of the Church. Thirdly, whereas many obiections haue bin by Atheists displaied and bent against the historie of holie Scripture; which may happen also to be called into doubt, either by such as begin to grow to head in these our daies, or some other perhaps that are indeed desirous of the knowledge of the truth: I haue had in purpose to remoue such scrupulosity (which either I could find objected or call to minde) and to cleere the truth of the word of God. Fourthly, whereas places of Scripture seeme opposite to other, I haue conferred such places and reconciled them. Fifthly, to these interpretations, I haue also gathered the iudgement of ancient writers, as I haue found them either directly exhibited; or here and there dispersed in their workes, and haue placed them as parallels of full agreement with the doctrine at this day taught in the Church of God. The reader shall thereby perceiue, that the same his iudgement, which before he had conceiued, or from hence shall learne by conference of Scripture, shall be of perfect vnitie with the doctrine of the faithfull

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faithfull heretofore. Sixty, I haue diuided these my labours into questions and answers, which I take to be the plainest kind of teaching vnto the simple; and for to resist the gain-saiers of the truth, I haue also, as occasion hath been offered, added the arguments and manifest reasons of the Church of God out of the plaine demonstration of the Scripture, carefully auoiding all vaine and idle questions and subtill disputations (which I professe before the Lord and before his Church) as in my worke it selfe I hope it shall appeare: ha-ning in this kinde of exercise imitated diuers ancient and learned Fathers of the Church, Theodoret, Acaſius, Au-guſtine, &c. and ſome of our countrimen here at home.

I haue directed these my labours vnto the priuate benefit of this my natiue countrie. First, for that I acknowledge my selfe more neerely tied in dutie to those of mine owne nation, and them of my kinred in the flesh: so that this Common-wealth and state, wherein I was borne and hitherto maintai- ned, as it doth worthily challenge my life and labours, because next vnder God, it hath been author and maintainer there- of; through the most godlie, prudent, and happie gouernment of our most redoubted dread Soueraigne Ladie Queene Eli- zabeth (whom God of his infinit mercie and fauour to this our land, endow with multiplied yeeres and full felicitie) so I desire of the Lord, that for the emolumēt thereof, I may euer bestow my strength and labours, or my selfe may be bestowed to the glorie of God and edification of his Church. Secondly, for that the same our Church and Common-wealth is conti- nuallie assaulted by the aduersaries, either by open inuasion, or secret immiſſion of lurking espies, Intelligencers, Remem- brancers, Seminaries, Priests, Iesuits, Solicitors for the Church of Rome, remaining in euery corner of this land; who tho- rough the power of darknes, doe worke into the harts of men, by false suggestions and coloured hypocrisie: I take it as the  
a  
dutie



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tie of the Ministers of the word, by sound and holie doctrine, of euery faithfull Magistrate vnder her gracious Maieſtie, by authoritie and power; of euery good man in his place, as he tendereth the welfare of the Church of God, the blessed continuance of the Gospell, which her Maieſtie hath alwaies so carefully maintained, as the chiefest good of all her subiects; and the ſaſetie and preſeruation of the publike wealth; to labour with watchfulnes and wiſedome, to bridle the furie of ſuch enterpriſers. Moreouer, for that I know right well, that the writings of the Proteſtants are wholly baniſhed from all the territories of the Papacie, by the authoritie of the Tridentine Councell and the Pope (except to certaine liſenced) vnder paine of conſiſcation of goods and life: therefore I did aſſure my ſelfe, my labours in our vulgar tongue, would be communicate to moe, than in the common language of many countries. Neuertheleſſe, if hereafter I ſhall perceiue it more <sup>a</sup> for the ſervice of the Church of God, and honour of my Countrie, to make my labours common to other Nations; I promiſe alſo (this booke of Genesis being happily finiſhed) if God giue life and leiſure, to conuert my ſtile. This in the meane time <sup>a</sup> I would craue of your Honourable Lordſhip, that if I ſhall be found in ſome one or other point not ſo fully perhaps to ſatiſfie my reader, as of ſome peraduenture will be expected (for as Hierome ſaith; Quilibet in ſuo ſenſu maximè abundat) you would fauourable impute it, in part, to my manifold diſtreſſes, which through the mercifulnes of God may hereafter be relieved; hauing continued theſe eight and twentie yeeres brought vp in learning, only vpon the charges of mine owne reueneres; and in theſe my labours, received neither incouragement or helpe of ſocietie, or conference, or like aſſiſtance, which might otherwiſe haue been mine aduantage in this exerciſe.

Now that I haue been thus bold to preſent my ſimple labours



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hours vnto your Honourable patronage; I am, besides more priuate causes, publicly inuited, by that honour and thankfulness that is due vnto your Lordship, not only from my selfe, but of this whole Realme, and the Church of God. That patterne of godly praelacie, described by the Apostle, practised by the godly Fathers and Bishops of the Church, is very notable exemplified in your person. Your life vnproueable (I speake nothing but before the Church of God, and by the testimonie of this Realme) your temperancie, vigilancie, sobrietie, modestie, hospitalitie, is knowne and commended in euerie quarter of this land: your grauitie, wisdom, learning, as it hath abounded through the blessing of the Lord, so hath it been, as a rich talent, by a faithfull seruant carefully applied, both in her Maiesties priuate palaces, and in the farthest places of her kingdome: your Zeale and diligence in holding forth the word of wholesome doctrine, both by painfull preaching, and prudent gouernment in that precinct committed vnto you: your most pregnant loyaltie, and long continued seruice vnto her sacred Maiestie: your continuall endeouours for the publike wealth, which euery good man is bound to reuerence, to loue, and gratifie.

Iesus Christ the great shepheard of the sheepe, in the bowels of his mercie tenderly regard his faithfull flocke within this land; preserue in peace this Common-wealth; continue long this happie and triumphant regiment; blesse abundantly our gracious Soueraigne and peerelesse Princessse, renew her yeeres, enlarge her prosperitie, treasure vp in her royall heart all graces of saluation and of gouernment: And finally so prosper all your honourable proceedings; your care and industrie for the peace and welfare of his Church; your pastoral endeavour, for that stewardship and flocke committed vnto you, as that it may be euer to the praise of God, your honour

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and commendation in the sight of men, your continued  
comfort in your much prolonged life; and at his appearance,  
through his endlesse mercie, you may receiue that infinit  
guerdon of your faithfull dispensation, which  
is that immortall Crowne of vnspeakable  
glorie. Diligat te Dominus quia  
tu dei seruos diligis.

Thomas With

Your Lordships most humble  
to be commanded,

NICHOLAS GIBBENS.

TO THE GODLY READER.

The counsaile of *Chrysostome* touching the reading of  
the Scripture. *Hom. 3. de Lazaro, Luc. 16.*

*S*ume librum in manus, lege historiam omnem, & que nota sunt memoria te-  
nens, ea que obscura sunt, parumq; manifesta, frequenter percurrere. Quod si  
non poteris assiduitate lectionis inuenire quod dicitur, accede ad sapientiores, va-  
de ad doctorem, communica cum his ea que scripta sunt, declara vehemens studiū.  
Et si videris te Deus tantam animi promptitudinem adhibere, non despicies tuam  
vigilantiam & sollicitudinem. Verum etiamsi nullus homo te docuerit quod queris,  
ipse sine dubio referabit. Memento Eunuchi regina Æthiopum, &c.

*Thus much in English.*

**T**Ake the Bible in thy hand, reade the whole historie, and remembring  
that thou vnderstandest, that which is darke and not manifest vnto  
thee runne ouer often. If thou canst not finde out the meaning of the  
words by diligent reading, haue access to one of better knowledge, goe  
vnto a teacher of the word: communicate with them the things that are  
written, declare thy earnest desire to vnderstand. And if God see thee vse  
so great readines of minde, he will not despise thy watching and thy care-  
fulness. Yea if no man teach thee that thou askest, he himselfe without  
doubt will vnlocke it and disclose it vnto thee. Remember the Eunuch of  
the Queene of Æthiopia, a man troubled with innumerable cares, and  
hedged in with many busineses, who being a Barbarian, and not vnder-  
standing what he read, he read notwithstanding sitting in his chariot: and if  
he shewed such diligence in the way, think what he did whē he was at home.

Thomas Drey his Booke September 18. 1715



# QUESTIONS AND DISPUTATIONS VPON GENESIS.

## CHAP. I.

Question 1. verse 1.

Wherefore is it written thus: *In the beginning God created the heauen and earth?*



Ecause the Lord would haue it known vnto men, but especially vnto his Church, that the world was not eternall, as men are readie to imagine, and the <sup>a</sup> Philosophers and <sup>b</sup> heretikes haue taught; but that hauing a beginning in

time, <sup>c</sup> God himselfe was the <sup>d</sup> creator of it. The Hebrue word <sup>e</sup> *reshith*, which is englisht, the

<sup>a</sup> *Aristoteles de celo lib. 1. cap. 10. &c.*

<sup>b</sup> *Metrodorus Chius.*

<sup>c</sup> *Simon. Basilides, &c. vide August. de He-*

*ref. 1. & 4.*

<sup>d</sup> *Elohim, a word of*

<sup>1</sup> the plurall number, signifieth the three persons in the Trinitie: being ioyned with the word of the singular number *Bara*, sheweth that the three persons are. but one God which did create. *Deus unus in trinitate, trinus in unitate. Arnob. in Psalm. 145.* And although for honour sake a creature sometimes is spoken of in the plurall number, as the Iewes obiekt: yet no creature in any place of Scripture euer spake of himselfe in the plurall number (as I am <sup>1</sup> *Elohim*) this is peculiar to the Lord. <sup>d</sup> *Bara* to create, signifieth to make of nothing, and thereby is distinguished from the word <sup>e</sup> *iyatza*, to forme, and <sup>f</sup> *gnasah*, to make, so that all things were made of the first matter, and that matter made of nothing. *Basil. Epist. 147.*

<sup>1</sup> *Damascen. Orthodox. lib. 2. cap. 5.*

B

beginning,

\* Targhum Hierosol.  
trāslateth it תחלה  
in his wisdom. Ori-  
gen in Gen. 1. & alij  
in verbo suo. i. in filio,  
non ad sensum genui-  
num huius loci.  
† Hieron. quæst. Hebr.  
in Gen. Ambros. Hex.  
am. lib. 1. cap. 6.

beginning, doth not signifie any substance, but the first moment or instance of time. Which Time is the space or measure of the mouing of the heauens, and therefore neither before nor after, but together with the heauens was created. So that it is as much to say: as, God did once create the heauen and the earth, whē as there was before, neither heauen, nor earth, nor matter whereof to make it: so that nothing was before time but God, who made the heauens wherein time is. By this we learne, that God is onely is without beginning and eternall: whereof Tertullian<sup>h</sup> saith, before all things were, God onlie was, and he vnto himselfe was in steed of the world, place, time, and all things: hee was alone, because nothing was else where but himselfe: and yet not then alone, because hee had with him, his wisdom, power, happines, and all goodnes in himselfe. Neither did hee create the world, because he stood in neede thereof: for God is in neede of no good thing, both hee himselfe is the chiefeest good, and whatsoeuer is good, is of him; hee neither needeth vs, nor any of his meruailous works; neither the heauens, nor the heauen of heauens, nor whatsoeuer is saide to be within or aboue the heauens, could make him more good, more strong, or more blessed. For what should it haue been, what so euer is not himselfe, vnlesse he himselfe had made it? Or what did he neede thee, that was before thee, and was able to make thee, when thou wast nothing? The Lord therefore, before all times, and beyond all eternities, being delighted with that infinite glorie which is in himselfe,<sup>1</sup> of his own good will (for that he would haue creatures to be partakers of his

his.

† Isa. 44. 6. & 48. 12.  
1. Tim. 6. 16. Cyril. A-  
lexan. Thesaur. li. 12.  
cap. 12. Eternitas,  
Dei solummodo nature  
substantialiter inest.  
h Tertul. aduers. Prax-  
eam. Ante omnis enim  
Deus erat solus, &c.

1 Auguſt. in Psal. 70.  
Serm. 2. Deus nullo in-  
diget bono, &c.

k Prou. 8. 30.

1 Auguſt. de Genes.  
cont. Manich. lib. 1.  
cap. 2. Respondendum  
est quia voluit: vo-  
luntas enim Dei causa  
est cali & terre, &  
ideo maior est volun-  
tas Dei quam calum  
& terra.

his blessednes, somuch as the nature of a creature can containe) did create <sup>m</sup> Angels and men, and for them <sup>n</sup> as it were a house to dwell in, hee made the heauen and the earth. If any man should be so curious, as to aske <sup>o</sup> what God did before he made the world? It is fitlie <sup>p</sup> answered, he made hell for such fooles as will aske such vnprofitable questions.

<sup>m</sup> Coloss. 1. 16.

<sup>n</sup> Isai. 45. 18. Clem.

Alexan. Strom. lib. 5.

Laclan. lib. 7. cap. 4.

<sup>o</sup> 5. Qui domum a-

dificas, non idcirco a-

dificas ut tantummo-

do domus sis, sed ut in

ea possis habitare, &c. apparet ergo animantium causa mundum esse constructum, &c. <sup>p</sup> Iren. lib. 2.

cap. 47. Dicimus quoniam ista responsio subiacet Deo, &c. <sup>p</sup> Histor. Tripartit.

Question 2. verse 2.

What is meant by this: *The earth was without forme and void?*

**T**hat which before was called heauen and earth, <sup>a</sup> had not at the first the forme or shape of heauen and earth, but only was the matter whereof they are. And like as a foule bringeth forth an egge, or <sup>b</sup> a Beare her whelp, hauing neither feete nor head, nor taile, but a matter whereof the forme ariseth: so, that which was first created, was <sup>c</sup> an vnfashioned masse or lump, wherein the matter of heauen and earth and all creatures was <sup>d</sup> not seuered or distinguished. By this we learne the <sup>e</sup> omnipotencie of God, who can make matter of no matter, and a <sup>f</sup> forme without forme: this cannot be comprised in the wit of man, & it is to be receiued and beleueed by faith.

<sup>a</sup> August. confess. li. 12.

cap. 21. Corporale il-

lud quod fecit Deus,

adhuc materies erat

corporearum rerum,

informis, &c.

<sup>b</sup> Aristot. Histor. A-

nimal. lib. 6. cap. 30.

Plin. lib. 8. cap. 36. In-

formis caro, paulo mu-

ribus maior, sine ocu-

lis, sine pilo, ungues

santum prominent,

hanc lambendo paula-

tim figunt.

<sup>c</sup> 2<sup>a</sup> Thes. Theog.

ver. 116. This very

matter was created

the first day.

<sup>d</sup> It is called in the Hebrue, יְהוּ וְבוֹהוּ, *iohu vabohu*, (*iohu*) i. without order, (*bohu*) without varietie. <sup>e</sup> Psalm. 135. 6. *Isa.* 42. 5. 8. <sup>f</sup> Aquin. Sum. par. 1. 66. d. 1. <sup>g</sup> Heb. 11. 3.



## Question 3. verse 2.

How is the spirit of God said to moue vpon the waters?



It is now called waters, which before was called heauen and earth, and earth without forme, thereby to explaine that which went before. For as waters haue all one continued forme, which cannot be distinguished into parts or members; <sup>a</sup> so this matter of heauen and earth was such, as no man might say thereof, this will be earth, this water, this light, &c. Vpon this substance the Spirit of God did moue: the <sup>b</sup> Hebrue word doth aptly signifie, to rest vpon: <sup>c</sup> Hierome saith, it may be well translated (*incubare*) to sit vpon and nourish, as a fowle doth her egges with heate and life. In which sense, this is to be obserued, that this masse of waters, which was vtterlie void of creatures, and of vertue to bring forth creatures, <sup>d</sup> was now by the spirit of God, indued with power and vertue, that it might bring forth. But beside this, the word *resting*, seemeth to haue a farther meaning. The matter of the world, is called waters, not because it was <sup>e</sup> perfect waters, for the substance of all creatures was therein confused, but because of a certaine resemblance thereunto: and that not only in the vni-

<sup>a</sup> August. de Genes. ad lit. imperfect. cap. 4. Terra quam Deus fecit, inuisibilis erat & incompressa, donec ab eodem ipso discernere-tur, & ex confusione in verum certo ordine constitueretur.

Hinc impudenter cal-lumniamur Simplicium qui celum primo die factum, firmamentum vero (celum appella-tum) secundo die pos-situm, in narratione sacre historie repre-hendis: cum tamen hoc, confusum; illud, distinctum; hoc, totum & continens omnium; illud, pars que illo con-tinetur à beato Mose declaratur. Disputat igitur non ad idem.

Agg. 6.

<sup>b</sup> Hieron. merachepeth, à מרח, rachap, mouere sese. Rab. David, in lib. radie. Rab. Salom. incubare.

<sup>c</sup> Hieron. lib. Tradit. Hebræ. in Gen. Quod nos appellare possumus, incubabas siue consuebas, &c.

<sup>d</sup> Chrysostom. Hom. in Gen. 3. Mihi videtur hoc significare, quod affuerit efficax quedam & vitalis operatio aquis, & non fuerit simpliciter aqua stans & immobilis: sed mobilis & vitalem quandam vim habens. August. de Gen. ad lit. lib. 5. cap. 4.

<sup>e</sup> It is iudged by the learned, that when God said: Let the waters be gathered together, &c. the earth and the waters tooke their perfect forme. August. de Gen. cont. Manich. lib. 1. cap. 12. & con. Aduersar. legis & Proph. lib. 1. cap. 13.

formed

formed vnformitie thereof, but also, as waters doe by nature runne, flow and spread abroad; so in this matter, there was no power in it selfe, not so much as to keepe it selfe together, but by the power of the spirit of God, who<sup>f</sup> as it were inclosing it, and sustaining it (as if a man should hold a lump of sand in his hand, or a Crane in the aire & a stone in her foote) by resting vpon it,<sup>h</sup> did giue power vnto it to be sustained. Wherefore you may in no case vnderstand (by spirit) either breath, or winde, or spirit, other then the holy Ghost<sup>i</sup> the third person in the Trinitie, who is called the<sup>k</sup> arme, the<sup>l</sup> finger, the<sup>m</sup> power of God: for as much as to giue it such a power, is no lesse than to create, which belongeth not to any but to God.

<sup>f</sup> Cyprian, lib. de Spiritu Sancto: ipse posuissebat, & complacensibus firmamentum ipse dabat congruum motum, & limitem praefinitum.  
<sup>g</sup> Plin. lib. 10. cap. 23. Grues excubias habent nocturnis temporibus lapillum pedes sustinentes, qui laxatus somno & decedens indiligentiam coarctat.  
<sup>h</sup> August. de Gen. cont.

Manich, lib. 1. cap. 5. Non enim per spatia locorum, sed per potentiam inuisibilis sublimitatis suae.  
<sup>i</sup> Hieron. Trad. Heb. in Gen. idem epist. ad Oceanum. Ambros. Hexam. lib. 1. cap. 8. Nam etiam Spiritum Sanctum legimus creatorem. Job. 33. 4. <sup>k</sup> Isai. 51. 9. 12. 13. <sup>l</sup> Exod. 32. 16. Deut. 9. 10. <sup>m</sup> 2. Cor. 12. 9.

Question 4. verse 3.

Wherefore is it written: *Then God said, let there be light?*

**B**Ecause the spirit of God, hauing shewed that God created Heauen and Earth, hee would also shew the manner how he did<sup>a</sup> create them. Euen like as Kings and Princes, doe bring great things to passe by their commandement and word onely; so God who is King of Kings, is so great in power and maiestie, as that he did<sup>b</sup> but say the word, and they were created. But how is it said, to speake, before the making of the light, because in the distinction of the creatures, his wilddome beginneth to appeare. Calvin. in Gen. 1. <sup>b</sup> Psalm. 33. 9.

<sup>a</sup> It is without controuersie, that the world was both begun and perfected by one and the same power of the word: but God is not said

<sup>c</sup> Rab. Moses libr. I.  
Ductor. cap. 64.

<sup>d</sup> Psal. 14. 1. & 53. 1.  
Heb. 6. 6.

<sup>e</sup> 1. Sam. 18. 11.

<sup>f</sup> Terul. cons. Praxe-  
am. Quid enim est (di-  
cus) sermo, nisi vox &  
sonus, &c. at ego nihil  
de Deo inane & vacu-  
um prodire potuisse.

<sup>g</sup> Dei dicere est Dei  
facere. Angust. epist.  
49. quest. 6. Nam  
sicut humana consue-  
tudo verbis, ita di-  
uina potentia etiam  
factis loquitur.

<sup>h</sup> Basil. Hexam. Hom. 2.  
In voluntate inclina-  
tionem significas.

<sup>i</sup> Pro. 8. 12. 14. 23. 27. 30

<sup>k</sup> Iohn. 1. 1. 2. 3. 14.

Heb. 1. 2.

<sup>l</sup> Athanas. Serm. cont.  
Arian. 3. ut enim lux  
suis radijs omnia illu-  
minat, & sine eius  
radijs nihil illustrari  
quineris: ita quoque  
& pater, veluti per  
manum, in verbo suo  
operatus est omnia, &  
sine eo nihil fecit: est  
enim verbum domini  
architectus, & rerum  
author, & est patris  
voluntas.

Terul. con. Praxe-  
am. Ceterum ubique teneo

unum substantiam in tribus coherentibus: tamen alium dicam oportet ex necessitate sensus, eum qui  
habet & eum qui facit. <sup>m</sup> Matth. 3. 16. & 28. 9. Ioh. 14. vers. 26. 2. Cor. 13. 13. &c.

that God spake? or how could his voice be heard  
of things that were not? To speake <sup>e</sup> doth signifie  
diuerslie, in holie Scripture: sometime to vtter a  
voice; sometime to conceiue in minde: as where  
he saith, <sup>d</sup> *the foole hath said in his heart, &c.* that is,  
he doth conceiue or thinke so: sometime to will or  
purpose: as <sup>e</sup> *Saul said, I will smite Dauid thorough  
to the wall:* that is, hee would or purposed so to doe.  
The Lord therefore, did not by <sup>f</sup> pronouncing  
words, but by <sup>g</sup> doing vtter his mind: not by com-  
maunding any other, but by <sup>h</sup> decreeing of it him-  
selfe. Here then the Scripture, with heauenly wis-  
dome bringeth in the second person, who is the  
wisdom of God, to be the creator of the world, to-  
gether with the father, and the holy Spirit. Not that  
this word, in which God said, *let there be light*, was  
not as well of the father and of the spirit, as of the  
sonne: for the same word, was but the execution of  
the eternall word of God, in time; it was of ordina-  
tion, not of nature: but as, by the making of that vn-  
formed matter and sustaining it, the mightie power  
of God is known, to which end the Scripture saith,  
*The Spirit of God did mone upon the waters:* so by  
the order and disposition of the creatures, the wis-  
dome of God is manifest, which is that essentiall  
and eternall <sup>i</sup> word of God, which *in the beginning  
was with God,* <sup>k</sup> *without which nothing was made that  
was made; which word became flesh and dwelt among vs.*  
Here therefore <sup>l</sup> is a manifest prooffe of the doctrine  
of the Trinitie (whereof the <sup>m</sup> Scripture doth so of-  
ten and plentifully teach) as also of the diuersitie of

working

working in respect of the difference of the persons.

The Father createth <sup>n</sup> as the fountaine of goodnes.

The Sonne createth <sup>o</sup> as the wisdom of the Father.

The holy Ghost createth as the power <sup>p</sup> of the Fa-

ther and the Sonne. The worke of creation is one,

as God is one; the manner of working, is diuers, ac-

cording to the distinction of the persons. *God said, let*

*there be light, and there was light*: that is, the Trinitie

decreed it, <sup>a</sup> the second person effected it, *For* <sup>r</sup> *by*

*the word of the Lord were the heauens made*. Ney-

ther is this (as <sup>t</sup> heretikes imagine) any disparage-

ment vnto the sonne of God, nor token of inferior-

itic, but of equalitie; for hee did both decree it as

God, and performe it as God: neyther did hee

alone create, but the Father and the holie Ghost

created also, but by the Sonne. *But as he that ea-*

*teth* <sup>t</sup> *too much honie hurteth himselfe*; so hee that sear-

*cheth too farre into the diuine maiestie*, shall be ouerwhel-

*med with his glorie*. From these places wee obserue:

Verse 1. That the world <sup>u</sup> with all the creatures

therein, time, place, bodies, spirits, whatsoeuer is

existent as a <sup>x</sup> creature, was made of nothing, that is

to say, created. Verse 2. It is the onely omnipotent

power of the Lord, which did <sup>y</sup> create, and doth

preferue the creatures. Verse 3. The mysterie of the

Trinitie was known <sup>z</sup> in all ages of the world, which

of all men is to be receiued with <sup>a</sup> wisdom and so-

brietie: which doctrine is <sup>b</sup> manifest as the Scrip-

<sup>a</sup> Rom. 12.3. <sup>b</sup> Clem. Alexand. Nullus est in verbo Cimmerius, lib. Adhort. ad Gent. Luther, lib.

de Seru. Arbitr. Multis multa manent abstrusa, non Scripturae obscuritate, sed illorum cecitate; sim-

pliciter confietur trinitatem, quibus uero modis, scriptura non dicit, nec opus est nosse. Iustin. Mart.

li. confess. fidei: siue in deo trinitas. Vnitas in Trinitate intelligitur, & Trinitas in unitate noscitur.

id uero quomodo fiat: nec alios scrutari uelim, nec ipse mihi possum satisfaccere. August. de Trin. lib. 1.

cap. 3. Vbi queritur unitas Trinitatis, pater, filius & Spiritus Sanctus, nec periculosus alicubi erratur,

nec laboriosus aliquid queritur, nec fructuosus aliquid inuenitur.

<sup>a</sup> Iames 1. 17.

Первотарный.

<sup>o</sup> Prou. 8. 27.

Духовный.

<sup>p</sup> Ver. 2. Iob. 26. 3.

Творец.

<sup>q</sup> Hilar. de Trin. lib. 4.

Dicit ergo fieri Deus

ex quo omnia sunt:

& fecit Deus per quem

omnia sunt.

<sup>r</sup> Psal. 33. 6. Iob. 1. 3.

<sup>t</sup> Arriani, Eunomy:

item Macedonij de

Spiritu Sancto.

<sup>u</sup> Prou. 25. 27. Inue-

stigatio gloria illorum.

<sup>x</sup> Heb. 11. 3. Iob. 1. 3.

Which is not God

himselfe, for neither

the Sonne nor holy

Ghost were created

(as the Arrians and

Macedonians durst

affirme) being per-

fect God. Athan. in

Symbol. Neither sick-

nes, death, sinne, or

darkenes, because

they are priuations,

and defects, but are

no creatures.

<sup>y</sup> Iob. 26. 5. 6. 13.

<sup>z</sup> Psal. 104. 5. 29.

<sup>a</sup> Gen. 4. 25. & 11. 7.

& 15. 8. Exod. 3. 6.

<sup>b</sup> Psal. 33. 6. 14. 63. 9. 10.

<sup>a</sup> *Iſai. 40. 13. 1. Cor. 2. 16*

<sup>a</sup> *2. Chron. 20. 20. Iſa.*

*7. 9. Auguſt. ep. 222.*

*Iren. libr. 2. cap. 47.*

*Quedam quidem ab-*

*ſoluamus ſecundum*

*gratiam Dei, quedam*

*autem commendamus*

*Deo: ut ſemper qui-*

*dem Deus doceat, homo autem ſemper diſcat, &c.*

*Non loquendum de Deo ſine lumine.*

tures haue reuealed it; <sup>e</sup> as it is hid in God, it is vnſearchable, our reaſon cannot containe it, our <sup>d</sup> faith with reuerence muſt belecue it. To ſpeake or thinke <sup>e</sup> the trueth of God aboute our capacitie is dangerous, in which ſenſe the <sup>f</sup> heathen ſaid, thou muſt not ſpeake of God without a light.

<sup>e</sup> *Arnob. in Pſalm. 91. De Deo, etiam vera loqui periculofum.* <sup>f</sup> *Non loquendum de Deo ſine lumine. Pythagoras. Laert. lib. 7.*

Question 5. verſe 6.

What is meant by the *firmament*, which is created *in the middeſt of the waters*?

<sup>a</sup> *Septuaginta. verſum*

*ἐπιμαζα, quaſi res fir-*

*ma & ſolida dicatur:*

*cum Hebraice magis*

*extenſum ſignificet, ne*

*cum ex aqua ſit, vide-*

*retur infirmum. Ho-*

*mero: ὁλοκρον & ἐξον:*

*& πολυ ὁλοκρον. 11. 4.*

<sup>b</sup> *Gracis, νεκρὸς ab αἰνῶ*

*& ἰπᾶς, quod ſurſum*

*videmus: & ἐλευμα &*

*quaſi ὀδὴματ & totus*

*ſplendens.*

<sup>c</sup> *Iob. 37. 18. They*

*are ſaid to be ſtrong*

*as glaſſe ſpread a-*

*broad, that is to ſay:*

*cleere, & ſtrong. V<sup>i</sup>*

*de Theodoret. quaſt. in Gen. 11. Beda Hexamer.*

*d Auguſt. de Gen. ad li. lib. 2. cap. 4. Ergo ex aëre*

*qui eſt inter vapores humidus, vnde, &c.*

*2. Pet. 3. 5. Theodoret. quaſt. in Gen. 11. Beda*

*Hexam. & alij. The Lord calleth it*

**T**He word (רַקִּיָּא, *rakiah*) which is engliſhed the *firmament*, <sup>a</sup> doth properly ſignifie, a thing made ſtrong by ſtretching out, and therefore is contrarie to the word רַקִּיָּא, *karah*, which is to breake in ſtretching out. So that by this word *firmament*, is ſignified: firſt, that this waterie matter, which was groſſe and thicke, was in part by the word of the Lord extended abroad, and by extension was made <sup>b</sup> thinner and purer than before: ſecondly, being weake before, by making it thinner <sup>c</sup> it was alſo made ſtrong. But what creature is this that is called the *firmament*? Nothing elſe <sup>d</sup> but the heauens and the very ayre in which we liue. For the matter what is it? <sup>e</sup> It was made of water, and continueth water (as it ſeemeth <sup>f</sup> vnto many) albeit

in



in respect of the diuersitie of <sup>h</sup> forme in the parts thereof, it is rightly called ayre, fire, & heauen: and whether water, or aire, or any other material existes, (as wee are not rashly to determine) wee ought to be more thankfull for the benefit, than curious to search into the substance. For the qualitie how strong? Able to beare vp vnmeasurable waight: in which respect he saith in the <sup>k</sup> Psalme, *Hee laieth the beames of his chambers in the waters.* For the quantitie how large? In widenes spreading ouer the whole earth: *He stretcheth out the heauens like a curtaine:* in deepnes, from the highest circle of the starres, vnto the face of the earth and of the sea. In which we may behold the omnipotencie of God: we, to make a weake thing strong, doe ioyne as it were the force thereof together, and make it thicke: God taketh the <sup>m</sup> weakest of all creatures, the water, and by displaying them and spreading them abroad did make them strong. We doe build our houses vpon rocks and strong foundations, and lay our chamber beames on walles of stone: but God doth lay *the beames of his chambers in the waters, and himselfe doth walke* <sup>n</sup> *upon the wings of the winde.* Wee are further to admire the wormanship of God herein, who by the clecrenes thereof, made it apt to conuey the light vnto vs: by the purenes thereof, made it meete for men to liue and breathe in: and for the strength, made it able to beare the clowdes <sup>o</sup> with floods of water to moysten the earth.

<sup>h</sup> Ex communi materia desumptum, pro loci natura variatur; quod terra est propinquius, aer crassus & humectans dicitur: superius ignis, rationis calor, denique supremum quod proprie celum, ether appellatur ob puritatem & splendorem: unicum tamen est firmamentum, & ex abyssu communiter desumptum.

<sup>k</sup> Forma das esse rei & rem conseruat in esse. <sup>i</sup> Chrysost. Homil. in Gen. 4. Nemo sapiens temere assensaueris: oportet enim magnam modestiam, & gratitudinem ea que dicuntur, a nobis accipi.

<sup>l</sup> Psal. 104. 3.

<sup>l</sup> Psal. 104. 2. Isa. 40. 22.

<sup>m</sup> The strength of the creature is the power of the Lord, of whom they are, and in whom they doe consist.

Coloss. 1. 17.

<sup>n</sup> Psal. 18. 10.

<sup>o</sup> Job. 36. 26, 27, &c.

C

Question

## Question 6. verse 7.

What waters are they which are above the firmament?

**H**He firmament is two-fold, or consisteth of two parts, <sup>a</sup> as the name whereby God called it, (being a word of the duall number) doth import. The lower part is from the earth, <sup>b</sup> vntill the Sphere or circle of the Moone, which is the lowest of all the starres: the higher part, is from thence vnto the height of the circle of the starres. In Scripture sometimes the lower part onely is called by the name of firmament, as where it is <sup>c</sup> said: *Let the foule flie in the open firmament of the heauen*, in which sense they are called (עוֹרֵי שָׁמַיִם *gnophashamajm*) the foule of the heauen <sup>d</sup> almost thoroughout the Scripture. Sometime also the highest part, by the same trope of speech, is called the firmament, as where it is said, <sup>e</sup> *hee set the Sunne and the Moone and the Starres, in the firmament of the heauen*, when as hee placed them onely in the highest part thereof. This being obserued, the Scripture is not hard: herein is declared, how God diuided the waters which before were one, into two parts: one part hee gathered together afterward, and named seas: this other part, he caused the firmament to support, that thereby he might water the drie land, <sup>f</sup> from

<sup>a</sup> God called the firmament עוֹרֵי שָׁמַיִם *gnophashamajm*, heauens, that is to say, he made it meete to bee called so of men. *Vatab. in Annos. in Gen. cap. 1.*  
<sup>b</sup> Hieron. Zanch. de oper. dei part. 2. lib. 2. cap. 1.  
<sup>c</sup> *Vers. 10.*  
<sup>d</sup> *Vers. 30. & cap. 9. 2.*  
<sup>e</sup> *Kin. 16. 4. & 21. 24*  
<sup>f</sup> *Iob. 28. 21. Psal. 8. 9. &c.*  
<sup>g</sup> *Vers. 17.*  
<sup>h</sup> *Auguſt. lib. de Gen. ad lis. lib. 2. cap. 4. Tabulis eorum disputationibus cedens, laudabiliter conatus est quidam demonstrare aquas super calos, ut ex ipsis visibilib. conspicuisq; naturis assereres scripturæ fidem. Et prius quidē quod facillimum fuit, ostendit & hūc aërem caelum appellari non solum sermone communi, sed etiam consuetudine scripturarum. Deinde nulla alia causa primum firmamentum appellatum voluit existimari, nisi quia intervalum eius diuidis inter quosdam vapores aquarum & istas aquas, que corpulentius in terris fluitant. Et nubes quippe sicis experti sunt, qui inter eas in montibus ambulauerint, congregatione & conglolatione minusissimarum guttarum valeus speciem reddunt, que si spissantur amplius, ut coniungantur in unam grandem, plures gutte minime, non eam patiuntur aër apud se teneri, sed eius ponderi das locum & hac est pluuia, &c. Hanc diligentiam considerationemq; laude dignissimam iudico.*

whence

whence raine, haile and snow doe come. So that by waters about the firmament are not meant, any waters that are about the highest part of the firmament, or sphere of the starres, but those that are about the lower part of the firmament, or about in the firmament, that is, the ayre. The excellent wisdom of God in this his worke, and the benefit it bringeth vnto man, which is so often commended in the word, cannot sufficiently be praised, by the tongue and pen of men or Angels.

*Sic ut nonnulli asseruerunt. Theod. quest. in Gen. 11. Quedam sursum collocatis quasuo liquore atque frigiditate non sinerent corrumpi firmamentum ab igne luminarium. Idem Beda Hexam. Job. 5. 10. & 37. 6. & 28. 25. Psal. 147. 16. &c.*

Question 7. verse 9.

How the waters vnder the firmament were gathered into one place?

**W**hen God made the firmament, the waters that were vnder the firmament, were <sup>a</sup> ouer the face of the whole earth, and the earth was within and vnder the waters, as the rocks which are in the deepe seas: yea the water inclosed the earth <sup>b</sup> on euery part, as the ayre incloseth the water and the earth, and the heauen incloseth the ayre, as *Exechiels* <sup>c</sup> wheelles were one within another. Now to the end there might be a place of habitation for men and beasts vpon the earth, the Lord vncouereth it in many places, and gathered the waters together, which ouerflowed all before: which was done through the supernaturall power of the voyce of God; partly by making these <sup>d</sup> waters thicker partly drawne vp into the firmament, and partly receiued into the hollow places of the earth. *Metor. lib. 2. cap. 1. Qui ob rerum humanarum scientiam magis commendansur, &c. Exech. 1. 16. August. de Gen. ad lit. lib. 1. cap. 12. idem cont. Advers. Ios. & Proph. lib. 1. cap. 13. Quid mirum si (aqua) rara terram sexeras spissata nudauit.*

*Chrysost. Homil. in Gen. 5. Omnia completa erant aquis. Ambr. Hexam. lib. 3. cap. 2.*

*Caesarian. Card. comment. in Gen. affirmeth y waters were deeper than in the flood of Noah.*

*Aristotle himselfe testifieth, that the best and most ancient Philosophers before him, taught that the waters, at the first couering y whole earth, were*

\* Basil. Hexameron. 4. ad hoc sane dicemus, quod sunt vasa & conceptacula simul cōfracta sunt. Non enim eras illud extra Gades mare, neque magnum illud & horrendum navigantibus pelagus quod Brisani- cam insulam & occi- dentales Hispanos am- bit.

<sup>1</sup> Psalm. 33. 7.

Chrysostom. Hom. in Gen. 26. Iterum suum continuis impetun & ad proprium concessit locum, quem solus ipse Dominus scis quā con- didit.

Nazianzen. orat. 2. Non potest maris apud me mansuetudo in admirationem non venire, quod suos in- tra limites, quum so- lutum ac liberum sit sese contineat.

Basil. Hexam. 4. De- bilissima re arena, id quod violentia intole- rabile est, facnatur: alioqui quid prohibe- ret, &c.

Aquin. sum. part. 1. quest. 60. diff. 1.

Calu. in Gen. 1. ver. 9.

Pet. Martyr. in Gen.

ibid. & Psalm. 33. 7.

<sup>1</sup> Psalm. 104. 6.

<sup>2</sup> Anallage temp. Hebrews frequens.

<sup>3</sup> Caietan. Commentar. in Gen. 1. Pet. in Gen. rom. 1. lib. 1. ver. 9.

<sup>4</sup> Job. 38. 10. Psalm. 104. 9.

<sup>5</sup> Natura est quod Deus vult.

Plato. Ambros. Hexam. lib. 3. cap. 2. Vox enim Dei efficiens natura est.

<sup>6</sup> Aristotile and Galen, and the veriest Heathen doe so expound themselves.

<sup>7</sup> Aristot. Meteor. lib. 2. cap. 2.

<sup>8</sup> Let Caietan and others consider it in their wisdom, who applie it altogether vnto their sense.

The compassie of the earth can no more be perceived, in the greatest plaine, nor hardly so much, as mens eyes wil be witnes.

Prolog. Almag. lib. 1. cap. 4. Si omnibus &c. Looke 7. chap. quest. 4. 5.

than they were before; and partly by <sup>e</sup> making cha- nels in the earth to receiue the waters, such as the seas and riuers are: and partly also by heaping them together in the high and wide seas, whereby it commeth to passe, that they flowe to and fro, at springs and tides, and doe force out water springs out of the highest mountaines. And that the waters were thus heaped vp together, <sup>g</sup> the Scriptures testi- fic: *He gathereth the waters of the sea together as vpon a heape.* And againe, <sup>h</sup> *iaamthu-majim, the waters will stand,* that is to say, <sup>i</sup> doe stand *about the mountaines.* But some <sup>k</sup> obiect, that the waters should stand, or be higher than the earth, it cannot be, without a perpetuall miracle. I answere, it is no miracle, but naturall, which the Lord doth <sup>l</sup> establish by a perpetuall decree: for the will of God, <sup>m</sup> and ordinarie execution of the same vpon the creatures, is that which of men is <sup>n</sup> called Nature. Secondly, it is acknowledged in nature, that the earth and the waters do <sup>o</sup> make one perfect compassse; which how it can be, vnlesse there be an ascension of the waters in the sea, the same being at the shore <sup>p</sup> so farre below the Continent, they shall neuer be able truly to demon- strate. Thirdly, the vpholding of the waters in the firmament is no lesse marueilous, yet it is not mira- culous, & this with it hath equal prooffe, both in rea- son, in vse, & in the scriptures. The difference is, this is not so manifest, and therefore not so much confi- dered.

dered. By this we haue to praise the bountifulnes of God, who prouideth <sup>1</sup> an habitation for man vpon the dry land. Secondly, his wisdom, that can make, by drawing them together, a meane in nature <sup>2</sup> to purge and clense them, and from <sup>3</sup> these heapes of waters refresheth the earth with springs and fountaines. Thirdly, his long suffering vnto sinners, for if God should not hold these waters by his <sup>4</sup> word, and set <sup>5</sup> barres and doores vnto them, they would soone breake in ouer all the earth, as in the daies of Noah, but the Lord <sup>6</sup> hath set them a bound which they shall not passe, they shall not returne to couer the earth.

<sup>1</sup> *Isai. 45. 18.*  
<sup>2</sup> *The mouing of the waters by tides and windes, a speciall meane to prelerue them.*  
<sup>3</sup> *Eccles. 1. 7.*  
<sup>4</sup> *Iob. 38. 10.*  
<sup>5</sup> *Ierem. 5. 22. Gen. 7.*  
<sup>6</sup> *Psal. 104. 9. 15. 14. 9.*

Question 8. verse 14.

Why did the Lord make the light, and daies and nights, and also hearbes and trees to grow, before the Sunne and Starres were made?



He first thing that God created in his proper kind was light: not because he was in darknes, for <sup>1</sup> he inhabited that light that no man can attaine vnto; but as our Sauour saith, <sup>2</sup> He that doth the truth commeth to the light: so the Lord in the first place created light, because <sup>3</sup> he would haue his workes appeare, and shew forth his glorie. This light hee formed of the first matter <sup>4</sup> commaunding the light to shine out of darknes; and after separated it <sup>5</sup> from the darknes, that is, made a

<sup>1</sup> *1. Tim. 6. 16.*  
<sup>2</sup> *Iob. 3. 21. & praeia pue expectat a se lucem, sic luceas etc.*  
<sup>3</sup> *Caluin, in Gen. cap. 1. ver. 3. Angelos eodem tempore creatos qui spiritibus sunt lucidissimi communis fere opus, de qua respondendum: Tu Deus nosti.*

*August. lib. 65. quæst. 12. Epiphani. Hæres. 65. 2. Cor. 4. 6. August. de Gen. imperf. cap. 5. Eo ipso quo lux facta est, consecuta est etiam diuisio inter lucem & tenebras.*



<sup>f</sup> As the Sunne and Stars did after their creation. The word signifieth to diuide, as Exo. 36. 33. whereby is manifest, that on one parte was darknes, on another part light, so diuided by place and time.

<sup>e</sup> Iust. Martyr. lib. expost. fid. i. si ad nos omnia uerba, &c. id est: Sol autem ipsi corpus effectus est, in quo lumen contractum ubique prorsus locorum, iam inde ab initio diffusum fuerat. Nec conditus Sol est ut defectum suppleret; non talis est opifex, scilicet Deus. Theodor. quest. in Gen. 14.

<sup>h</sup> Look also Isf. 10. 11  
1. King. 17. 6. &c.  
<sup>i</sup> Ierem. 31. 35. Psal. 136. 8.

<sup>k</sup> With ripe fruite, Gen. 2. 16. 17. where vpo the lewes imagine, the world had his beginning in September.

<sup>l</sup> Heister 4. 14. <sup>m</sup> Chrysostom. Hom. in Gen. 5. Ex quo discimus, quod etiam nunc, neque cura, neque labor agricolarum fructuum nobis prouentus concedunt: sed pra his omnibus uerbum Dei, quod ab initio ad terram factum est. Deinde, ut compescat eorum nugacitates, qui dicere audent quod soli cooperatione ad fructuum prouentum opus sit: sunt & alij qui hac affris aliquibus ascribere nituntur. Propterea docet nos Spiritus sanctus, quod ante formationem horum elementorum, precepto Dei obtemperans tellus, semina adiderit, nullo alio ad cooperationem opus habens. <sup>n</sup> 2. Chron. 16. 12. Job. 31. 24.

diuision of light and darknes, so that halfe the earth (being as yet vnformed) was in the light, the other halfe in darknes and without light. And withall, he made it to runne, as it were <sup>f</sup>a race with time, by which meanes after the space of twelue houres, in which the light had shined, darknes came in place of the light, and night succeeded the first day. Now after three daies finished, hee gathered & the same light that was disperfed in the firmament, into certaine bodies, the Sunne, the Moone, and the Stars, which should in more royall order gouerne the day and night. Hereby the Lord would shew, <sup>h</sup> that although hee commonly vse the meanes, which hee himselfe hath set, for the preseruacion of the creatures, yet he is not bound or tied vnto the meanes, but of his good pleasure vseth them. He hath made the Sunne <sup>i</sup> to giue vs light, yet hee is able to giue light without the Sunne, and so he did, before hee made the Sunne: he vseth the influence and heate thereof, to bring foorth grasse, and corne, and trees out of the earth, and yet were all these created <sup>k</sup> in perfection before the Sunne. Wherefore we ought to learne hereby, <sup>l</sup> that when wee see no meanes whereby wee may enioy the promises of God, wee distrust not his power, who is able without meanes and against meanes to worke our preseruacion: and when <sup>m</sup> wee haue meanes, wee should not trust <sup>n</sup> in the meanes, but in the Lord.

Question.

Question 9. verse 14.

How doe these lights in the firmament separate the day from the night?

**T**He Sun, who is the ruler of the day, doth runne a continuall race in the firmament: for so the Scripture teacheth, *He reioyceth as a giant to runne his race.* This running, is not any crooked wandring, as our eyes are witnesses, nor yet a direct or straight course, ( for whither should hee runne, that alwaies speedeth more swiftly than any creature vpon the earth? ) but a compasse or circle course about the earth, for so the Scripture affirmeth also: *He goeth out from the end of the heauen, and compasseth vnto the end of the same againe.* And in another place, *The Sunne ariseth, and the Sunne goeth downe, and compasseth about to the place where hee ariseth.* How ( will one say ) can the Sunne haue passage vnder the earth? Thou findest by daily experience, it is as the Scriptures testifie: Marke also religiously and they will teach thee how. *God sitteth* (saith the Prophet) *upon the (chug) globe or circle of the earth:* and againe, *He set his compasse vpon the deepe.* By which words, is manifest, that as the Sunne is said to goe round, so is the earth round and compasse also. So round ( as the Philosopher affirmeth and experience prooueth ) as there is nothing in the world, more exactly compasse than it is. Nei-

<sup>a</sup> Psal. 136. 8.

<sup>b</sup> Psal. 19. 5.

<sup>c</sup> Arift. lib. 2. de Celo.

<sup>d</sup> Cleomed. lib. 2. 3. p. 16.

<sup>e</sup> Arift. lib. 2. de Celo.

<sup>f</sup> Arift. lib. 2. de Celo.

<sup>g</sup> Arift. lib. 2. de Celo.

<sup>h</sup> Arift. lib. 2. de Celo.

<sup>i</sup> Arift. lib. 2. de Celo.

<sup>k</sup> Arift. lib. 2. de Celo.

<sup>l</sup> Arift. lib. 2. de Celo.

<sup>m</sup> Arift. lib. 2. de Celo.

<sup>n</sup> Arift. lib. 2. de Celo.

<sup>o</sup> Arift. lib. 2. de Celo.

<sup>p</sup> Arift. lib. 2. de Celo.

<sup>q</sup> Arift. lib. 2. de Celo.

<sup>r</sup> Arift. lib. 2. de Celo.

<sup>s</sup> Arift. lib. 2. de Celo.

<sup>t</sup> Arift. lib. 2. de Celo.

<sup>u</sup> Arift. lib. 2. de Celo.

<sup>v</sup> Arift. lib. 2. de Celo.

<sup>w</sup> Arift. lib. 2. de Celo.

<sup>x</sup> Arift. lib. 2. de Celo.

<sup>y</sup> Arift. lib. 2. de Celo.

<sup>z</sup> Arift. lib. 2. de Celo.

<sup>aa</sup> Arift. lib. 2. de Celo.

<sup>ab</sup> Arift. lib. 2. de Celo.

<sup>ac</sup> Arift. lib. 2. de Celo.

<sup>ad</sup> Arift. lib. 2. de Celo.

<sup>ae</sup> Arift. lib. 2. de Celo.

<sup>af</sup> Arift. lib. 2. de Celo.

<sup>ag</sup> Arift. lib. 2. de Celo.

<sup>ah</sup> Arift. lib. 2. de Celo.

<sup>ai</sup> Arift. lib. 2. de Celo.

<sup>aj</sup> Arift. lib. 2. de Celo.

<sup>ak</sup> Arift. lib. 2. de Celo.

<sup>al</sup> Arift. lib. 2. de Celo.

<sup>am</sup> Arift. lib. 2. de Celo.

<sup>an</sup> Arift. lib. 2. de Celo.

<sup>ao</sup> Arift. lib. 2. de Celo.

<sup>ap</sup> Arift. lib. 2. de Celo.

<sup>aq</sup> Arift. lib. 2. de Celo.

<sup>ar</sup> Arift. lib. 2. de Celo.

<sup>as</sup> Arift. lib. 2. de Celo.

<sup>at</sup> Arift. lib. 2. de Celo.

<sup>au</sup> Arift. lib. 2. de Celo.

tionem eam subire, quam aqua subit ad terram & elementa cetera. <sup>i</sup> Ptol. Almag. lib. 1. cap. 4. Quod terra secundum omnes partes accepta spherica sit, &c.

thier

ther doe the mountaines hinder this proportion,  
<sup>k</sup> for they are as nothing, being compared with the  
 greatnes of the earth. But where are then the founda-  
 tions of the earth, which God hath laid, which  
 are so much commended<sup>l</sup> in the Scriptures? I an-  
 swere by the Scriptures: that *the<sup>m</sup> foundations of the  
 earth cannot be searched out*: and withall, that these  
 foundations, are not without, or vnder, but within  
 the earth, for so the<sup>a</sup> Prophet plainly speaketh: *He  
 hath laid the foundation of his globe of elements in the  
 earth*: and Iob saith, *He extendeth the North (gnal  
 tohu) vpon emptines, and hangeth the earth vpon no-  
 thing*. In which words he affirmeth: first, <sup>p</sup> that the  
 earth hangeth, therefore it is not set vpon any thing,  
 as vpon a foundation. Secondly, that the *North*, that  
 is, that part of this globe of earth, which is farthest  
 from vs, is stretched out vpon emptines, that is <sup>q</sup> vpon  
 the very thin ayre, such as we our selues doe liue  
 and breathe in. Thirdly, that though the earth doe  
 hang as it were in the ayre, yet hath it neither corde  
 nor thred to hang by, for it resteth vpon nothing out  
 of it self, but vpon <sup>r</sup> *that mightie foundation* that God  
 hath laid within it. And what is that? I answer with  
 the Scriptures, <sup>t</sup> the decree of God, *that it should ne-  
 uer moue*. Therefore if thou canst not conceiue, where  
 the foundations of the earth should be laid, <sup>t</sup> thinke  
 that the power of God is the foundation thereof.  
 And know also that God hath so shewed his wise-

<sup>l</sup> *Cleom. lib. 1. cap. 10.*  
*Vt si in pila sis pulsif-  
 culus; quanquam hic  
 maiorem habet ratio-  
 nem ad totam sphaera  
 magnitudinem, quam  
 cauitates maris &  
 montium fastigia ad  
 totius terrae magnitu-  
 dinem.*

<sup>1</sup> *1. Sam. 2. 8. Psalm.*  
*18. 16. & 102. 25. &*  
*119. 90.*

<sup>m</sup> *Ier. 31. 37. Iob. 38. 6*  
<sup>n</sup> *Amos 9. 6.*

<sup>o</sup> *Iob. 26. 7.*

<sup>p</sup> *Hieron. in Iob. 26.*  
*Hoc sic intelligendum  
 est: sine quod terra ex  
 nihilo facta sit, sine  
 nihil infra terram sit,  
 quo terra sustineat-  
 ur: cum ipsa uniuersa  
 sustineat, & ipsa  
 innumerabiliter Dei  
 virtute libretur, quia  
 in ipso sint uniuersa,  
 & ab illo omnia con-  
 sistentur.*

<sup>q</sup> *August. de ciuit. Dei*  
*lib. 13. cap. 18. Cum*  
*terra uniuersa libe-  
 tur in nihilo.*

*Item Ouidius, Terra*  
*pila similis nullo sul-  
 cimine nixa, aëre sus-  
 penso tam graue pen-  
 det onus.*

*OEcopolamp, in Iob. cap. 26. Spatium illud aëre plenum vacuum vocat: iuxta opinionem Vulgi. In-  
 grati Physici, qui perpetud opera mundi spectantes, conditorem nunquam agnoscunt. <sup>r</sup> Micah. 6. 2.  
 Amos 9. 6. <sup>s</sup> Psalm. 104. 5. <sup>t</sup> Isai. 40. 21. <sup>u</sup> Basil. Hexam. 1. Si tecum statueris terrae fundamen-  
 tum etiam illud occurret animo quod simili quopiam etiam illud opus habeat, quod ipsum sustineat.  
 Quare percussantibus, super qua te ingens hoc terrae pondus firmatum est, nos discere oportet, quod  
 in manu Dei fines terra sunt.*



## Question 10. verse 14.

What meaneth this, that *the Sun, the Moone and the Starres*, are said to be set for *signes and for seasons, daies and yeeres*?



His wordes are manifest, if mens mindes were as forward vnto goodnes, as to euill. For thus they are to be read, out of the He-

<sup>a</sup> Here the point, is chiefly to bee marked, which is: *paſſib.* *sa, regins accentui, & vocem extēdit.* Concerning the points or accents, the Hebrewes giue this rule: *חזק דהיות בך* *PI.* &c. <sup>y</sup> is, if thou wilt bee a perfect Grammarian (well able to vnderstand the Scriptures) labour to knowe and obserue the accent. <sup>b</sup> Hieron. in Ierem. 10. *Et quæ in signa sunt posita, annorum, temporum, mensium & dierum.* <sup>c</sup> Cyril. Alex. contr. Iulian. lib. 10. *Quæ sunt in temporum signa.* <sup>d</sup> August. de Gen. ad lit. imperf. lib. 1. cap. 13. *Ne aliud acciperent signa aliud tempora.* Franc. lun. in Gen. cap. 1. <sup>e</sup> Ptolom. de iudicijs lib. 1. cap. 3. *Prima compositio virium & actionum corporis & animi: itemq; certæ affectiones, & longeuitas & breuitas vite.* Idem lib. 3. cap. 11. 13. Item lib. 4. per totum. <sup>f</sup> מִגְּנָדְהִם אֶיךָ *mognadhim a iagnadh; to come together at set times: as Dent. 16. 1. &c.*



of the yeere, but also the times of seede and harvest, of summer and winter, and the disposition of them, whereof they are the causes. For as the setting of the Sunne betokeneth night approaching, so the ascending of the Sunne within the Zodiac betokeneth longer daies, because the course of the Sunne is the cause thereof. Secondly, they are the signes of seasons, <sup>e</sup> through the swiftnes and slownes of their motion, <sup>f</sup> whereby are caused the coniunctions and oppositions of them; the eclipses of the Sunne and Moone, the increasing and waning of the Moone and such like, which they doe as certainly foreshew, through the courses of nature that God hath set among them, as the appearing of the morning foresheweth the rising of the Sun. Moreouer, through their variable position <sup>g</sup> in the heauens, they shew the inclination of the seasons, so farre as they are ordinarily the cause thereof, or so farre as the inferiour creatures doe varie with them in the seasons: as wee know, by the approaching and declining of the Sun, that the Summer will be hot, the Winter inclined to cold, the Springtime to moysture, the Haruest to drouth, because the approaching or declining of these lights is the ordinarie cause thereof: as also wee foreknow the ebbing and flowing of the sea, because it is (by the wisdom of God) ioyned with the courses of the Moone; of the inclination <sup>h</sup> of the bodies of men and beasts, to drines and moysture, to heate and cold. We denie not also but that

they may be signes miraculouſly of euents to come, <sup>h</sup> Which doe varie much according to the ſeaſons, in drines after the ſeaſons of the Moone, in heate after the courſe of the Sunne, being drier in the new Moone then in the full, as Phiſitions know well, and the marrow of the bones doe reſiſe: hotter, inwardly in Winter than in Summer.

c Plato in Tim. ας  
ας ετ εἰπεν οὐκ ἔστι  
τι χροῖον ὄντα τὰς τῶν  
πάντας, πάντες μὲν, &c.  
Cic. lib. de universe.  
Fragm. Nesciunt hos  
siderum errores idip-  
sum esse quodrite di-  
citur tempus: multi-  
tudo infinita &c.

⁊ Wherby times are distinguished of ancient writers, as by yeeres : *Amos* 1.6. *Ptolom. Alm. lib.* 1. c. 8

¶ As in summer, the Sun comming more directlie ouer that part of the earth in which we are, more forcible pearceth the same with his beames, and heateth the ayre with the rebounding of them: this being the course of nature, we may prognosticate before of Summer, it will be hot.

#### <sup>h</sup> Which doc varie

as the staying of the Sunne, and the going backe of the Sunne were vnto <sup>1</sup> *Iosua*<sup>k</sup> and *Hezechia*, the appearing of the Starre <sup>1</sup> at the birth of Christ; <sup>m</sup> the blazing Star of the destruction of Ierusalem; where- of there is neither mentiō nor meaning in this place. <sup>1</sup>

<sup>1</sup> *Iosu*. 10. 13. 14.

<sup>k</sup> *2. King*. 2. 11.

<sup>1</sup> *Matth*. 2. 2.

<sup>m</sup> *Ioseph. de bello Iud.*  
*lib*. 7. *cap*. 12.

<sup>n</sup> So that men may coniecture of weather not farre off, from the cause to the effect; which if it be oftimes vncertaine in matter and causes before our eyes: how much more is it frivoulous, in those wherein there are no true and certaine causes, and those if any be, being letted by other comming betweene.

<sup>o</sup> *Pallida luna pluit, rubicunda flat, alba serenat. Item, Si nigrum obscuro comprehendis aere cornu, &c. Item: Sol ubi nascens maculis variaveris oritur. Virgil. Geor*. 1.

<sup>p</sup> *Matth*. 16. 3.

<sup>q</sup> As iust as Tenterden steeple was thought to bee the losse of Goodwin Sands, because it was builded at the same time: for as they once stand so

stand they euer; the Moone and the Sunne being in the same signes. Indeepe the sharpnes or bluntnes of the points may betoken, but the same is either by the age of the Moone, or the qualitie of the ayre altered, as was said before.

They also may be signes <sup>n</sup> by the interposition of other causes, of the disposition of the ayre, to tempests, raine, winde, drouth or such like; and yet the same not happening of themselves, but of the qualitie of the ayre betweene vs and them: for thus it is held a rule, in sailing and in husbandrie, <sup>o</sup> *A pale Moone is a signe of raine, a red Moone of winde, a cleere Moone of faire weather*; and yet none is so weake of iudgment to thinke that the Moone her selfe doth alter her colour, but the same is caused of the moisture, or drouth, or cleerenes of the ayre, which is likely to giue effectes accordingly. In this sense our Sauour <sup>p</sup> saith vnto the Iewes: *When it is evening you say faire weather, for the skie is red*. Hee misliketh not their iudgment; but it was not of the face of the Starres, but of the skie. Now to see how these creatures, are forged out for signes (whether of ignorance or wilfulnes) it is a wonder. The countrie husbandman hath a certaine signe of faire weather or foule, by the hanging (as they call it) of the Moone, <sup>q</sup> when it first appeareth after the change: which notwithstanding the learned know, to be variable according to the season of the yeere, through the diuers position of the Sunne and Moone in the Zodiac, and hath continued alike from the begin-

ning

ning of the world. In like sort men dare presume to take the placing of the Starres for certaine signes of accidentall euent to come, of the change and varietie of the weather, for euery day in the yeere, and thereupon determine before, <sup>r</sup> this day will be faire, this foule, this windie, this rainie, wherein not only they confute one another in their iudgement, but forfeite their word and credit to the husband-man, that dependeth on them, for whom it were much better to commend a faire day at night. They accuse men of want of knowledge when they are reprov'd, saying: *Arte hath no greater aduersarie than the ignorant.* Let vs heare therefore what the consent of the Scriptures, of the Church of God, of the Fathers, and of the wisest among the Heathen, haue determined hereof. *Learn not the way of the heathen* (saith the Prophet) *neither be afraid of the signes of heauen, though the heathen be afraid of such.* And againe, *I destroy* (saith God) *the tokens of the Soothsaiers, and make them that coniecture fooles.* And againe, to confute the arrogancie of men: *Declare* (saith he) *the things to come, and so we shall know that you are Gods.* Is there any (saith the Church in her supplication to God) *among the vanities of the Gentiles that can giue raine, or can the heauens giue showers? Is it not thou O Lord?* To come vnto mens writings. The Councell of Toledo decreed <sup>b</sup> thus: *If any man shall thinke that Astrologers and Mathematicians* (they meane Prognosticators of weather, famine, plague, warres, &c. Fortune-tellers, Wizards and such like) *are to be beleened, hold him accursed.* The

Which though it be but coniecturall, yet it is euill. First, because it is forbidde by the word. Secondly, the ground thereof is most vncertaine, as appeareth by the difference of their iudgements. Thirdly, innumerable lets doe come, as a sudden cloud obscureth the shining of the Sun. Fourthly, the times and seasons and the euent of them, are placed in the power of God: *Aff. 1.7.* *Psol. de Iudic. lib. 1. c. 1. Nam alij difficultate cognitionis aduelli, scientiam esse negant.* *Ierem. 10. 1. 2.* *Isai. 44. 25.* *Isai. 41. 23.* Shewing that it is proper vnto GOD onely, to foretell of things to come, and to creatures as it is reuealed from him. *Ierem. 14. 22.* If they bee not to be taken as the causes of raine, neither

are they as the signes of raine. <sup>b</sup> Which was holden in Anno 400. *Si quis Astrologia aut Maiepsi existimat esse credendum, anathema sit. In assertionis fidei cap. vlt.*

<sup>a</sup> In Anno 460. canon 16. In hoc quicumque clericus decessus fuerit vel consulere vel docere, ab ecclesia habeatur extraneus.

<sup>c</sup> Concil. Agathen. canon. 42.

<sup>f</sup> Concil. Aurelian. canon. 32. Cuius qui crediderint, ab ecclesia communione pellantur.

<sup>g</sup> Tertul. in Apolog. cap. 35. Quas artes (scilicet Astrologia, Aruspicia &c.) ut ab Angelis desertoribus proditas, & a Deo interdictas &c.

<sup>h</sup> Chrysost. Hom. in Ephes. 19. Quia ratione hominem adeo paruum fecit, sicutumque ab altitudine celi distantem, ut nihil certi scire possit eorum quae superne appareant.

<sup>i</sup> Hieron. comment. in Isai. cap. 27.

<sup>k</sup> August. de morib. eccles. lib. 1. cap. 21. Reprimat igitur se anima ab huiusmodi vane cognitionis cupiditate, si se castam Deo servare disponit.

<sup>l</sup> August. confess. lib. 4. cap. 3. Quod cum falsissimas compesces,

& nolle vir gravis decipiendis hominibus victum quaerere. <sup>m</sup> Aut. Cell. lib. 14. cap. 1. Tollit enim quod maximum inter Deos & homines differt, si homines quoque res omnes post futuras praesceperent. Idem. Mutant & variant, tempestatesque eodem in tempore alibi placidas alibi violentas movent. Idem. Constare inter astrologos stellas istas, infinito prope & innumerabili numero annorum ad eundem locum cum eodem habitu regredi: ut neque ullus observationis tenor neque memoria ulla effigies litterarum tanto aetio potuerint edurare.

Councell of Venice decreed, <sup>a</sup> that if any man did studie Astrologie, or take in hand to foretell things to come, or be that did giue credit to any such: if he were a Minister should be deprived, and whatsoeuer he were he should bee excommunicate. This Act was afterward

confirmed in the Councell of Agatha, and after that againe <sup>f</sup> in the Councell of Orleans. Tertullian saith: & Because Astrologie, and such unlawfull Arts, &c. were inuented by euill spirits, and forbidden by the Lord, Christians may not use them, though they might haue benefit by them. Again, <sup>h</sup> Man (saith Chrysostom)

is so farre distant from the heauens, as that hee can know nothing of certaintie of those things that appeare aboue, and therefore it is wisdom for a man to professe himselfe ignorant in these things. Hierome auoucheth, that <sup>i</sup> A-

strologers (qui futurorum scientiam pollicentur) are more hurtfull to a citie than fire. Augustine affirmeth, that to delight in Astrologie is to commit whoredome against God. That <sup>l</sup> the grounds of that Arte are false, and those that use it, deceiue the people. The hea-

then likewise declaime against it: Phanorinus a Philosopher <sup>m</sup> hath these wordes: If men be able to foretell things to come; then were the difference taken a-

way, which is the greatest betweene God and men. The same affirmeth also, that Astrologers cannot in wisdom diuine of things to come, because the same starres haue diuers effects (if any at all) in diuers places, as that they stirre vp tempests in England, and

faire weather in France at the same time. Neither can this Arte be exactly gathered by experience, because the starres doe perpetually varie their positions, vpon which the iudgement of Astrologie is grounded. *Marcus Cato* <sup>n</sup> held it vnlawfull to affirme, that euen the eclipses of the Sunne or Moone (which Astrologers count most pregnant tokens) did foreshew either dearth or plentie, either faire or foule. The wisest Philosophers, neither *Socrates*, nor *Plato*, nor *Aristotle*, did either practise it or write of it. *Cicero* with all his eloquence <sup>o</sup> derideth and reprooueth it. And *Ptolome* himselfe <sup>p</sup> affirmeth, that no man can foretell particular things to come, vnlesse he be inspired with the spirit of God. And albeit that diuers of the testimonies here alleaged were principally directed against the coniectures of Natiuities, and foretelling of the state of life, riches, prosperitie, &c. yet this being vndoubted, that that which is true in generall, is true in euery member of the same; as if the starres can giue no certaine iudgement in any accidentall or casuall things, they can giue no iudgement of the weather: If no man can foretell particular things to come, no man can prognosticate of the weather particularly to come: therefore that which is said in generall, is said against the particulars of Astrologie.

- 1 How then (will one say) doth it come to passe, that men foretelling of particular things, by the sight of the starres, do rightly foretell that which commeth to passe? I answer: Some are stirred vp by God to foretell euent to come, <sup>q</sup> as were the Prophets. Some are <sup>r</sup> instructed by euill spirits with whom they haue acquaintance, as is reported <sup>t</sup> of *Demoniacus*, and <sup>u</sup> of *Pythagoras*. Some againe when <sup>v</sup> they

<sup>n</sup> Cato lib. 4. Origin.  
<sup>o</sup> Cic. de Divina. lib. 2.  
<sup>p</sup> Ptolom. lib. centum  
dicta. 1. Fieri nequit  
ut qui sciens est par-  
ticulares rerum for-  
mas pronunciet, sicuti  
nec sensus particula-  
rem sed generalem  
quandam suscipit sen-  
sibilis rei formam, o-  
portet q. tractantē hec  
rerum coniectura vti.  
Soli autem numine  
afflati prædicunt par-  
ticularia.

<sup>q</sup> 1. Sam. 12. 17. but  
not by the sight of  
the starres.

<sup>r</sup> Lactant. lib. 2. c. 15.  
Magorum autem ars  
omnis ac potentia, ho-  
rum (scilicet demonum)  
aspirationibus constat.

<sup>t</sup> Tertul. lib. de anim.,  
cap. 14.



<sup>a</sup> August. cont. Academ. lib. 1. cap. 7. Aliquem ex hoc genere hominum proferre si potestis, qui consulis nunquam de responsis dubitaueris, nunquam postremo falsa responderis.

<sup>x</sup> Vide Ioachim. Fortisum prognost. lib. de Astrolog. ult. Proximo (inquit) anno cæci parum aut nihil videbunt, surdi male audient, muti non loquentur. Senectus eodem anno erit immedicabilis propter annos qui præcesserunt. Variæ rerum mutatio, &c.

<sup>y</sup> Ita Delens Apollo suis illis consultoribus, Herodot. in Clio. de Cræso, si arma Persis inferret, magnum euerteret imperium. scil. vel suum vel Persarum.

<sup>z</sup> Deut. 13. 3.

<sup>2</sup> Thess. 2. 10. 11.

<sup>a</sup> Psal. 19. 1. Arnob. cont. Gent. lib. 8. Cælum ipsum vide quàm late tenditur, &c. Calvin. in Gen. 1. ver. 16.

<sup>b</sup> Basil. Hexam. 6. Necessaria sunt ad humanam vitam luminaria, nota & significationes. Si enim quis non ultra modum signa ex ipsis curiosus inquirat, viles ipsorum observationes, ex longa experientia comperiet. <sup>c</sup> Iob. 38. 31. 32. 33. Amos 9. 6.

u they know not what to say, speake <sup>x</sup> probable or <sup>y</sup> doubtfully, of that which is vncertaine; as when they say the weather will be *meane, indifferent, reasonable faire, seasonable, moderate, variable, warme, &c.* in which they cannot greatly faile. Sometime also when such teachers obtaine such fauourable hearers (as it often commeth to passe among people that delight in lies) that one forespeech that happeneth true, shall counteruaile many that happen otherwise (such is the blindnes and simplicitie of wretched people that feare not God) as in their *erring Authors*, their obseruation of the *twelue daies*, of the *Purification*, of the *day of S. Paul*, of the *hanging* of the Moone, and many such childish vanities without ground or reason may be seene. And lastly sometime, for that God for the hardnes of <sup>z</sup> mens hearts suffereth such prophecies to come to passe. To conclude therefore: Although that noble Science of <sup>1</sup> Astronomie, is greatlie profitable both for <sup>a</sup> the knowledge of the marueilous workes of God in the heauens, and for our <sup>b</sup> necessarie direction in humane affaires, being therefore <sup>c</sup> commended vnto vs in the scripture, which foresheweth the motions, positions, aspects and eclipses of the heavenly bodies, with many things necessarie for the gouernment of Common-wealth; which belong vnto them, as they are signes of seasons, daies and yeeres: and although we may foreknow in generall the seasons of the yeere, and that which dependeth on the same; yet those particular coniectures which are gathered from hence, of the chaunge of the wea-

ther

ther for euery day,<sup>d</sup> of famine, earthquakes, warres, death of Princes, amitie, sedition, and such like, haue neither ground in Arte, nor hold in reason, but are flatly forbidden by the worde of God. And although sometimes particular predictions may happen true, as those of<sup>e</sup> *Thales*,<sup>f</sup> *Spurina*, and *Asclatari*on: yet because it is flat sacrilege<sup>h</sup> vnto the glorie of God, inuented by<sup>i</sup> euill authors, forbidden by the Scriptures, Councels and Fathers of the Church, hath no ground nor certaintie in Arte, and<sup>k</sup> is vnprofitable vnto men: therefore it is not lawfull, for Christians, to professe, practise, or consent vnto it, neither were the heauenly bodies ordained for such abuses.

<sup>d</sup> Of which they may as well (hauing the skill and vse of the *Ephemerides*, for as much as *errantibus stellis nulla illis foretel twentie, fortie, or an hundred yeers before, as one yere: how much the were such knowledge to bee esteemed, if it were lawfull, and were a skil, and not a fraud.*

<sup>e</sup> *Laert. lib. 1. in uita Thalesis. Cum velles ostendere, quidm sis*

*facile sapienti disari, praecognita futura ueritate conduxisse olearia pecuniasq; sibi innumeras comparasse.* <sup>f</sup> *Valer. Max. lib. 8. cap. 11. Qui mortem Caesari prae dixit. Et proximos 30. dies, quasi fatales, caueret, quorum ultimus erat idus Martij. Et cum forte mane uterq; conuenisset, Caesar Spurina: ecquid scis idus Martias iam uenisse? Et is, ecquid scis, illas nondum praeteriisse? Caesar eodem die 23. uulneribus confusus est.* <sup>g</sup> *Sueton. in uita Domitian. Cum mortem imperatori prae dixisset, interrogatus quis ipsum maneret exitus: affirmauit fore ut breui laceraretur a canibus. Hunc interfici sine mora iussit, sed ad coarguendam temeritatem arii, sepeliri quoque accuratissime imperauit. Quod cum fieret, euenit ut repentina tempestate deiecto funere semivivum cadaver disperperens canes, &c.*

<sup>h</sup> *Isai. 41. 23.* <sup>i</sup> *Cic. Diuin. lib. 2. Gell. lib. 14. cap. 1. in fine.*

Question II. verse 16.

Wherefore is it said, that God made two great lights? &c.

**T**He Sunne and the Moone are called great lights: partly of their nature & effects; because they giue more light than other stars: and partly also after the custome of the Scripture, (to speake vnto the capacitie of the simple) because

E

they

<sup>a</sup> Ambros. Hexamer. lib. 4. cap. 1. Non tam aliorum comparatione quam suo munere.

For the Moone being soūd to be the least of all the heauenlie bodie, except Venus and Mercurie, through her neerenes vnto vs, giueth greatest light, and seemeth greatest, next the Sunne.

<sup>b</sup> Varro de lingua lat. lib. 4. Sol, quia solus apparet.

<sup>c</sup> August. de Gen. cont. Manich. lib. 1. cap. 14.

illa tamen suo fulgore superat omnia, & ideo princeps eorum rectissime dicitur. Therefore called of the heathē the Queene

of heauen. Iere. 44. 17.

<sup>d</sup> vers. 18. Psal. 136. 9.

<sup>e</sup> Hinc vocat Shamash Chaldaicē to serue.

<sup>f</sup> Basil. Hexam. Hom. 6.

Primò ipsa lucis natura producta est: nunc

autem solare hoc corpus

vs primogenita illi luci vehiculum

fit, preparatus est.

<sup>g</sup> 1. Cor. 15. 41.

<sup>h</sup> Basil. Hexameron. 6.

August. Epist. 119.

ad Lannuar. cap. 4. Incrementa & decre-

menta lunaria ex conuersione globi eius coniecerunt.

Virru. lib. 9. cap. 4. Berosus pilam esse ex di-

midia parte candentem docuit, conue, tiq; candentem versus solem, propter eius proprietatem luminis

ad lumen. Aristarchus Samius aliter: Lunam proprium lumen non habere, sed esse vti speculum, &

à solis impetu recipere splendorem. <sup>i</sup> Aug. de Gen. ad lit. lib. 2. cap. 15. Idem de Gen. imperfect. cap. 13.

<sup>k</sup> Plin. lib. 2. c. 9. In coitu nō cernitur, quoniam haustum omnem lucis amersa, illi rogerat unde acciperat.

they <sup>a</sup> appeare vnto men to bee the greatest. The Sunne appeareth alone in the day, <sup>b</sup> not because he is alone, but because through his exceeding brightness, the other Starres cannot be seene. The Moone also in her brightness <sup>c</sup> obscureth many Starres, and being more beautifull than any other, hath worthily the <sup>d</sup> chiefe preheminance in ruling of the night. They are called greater or lesser by comparison, either of their light, or of their bodies. The Sunne is called in the language of the Scriptures <sup>e</sup> *shemesh*, that is <sup>f</sup> a seruant, as if he were Gods onely minister of light to all the world, because he is <sup>g</sup> as it were the chariot wherein light is carried, not onely to inlighten the ayre and the earth, but euen the Moone and Starres themselues: which although they were indeede created lights, <sup>h</sup> so as one starre differeth from another starre in glorie, yet is their glorie much more increased by their beholding of the Sunne. The Moone is euidence enough hereof, which shineth onely on that part <sup>i</sup> which is next the Sunne, as that whereon the Sunne doth cast his beames. Wherefore the Moone is alwaies full, as <sup>j</sup> *Augustine* <sup>k</sup> saith, although to vs she appeare not so. For according to her distance from the Sunne, so is her light to vs ward, and the lesse it appeareth vnto vs, the more <sup>l</sup> it is increased on the other part, being vpward and next the Sunne, which through the thicknes of her bodie wee cannot see. For to thinke that the bodie of the Moone, waneth and increaseth with her

light

light, were as apparant follie as with<sup>1</sup> Zenophanes and<sup>m</sup> Anaxagoras, to imagine there were houſes and cities in her. And yet the eclipses of the Moone are more apparant testimonies of the ſame. For when ſhe is ſo oppoſed to the Sunne, as<sup>n</sup> that ſhe cometh within the ſhadow of the earth, hauing loſt the light ſhe receiued from the Sunne, ſhe<sup>o</sup> ſheweth her owne, vntill ſhe haue recouered againe her borrowed brightnes. Concerning the greatnes of theſe lights, it may ſeeme to ſimple men a miracle, or rather a fable, that is affirmed by the vniuerſall conſent of all the learned, that the bodie of the Sun is greater than the earth, which<sup>p</sup> Epicure and<sup>q</sup> Heraclitus would thinke might be contained in a buſhell. But let it not moue thee<sup>r</sup> (ſaith Ambroſe) that hee ſeemeth vnto thee not paſt a foote broad, thy ſight deceiueth thee, beleeue not the iudgement thereof: but conſider how much ſpace there is betweene the Sun and the earth, by which our ſight is weakened (which indeede is ſo great, as that it ſurmountheth the compaſſe of the earth.) Hee<sup>s</sup> ſheweth the ſame greatnes in India and in England all at once: he inlighteneth all parts of the earth alike,<sup>t</sup> and appeareth the ſame, indifferently to all. Neither ſay wee this, that thou ſhouldeſt ſtand ſtill in conſidering the creatures, but that thou ſhouldeſt aſcend to<sup>u</sup> admire the maker of them. For by how much they are more glorious, in regard of their light and bignes, ſo much more glorious doth hee appeare, who made them ſo light, ſo great, ſo beau-

<sup>1</sup> Cic. in Lucullo.  
<sup>m</sup> Laert. lib. 2. cap. 3.  
de Anax.  
<sup>n</sup> Ptolom. Almag. lib. 4.  
cap. 1. Cum diſtans  
qua luna globus diſtas  
a centro terre non ſit  
ſanta quanta eſt ad  
Zodiacum, vt inſtar  
puncti magnitudo ter-  
re ad eam habeat (ac  
proinde vmbra per  
ſpheram luna terra  
faciat) cum ergo luna  
ſic oppoſita ſoli fuerit,  
vt in terreſtris vmbra  
incidat cono, quia ex  
oppoſito ſoli vna cum  
eo circumducitur pro-  
portionaliter inciden-  
tie qualitatibus lumi-  
ne priuatur, terra e-  
nim ſolaribus obijci-  
tur radijs, hinc ſit vt  
ſimiliter omnibus, &c.  
<sup>o</sup> Perhappes ſome-  
what enlarged by  
the brightnes of her  
circle & other ſtars.  
<sup>p</sup> Cic. in Lucul. Cleom.  
lib. 2.

<sup>q</sup> Laert. lib. 9. cap. 1.  
de vita Herac.  
<sup>r</sup> Ambr. Hexam. lib. 4.  
cap. 6. Conſidera quā-  
tum interſit ſpatij in-  
ter ſolem & terras.  
Mentis noster aspe-  
ctus; noli fidele affi-  
mare eius iudicium.

<sup>s</sup> Ibid. Baſil. Hexam. 6. <sup>t</sup> That is in the ſame Hemifphere of the earth in which he ſhineth.  
<sup>u</sup> Chryſoſt. Hom. in Gen. 6. Non vt in eo ſubiſſas dilecte, ſed inde aſcendas, & in elementi opifcem admirationem transferas: nam quanto maius offenditur elementum ſanto admirabilior opifex eius apparet. Laert. lib. 6. c. 1. Ideo facti & inſpirati a eo ſumus, non vt cælum videremus & ſolem (quod Anaxag. putauit. Laert. lib. 1. c. 3.) ſed vt artifice ſolis & cali Dei pura & integra mente coleremus.

tifull, and that of nothing. And if the Sunne and heauenly bodies bee so great, which yet notwithstanding are nothing in respect of the greatnes of the heauens, how great is the Lord *who* <sup>a</sup> *filleteth both the heauen and the earth*? And how truly saith the Prophet, *He measureth the waters in his fist, and counteth heauen with his span, and all nations to him are nothing, and lesse than vanitie*? But wee will giue no

raines to curiositie, to search whether the Sunne bee <sup>a</sup> 170. times (although by sufficient ground of Arte the same is proued) or the least starre that appeareth in the firmament be eightene times greater than the earth; or whether it be eightene hundred and fiftie miles to the circle of the Moone, or as many thousand, as is reported, from thence vnto the stars, *seeing it maketh little* (as <sup>a</sup> *Ambrose* speaketh) *to matters of faith*: and would haue omitted at all to speake thereof, so as the rebellious wit of man would not through ignorance accuse the Scriptures. <sup>b</sup> *Julian* and <sup>c</sup> *Simplicius* blaspheme the spirit of God in *Moses*, because hee wrote not more curiously of these things. The simple idiots, on the other side doe goe away, for that hee wrote so much, saying: This is a hard saying, who can heare it. Notwithstanding, the wisedome of the spirit of God is most excellent herein: who onely maketh briefly mention of these things, and not a declaration, to the end that the simplest might haue a taste of the greatnes of the Lord, and might be prouoked thereby to search the Scriptures; and that those who are able, might vse those <sup>d</sup> interpreters of nature, and <sup>e</sup> handmaids vnto wif-

dome,

<sup>a</sup> Jerem. 23. 24. Non mole sed virtute & essentia spiritali: nā Deus non est corpus, sed spiritus. Iob 4. 2. & Isai. 40. 12. 17.

<sup>b</sup> Ptolom. Almag. lib. 5. cap. 16.

<sup>c</sup> Ambr. Hexam. lib. 6. c. 2. Quid mihi querevere que sit terramensura circuitus, quam Geometria centum octoginta nullibus stadiorum affirmant: libenter fateor, me nescire quod nescio, imo quod scire nihil prodest.

<sup>d</sup> In lib. contra fidem Christi. Et est apud Cyrill. Alex. lib. 3. Vbi preponit Platonē Mose, imo ipsi Deo in narratione creationis.

<sup>e</sup> Argum. 8. Quod dixeris duo luminaria magna solem & lunam. Cum Mathematici firmissimis rationibus demonstrant nullas stellas, multis partibus maiores esse luna.

<sup>f</sup> Basil. Hexam. 5. Artes nature interpretes.

<sup>g</sup> Clem. Alex. Strom. 1. Ita hic eum bene & utiliter eruditum existimo, qui omnia refert ad veritatem adeo ut ex Geometria, &c. Et ipsa Philosophia colligens quod est utile, nullis insidijs interceptam seruat fidem.



dome, which are the arts and sciences, as the meanes that God hath sanctified for the increase of godly knowledge. <sup>1</sup>Isai. 28. 26. 29. <sup>2</sup>Aff. 7. 22.

Question 12. verse 26.

Wherefore God said *let vs make man in our Image, &c?*

**W**Hen as the Lord had furnished the heauen and earth, with all the creatures and ornaments thereof, last of all hee formeth man, consisting of heauenly and earthly nature, as it were the end and perfection of his worke. He saith not, *let man be made*: as hee said, *let there be a firmament, let there be lights, let the earth bring forth the liuing thing*, and such like: but *let vs make man*: Neither was this in respect of many hardnes in the doing, but in respect of the greatnes of the worke: the Scriptures speaking after our capacitie, for as much as men of wisdom doe vse the deeper consultation, and greater care in the performance of them. Hereby then the spirit of God commendeth the excellent workmanship of God, performed in the creation of man which surpasseth the framing of the heauens. As also the dignitie of man, being made a more noble creature than the heauens. And with-

*minis generationem & lucis generationem: illic dixit fiat lux; hic accepit Dominus Deus; super omnia est hominis generatio: dignatur propria manu corpus nostrum formare.* <sup>a</sup> Hilar. in Psal. 119. sect. 10. Et id quod ad confirmationem caeli satis est, in hominis conditione non sufficit. Calum manu Dei formatur, homo manibus (Isai. 45. & Psal. 119.) praestas ergo officio unius manus, duarum operatio. <sup>f</sup> Origen in Gen. Hom. 11. Ambros. lib. de dignis. Hom. cap. 2. Ex interiore hominis nobilitate.

<sup>a</sup> Nazianz. orat. 42. in pasch. 2. Hoc igitur cum artifice verbo visum fuisset ostendere, animal unum ex utroque; hoc est, ex invisibili ac visibili natura fabricatum, nempe hominem. <sup>b</sup> Origen. <sup>c</sup> Plato in Timaeo.

<sup>d</sup> Sanctius hu animal. Ouid. Metam. 1.

<sup>e</sup> Gen. 18. 14.

<sup>f</sup> Numb. 11. 23.

<sup>g</sup> Aristop. in Gen. 1. Jam ansem in ipso speculo ponis vinam suam imaginem propriissimè Deum referentem.

<sup>h</sup> Basil. Hexamer. 11. Comparo inter se ho-

<sup>2</sup> Chrysost., in epist. ad Rom. Hom. 20. *Vehe-  
menter enim salutē no-  
strā desiderat, & hoc  
ab initio declarauit.*

<sup>1</sup> Reuel. 2. 5.

<sup>1</sup> Eccles. 7. 3.

<sup>1</sup> Hose. 14. 2. 3.

<sup>1</sup> Psal. 49. 12.

<sup>1</sup> Iere. 51. 17.

<sup>1</sup> Ioh. 8. 44.

<sup>1</sup> Ioh. 3. 8. 10.

Origen. in Leuit. Ho-  
mil. 4. Si pro miseri-  
cordia crudelis pro pio  
impius existas, abie-  
cta imagine Dei dia-  
boli in se imaginem  
suscepisti.

<sup>2</sup> Cont. Iulianos, Sym-  
plicios, Porphyrios, ir-  
risores Atheos.

<sup>2</sup> Cyril. lib. 1. cont. Iu-  
lian. Nam considera-  
tione, diuina & in-  
corruptibilis mens o-  
pus non habet, sed vo-  
luit ostendere factum  
apud Deum & consi-  
liis quasi precedenti-  
bus honoratum.

<sup>2</sup> Chrysost. Homil. de  
Trin. Tom. 3. Cum quo  
consilium inis Deus?  
cum Angelis inquit.

at non habens angelī imaginem Dei: loquitur autem ad cooperificem filium & sanctum Spiritum. Epi-  
phan. contr. Saturnilian. Hares. 23. Afferis enim hic angelos, & Deum Iudeorum unum ex ipsis esse  
dicis, & dixisse angelos, &c. <sup>1</sup> Rabb. Solom. & alij Rabbinī, Angelos Deum adiunxisse admittunt:  
imō alij Deum, terrę, elementis, etiam animantibus fuisse allocutum, potius statuum; quam trinitatem  
deitatis, & diuinitatē Iesu Christi agnoscant, sam profunde traduntur in sensum reprobū. <sup>1</sup> Gen. 1. 7  
<sup>1</sup> Chrysost. de Trin. <sup>1</sup> Ambros. Hexam. 7. c. 7. Numquid Deo & angelis communis imago est? <sup>1</sup> Hil-  
lar. de Trin. lib. 5. Homo ad communem sit secundum veritatem sermonis imaginem. <sup>2</sup> Chrysost. Hom.  
de Trin. Concil. Syrmienſe apud Socrat. lib. 2. cap. 25. Siquis hoc, faciamus hominem: non patrem ad fi-  
lium dixisse, sed ipsum Deum patrem ad seipsum locutum (scilicet non agnoscens personas trinitatis) sen-  
tias; anathema esto. <sup>1</sup> Cyril. Alexan. cont. Iul. lib. 1. Ipsam dixit sanctam trinitatem sibi ipsi locutam,  
requis ad filij similitudinem, diceret factum esse hominem non autem patris.

cause

cause it is written <sup>z</sup> for mans instruction, is spoken <sup>z</sup> Rom. 15. 4.  
also after the manner <sup>a</sup> of men. Beware of blasphemie, least wee conceiue of the Trinitie as of a man. <sup>a</sup> Rom. 6. 19.  
Here therefore <sup>b</sup> is a manifest prooffe of the trinitie  
of the persons, and the vnitie of the Godhead, for  
as much as man is created : <sup>c</sup> In our image saith the  
Trinitie; that is afterward declared, in the image of  
God. <sup>b</sup> Iustin. Mart. Dial. cum Triff. Non ad elementa, sine ad terram sine ad alia locustum faciamus, sed ad alium qui & (deus) uis & ueritas numero alius & rationalis sit, neq; Angelos, &c. Chrysost.

Hom. cont. Anomeos. Ad quem dicitis? manifestum quod ad unigenitum suum. Non dixit fac, ut ne seruire aliquid suspiceris preceptum: sed faciamus, ut forma consulsoriorum uerborum equalis detegeretur honor. Hilar. lib. de Trin. 2. <sup>c</sup> Basil. Hexam. 9. Faciamus hominem (inquit) & fecit hominem, non fecerunt: per illa quidem Iudeum erudiens, per hac uero Paganissimum excludens.

Question 13. verse 26.

What is meant by the image of God whereunto man was created?



**C** Concerning the two originall words (עֵצֶם *tsalem* and דְּמוּת *demuth*) which are translated <sup>a</sup> image and likenes, they haue <sup>a</sup> but one meaning, and signifie one thing, as if the Lord had said: let vs make man in our image, that hee may be (as a creature may be) like vs; and the same his likenes, may bee our image. Some of the <sup>b</sup> Fathers and <sup>c</sup> schoole Doctores, doe distinguish, as if, by image the Lord had meant the reasonable powers of the soule, reason, will, and memorie; and by likenes the qualities of the mind, charitie, iustice, patience, &c. but both *Moses* himselfe confoundeth this distinction de similitudine; Deus est charitas, est bonus, iustus. Hieron. in Ezech. cap. 28. diffinguit aliter. Nosandum (inquit) quod imago tunc facta sit tantum: similitudo in Christi baptismo compleatur. <sup>c</sup> Lombard. lib. 2. diff. 16. d. Sed ad imaginem secundum memoriam, &c. Ad similitudinem secundum innocentiam. Bonavent. inscript. secund. diff. 16.

tion.

<sup>a</sup> Gen. 1. 27. & 5. 1.

<sup>c</sup> Coloss. 3. 10.

<sup>f</sup> Ephef. 4. 24.

<sup>g</sup> Epiphani. Heres. 71.

August. Heres. 50.

<sup>h</sup> Leo magn. de natali

Apostolor. Roma cum

omnibus dominaretur

gentibus, omnium ge-

sium seruiebas errori-

buz. Quod verè de

Romano imperio sub

impijs regibus scripsit

Leo, id multo verius in

ecclesiastico statu, &

quasi prophetica vox

comperta est sub pon-

tificibus ab ingresso in

eam Antichristo.

<sup>i</sup> Abominable Ido-

latrie of the Papists,

which is not yet

whollie extirpate

out of England.

<sup>k</sup> Origen. in epist. ad

Rom. Hom. 1. Commu-

sauerunt gloriam in-

corruptibilem Dei, &c.

Non est sane prae-

terendum, Apostolicū

sermonē non solū eos,

qui idola colunt ar-

guere: sed inter An-

thropomorphitas in-

tellegendi sunt cōputati qui in ecclesia positi, imaginē corpoream hominis, Dei esse imaginē dicunt: ig-

norantes quod scriptū est in Gen. 1. &c. Deinde Anthropomorphitas, id est, qui corporei imaginem homi-

nis, Dei esse imaginē dicunt, conuictos se ab Apostolo & confutatos esse cognoscere. <sup>l</sup> Cic. de inuent.

lib. 2. <sup>m</sup> Concil. Constantin. 7. Ael. 2. in epist. Adrian. Pape ad imperatorem. Concil. Trid. sess. 25.

Mandat sancta synodus omnibus episcopis docendi munus, &c. Imagines porro Christi, deipare virgi-

nis & aliorum in templis praefertim habendas, nisiq; debitum honorem impertiendum, quoniam honos qui

ijs adhibetur refertur ad prototypa, ita ut per imagines quas osculamur, Christum adoramus, &c.

<sup>n</sup> Alexand. part. 3. quest. 30. art. ult. Aquin. part 3. quest. 25. art. 3 Si imago consideretur quatenus

est lignum, in nullam ei reuerentiam adhibendā: si verò ut imago Christi, tum adoratione laici scus

Christum ipsum adorandum. Ideo crucem alloquitur ecclesia: o crux aue spes unica. Caietan. ibid.

<sup>o</sup> Bonauentura in 3. distinct. 9. <sup>p</sup> Tertul. aduers. Marcion. lib. 2. Satis peruersum est ut in Deo potius

humana consiliuas, quam in homine diuina, & homini imagine Deū imbuas, potius quam Dei hominē.

<sup>q</sup> *there*

ction (if you compare <sup>a</sup> the Scriptures: ) and the A-  
postle where hee saith, <sup>c</sup> *hee was created after the*  
*image of GOD in knowledge*, and the same <sup>f</sup> in *righte-*  
*ousnes and holines*. Here commeth to bee consi-  
dered, the matter subiect, wherein the image of  
God was placed, and the forme whereof it did con-  
sist. *Audius* <sup>g</sup> the founder of the Anthropomor-  
phite heresie, supposed it was placed in the figure of  
the bodie: which (least there <sup>h</sup> should be any here-  
sie so grosse, which they would not acknowledge  
for their owne) the fathers of the Church of Rome,  
are content to like of and to defend: in whose  
Churches, Chappels, and places of Deuotion, it is  
euery where to finde, the image of God the Father  
depicted <sup>i</sup> on their walles, or in their glasse <sup>k</sup> in the  
figure of a man: as though they had learned of  
<sup>l</sup> *Zeuxis* to draw his physiognomic. And they proue  
it lawfull both to haue such pictures and to worship  
them <sup>m</sup> from hence, that God made *Adam* in his  
image. And some of the chiefe <sup>n</sup> Doctors of their  
Church are not afraid to teach, that *there is the same*  
*reuerence to be giuen to the signe or image, as to the thing*  
*signified by it*, that is to say, to God himselfe. But it is a  
wonderfull peruersnes (saith *Tertullian*) <sup>o</sup> *to thinke that*

*there*

there are humane things in God, rather than diuine things in man: and to conceiue of God to haue the image of a man, rather than a man to haue the image of God. Basil also and Chrysostome, doe expound the image of God in man to be his dominion ouer the creatures, and the preheminence that God gaue vnto him. But this seemeth to be too small a peece, to make so large a garment of. The Scripture doth more plainly expound it selfe. Afterward (saith Moses) the Lord God made the man of the dust of the ground, and breathed in his face breath of life, and the man was made a liuing soule. Herein we finde, that man consisteth of a bodie made of earth, and of a soule which was the breath of life, which earthly and heauenly natures being vnited by the Spirit, the man became a liuing soule. Seeing therefore God created the whole man, in the image of God, it is euident; he created in that image (so farre as their seuerall nature could containe) both bodie and soule. But as waxe is more apt than clay to receiue a print, so the soule being a spirit, was much more capable of the impression of the image of God. Yet that which the bodie could containe, it did in very notable sort expresse. As in that noble forme, wherby it was indued with life and sence, and became to haue such excellent proportion, so marueilous, so beautifull, as no creature in the world may be compared with it: and the Scriptures themselues doe so greatly praise it. This very perfection of the bodie, which is as it were the perfection of all visible creatures, is of the image of Gods perfection, who is of al perfections the most perfect. Moreouer, the sound temperature there-

Basil. Hex. Hom. 10.  
Chrysostom. Hom. in  
Gen. 8. Idem ad pop.  
Antioch. Hom. 7.

Gen. 2. vers. 7.

1. Thess. 5. 23

Hilar. in Psal. 139.  
Naturam scilicet hanc  
terrenam atque cele-  
stem quodam inspira-  
tionis fadere copula-  
tam.

Irene. lib. 5.

Epiphani. in Ancorato.  
Neque enim corporis  
formationem intelli-  
mus secundum imagi-  
nem, neq. animam, ne-  
que mentem, neq. vir-  
tutem. Multa enim  
sunt qua dicere me  
prohibent. Sed neque  
rursus dicimus, corpus  
non esse secundum ima-  
ginem, neq. animam.  
Credensium enim est  
confiteri scripturam: est  
igitur in homine id  
quod est secundum ima-  
ginem: Deus autem ip-  
se nouit quo modo est.

Aug. de Trin. lib. 11.

cap. 1. & de in. Caluin.

institus. lib. 1. cap. 15.

sect. 3. Nulla tamen

pars suis etiam usq.

ad corpus, in qua non

scintille aliquae ima-

ginis micant, &c.

Psal. 149. 14. 15. &c.

Eccles. 12. 1. 2. &c. Math. 5. 48. ex analogia. Math. 5. 48. Coloss. 1. 17. Ephes. 1. 23.



ⁱ Addis insuper Cle-  
mens Alexan. peda-  
gog. lib. 2. cap. 10. Et  
e variatione fit homo D i  
imago, quatenus homo  
cooperatur ad genera-  
tionem hominis.

² August. de peccat.  
mer. & remiss. lib. 1.  
cap. 2. Proinde si non  
peccasset Adam non  
erat expoliandus cor-  
pore sed superfluen-  
dus immortalitate.

³ Job. 4. 24.

⁴ Eccl. 3. 21. & 12. 3.

⁵ Hilari. in Psal. 119.  
sect. 10. Est ergo in hac  
rationali & incorpo-  
rali anima nostra sub-  
stantia, primum, quod  
ad imaginem Dei fit  
facta.

⁶ Chrysostom. ad pop.  
Antioch. Hom. 3. Est  
non eiusdem cum Deo  
substantie sunt homi-  
nes.

⁷ August. de quant. A-  
nime. lib. cap. 34. & c.

⁸ Coloss. 3. 10.

⁹ The word נָטַף g-  
crab, he named: Ge-  
nes. 2. 19. signifieth  
to give a significant  
name, answerable  
to the nature of the  
thing. Latine, nomen  
quasi nomen. Festus.

¹⁰ Gen. 2. 19.

¹¹ Ephes. 4. 4.

¹² 1. Pet. 1. 14. 15.

¹³ Ephes. 4. 24.

¹⁴ Deut. 6. 5.

Mat. 22. 37. 38. ¹⁵ 1. Chron. 29. 9. Psal. 27. 4. Tertul. cont. Marc. lib. 2. Sed in ea substantia quam ab ipso  
Deo traxit, id est anime, ad formam Dei respondens, & arbitrii sui libertate & potestate signatus est.

eternitie,

of, ⁱ by which it would haue continued for ⁱ euer  
without corruption, carieth the fauour of Gods e-  
ternitie. The strength of the bodie, wherein it was  
created, did euidently beare shew of the power of  
the Creator. But the soule being a spirit (as the Lord  
is ⁱ a spirit) is farre more apt to beare the image of  
God, and euen in the very ⁱ substance of the soule,  
there is a very liuely print thereof: ⁱ not as though  
the soule were of the substance of God, but in that  
it is a spirituall and immortall substance. Secondly,  
in reason, knowledge, wisdom and memorie,  
which is the ⁱ very expresse character of his wisdom.  
Of the which without doubt he receiued a maruei-  
lous great measure, especially of heavenly wisdom  
(as it were by reflection of spiritual light) in ⁱ know-  
ledge of his Creator: for as much as euen in earth-  
ly things, his knowledge was so excellent, as that he  
perfectly discerned, at the first view and sight of  
them, the nature and condition of ⁱ euery creature,  
so as God himselfe ⁱ both permitted and allowed of  
his wisdom in giuing names vnto them. Thirdly  
in righteousness, that is in iustice which concerneth  
the creatures, and is the summe of the second table  
of the Law, resembling thereby ⁱ the iustice, mercie  
and bountifulnes of God. Fourthly in ⁱ holinesse,  
(which is the ⁱ Content of the first table) as pertai-  
ning to the worship of God, being prest, apt, and  
able to performe whatsoever of a creature might be  
expected. Fifthly, the will was sanctified after ⁱ the  
image of God, and had libertie of election to will  
and chuse good. Sixthly, he bare the image of Gods

eternitie, <sup>1</sup> because he was made a liuing soule, to continue and liue for euer. Seuenthly, in <sup>m</sup> that quicknes and agilitie of the soule, and that capacitie whereby we comprehend al creatures in our mind, and so readily conceiue in thought, so many matters, so different, so farre distant, this is the shadow of Gods vbiquitie who is present in all places at once, as <sup>n</sup> saith the Scripture. Lastly, <sup>o</sup> the whole man was after the image of God, & both in nobilitie, whereby hee was more excellent than all creatures: and also <sup>q</sup> in dominion, whereby he had the rule of all creatures: And finally <sup>r</sup> in blessednesse, inioying the glorious presence of God himselfe. Whereby it appeareth, that the *image of God*, whereunto Adam was created, <sup>t</sup> was <sup>u</sup> a spirituall substance, indued with all perfections or perfect qualities, which were requisite vnto a creature, to the shewing forth of the diuine perfection and Maiestie of God, so farre as the nature of the creature was capable thereof. So that wee see, the same image of God consisted not in the figure of the bodie, nor as though any substance of the Deitie were in the soule, as <sup>u</sup> Heretikes haue taught: but of the likenes and resemblance vnto the substance, and to the attributes and properties which bee substantially in God. This ought to teach vs to beware

<sup>1</sup> August. lib. de quant. Anim. cap. 2. Quemadmodum ipse immortalis, immortale quiddam fecit ad similitudinem suam, &c.

<sup>m</sup> Ambros. Hex. lib. 6. cap. 8. Non enim caro potest esse ad imaginem Dei, sed anima nostra, quæ libera est, & diffusis cogitationibus, atque consilijs, huc atque illuc vagatur, quæ considerando spectat omnia. Ecce nunc sumus in Italia, & cogitamus quæ ad Orientales, &c.

August. de quant. Anima. cap. 14. & 34.

<sup>n</sup> Ierem. 23. 24.

<sup>o</sup> Psal. 139. 7. &c.

<sup>q</sup> Psal. 66. 1.

<sup>r</sup> Epiphani. in Anchor. Esti dixeris non est corpus secundum imaginem: accepit inquis limum de terra & vocauit hominem: & hominem vocas id quod terrenum est, & hominem vocas id quod animale est, &c.

<sup>t</sup> Psal. 8. 5. & 49. 20.

<sup>u</sup> August. epist. 28. Vnde intelligitur, animam propriam quandam habere naturam, omnibus his mundane molis elementis excellentiore substantia creatam. <sup>q</sup> Psal. 8. 6. Heb. 2. 5. 6. 7. Chrysost. ad pop. Antioch. Hom. 7. Principatus imaginem dixit: ut quemadmodum in celo, non est Deo superior, sic super terram nullus sit homine superior: & hic principatus naturalis fuit, ut est leonis inter quadrupedes, non electionis ut est regis in consensibus. <sup>r</sup> Gen. 2. 7. & inde Psal. 16. 12. 1. Tim. 6. 15. Fulgens. lib. 1. ad Monim. cap. 18. Cuius (scilicet boni) participatione beata esset si summo bono humilis dilectione seruaret. Creatura quippe rationali, alia beatitudo nec potuit, nec potest esse nec poterit: nisi ut agnoscens à quo non solum facta, sed etiam à quo rationalis est facta, maiorem dilectionem exhibeat bono creatori quam sibi. <sup>t</sup> Franc. Iuni. in Gen. cap. 1. <sup>u</sup> Hilar. in Psal. 119. sect. 10. <sup>v</sup> Anthropomorphite, de corporis lineamenti & figura. Manichæi de substantia anima. Item, Seruius Hippius qui iidem anima substantiam, diuinam portionem hereticè asseruit.

of corrupting our selues by sinne, or our neighbour by our trespasse or example. For as the brasen<sup>1</sup> image of a king is not of the substance of the king, yet if any presume against it to deface it, he shall suffer punishment: so men, although they are not of the substance of God (as indeede they are not) yet because they are his image, through a resemblance<sup>1</sup> in their nature, he that doth deface this image, whether in himselfe or in his neighbour, is guiltie of y high treason before the Lord. It ought to mooue vs also to<sup>2</sup> loue the Lord, who did in such glorious manner garnish our nature with his image. Thirdly, <sup>a</sup> to hate our sinnes, by<sup>b</sup> meanes whereof this image is so horriblie defaced. And withall<sup>c</sup> to labour to attaine true faith in Iesus Christ, by<sup>d</sup> whom this image shall againe be perfectly restored. How farre this image is decayed by sinne, and how fullie recouered by Iesus Christ, we referue to intreate of vntill his<sup>e</sup> proper place.

<sup>1</sup> Chrysost. ad pop. An-  
sich. Hom. 3. Neque e-  
nim asstina eiusdem  
est cum rege substan-  
tie, sed tamen hanc  
ausi ledere, &c.

<sup>2</sup> 1. Cor. 3. 16.

<sup>3</sup> Denis. 10. vers. 12.

Ioh. 14. 14. 15.

<sup>a</sup> Psal. 119. 113. 128.

Iud. vers. 23.

<sup>b</sup> Rom. 5. 12.

Hose. 14. 2.

<sup>c</sup> Iud. vers. 20.

Ioh. 3. 15.

Ephes. cap. 2. 8. 13. 19.

<sup>d</sup> 1. Cor. 15. 22.

Heb. 7. 25.

Irene. lib. 3. cap. 20.

Luctatus enim est &  
vicis: erat enim ho-  
mo pro patribus cer-  
rans, & per obedi-  
entiam inobedientiam

perfoluens: alligauit enim forsem & soluis infirmos, & salusem donauit Plasmati suo, destruens pec-  
catum. \* In our Questions and Disputations in 1. Cor. 15. 49.

Question.

## Question 14. verse 27.

Wherefore is it added, *he created them male and female?*

**T**O the end wee might vnderstand, that not man alone was created in the image of God, but that <sup>a</sup>the woman was as well partaker of the same, although she were formed afterward. Secondly, <sup>b</sup>because of the blessing which followeth in the next words, for where it is added, *hee blessed them*, the meaning is, <sup>c</sup>hee gaue them power to increase and multiplie <sup>d</sup>so soone as they were created. And albeit the woman <sup>e</sup>were not yet formed, the blessing notwithstanding is most fitly remembered in this place, whereas the creation of male and female, is testified to bee in the image of God. The Scripture here doth briefly record the historie of mans creation: and in the second chapter doth farther <sup>f</sup>explaine the same; the order whereof is this: God created man in his image, <sup>g</sup>first *Adam*, afterward *Heua*; they were both created in the image of God: but in this order. First the man was made of the <sup>h</sup>dust of the ground, <sup>i</sup>receiued the blessing <sup>j</sup>masculinum genus ostendit. Deinde dicit, creauit eos non eum. Denique abhorret ab analogia cum creationis sui fidei, ut Deus creationem hominis, à monstro inciperet. <sup>k</sup>Chrysost. Hom. in Gen. 10. <sup>l</sup>August. de Gen. ad lit. 3. cap. 12. Necessarium autem fuit hoc in homine repetere, ne quisquam diceret in officio gignendi filios ullum esse peccatum, sicut est in libidine siue fornicandi, siue ipso coniugio immoderatius abutendi. <sup>m</sup>The man indued with that part belonging vnto him so soone as he was created, which because it was imperfect, the Lord also saith: It is not good the man to be himselfe alone. <sup>n</sup>Ut vir sit tanquam hominis dimidiu. <sup>o</sup>Vi videtur ex cap. 2. 7. 15. &c. <sup>p</sup>Per recapitulationem, & explicationem. <sup>q</sup>1. Tim. 2. 13. <sup>r</sup>Verf. 27. cap. 2. 7. <sup>s</sup>Verf. 18. August. de ciuit. Dei. lib. 14. cap. 1. Neg. hoc genus fuisse in singulis quibusq; moriturum, nisi duo primi quorum creatus est vnus ex nullo, aliter ex illo, in inobediencia meruissent: scilicet, amittendo quod eo ordine acceperunt: ergo & ipsissimo ordine acceperunt generandi potestatem.

<sup>a</sup>Basil. Hexam. 10. Ea nequis ineruditè hominis appellatione de solo viro videretur, apposit: & masculinum & feminā fecit eos. Et mulier habet quod secundum imaginem Dei facta est, velut etiam vir.

Contra Platonem, qui virum & feminā in duas species distinxit. Item Platonis in Sympos. & Rabbin. Stultissimum commentum, primum hominē creatum fuisse androgynū, maiem simul & feminam, quasi à tergo connexum; monstris, & informe. Hos scriptura aperit refellit, quæ articuli appositione (ut inquit Basil.)

sing for himselfe and all that were to proceede from  
 him : placed <sup>k</sup> in paradice, <sup>l</sup> receiued the comman-  
 dement of the forbidden fruit, <sup>m</sup> gaue names vnto  
 the creatures, <sup>n</sup> slept, and the woman was formed of  
 his rib, <sup>o</sup> hee reioyceth of his wife : and now that  
 Hena was formed, they actually receiue the blessing  
 of multiplication, <sup>p</sup> and of foode, all except of the  
 tree of knowledge of good and euill. It is therefore  
 as if he had said : the woman which was afterward  
 created, bare the same impressiō of Gods image as  
 did the man : and when they were both created,  
<sup>q</sup> God gaue them power to bring forth children in  
 that image. But here perhaps a Manichee or some  
 blasphemous Atheist, will argue a contradiction in  
 the Scripture, for as much as here is said, *that male  
 and female were created in the image of God*, and the A-  
 postle in the new Testament, seemeth to denie the  
 same, saying : *The man is the image and glorie of God,*  
*but the woman is the glorie of the man.* The answer is,  
 the <sup>r</sup> argument is false and is to be denied, yea the  
 Scriptures in this agree with heavenly concord, so  
 farre are they from any contrarietie. The Apostle  
 denieth not <sup>t</sup> the woman as she is a creature to be in  
 the image of God, either in regard of the soule or of  
 the bodie : <sup>u</sup> but by comparison of the man in that  
 she is a woman, that is, of that sex, wherein she was  
 made a helper to the man : and therefore being  
 created for the man, and of the man, she is inferiour  
 to him, and must needs be subiect <sup>x</sup> in this corrup-  
 ted tabernacle. Being therefore compared together  
 in themselues, the man alone is the image of God,  
 that is, a greater image than the woman is, because

<sup>k</sup> Cap. 2. 15.

<sup>l</sup> Vers. 16.

<sup>m</sup> Vers. 20.

<sup>n</sup> Vers. 21, 22.

<sup>o</sup> Vers. 23.

<sup>p</sup> Cap. 1. 28, 29.

<sup>q</sup> August. de ciuit. Dei

lib. 14. cap. 23. Idem

Retractat. lib. 1. c. 13.

Non morituri de non

morituri nascerentur.

Et per hoc si in paren-

tibus & in filijs sa-

cunditas felicitasque

mansisset, usque ad cer-

tum sanctorum nume-

rum, quem prædesti-

nauit Deus, nasceren-

tur homines non pa-

rentibus successuri mo-

rientibus, sed cum vi-

uentibus, regnaturi.

<sup>r</sup> 1. Cor. 11. 7.

<sup>s</sup> Fallacia à dicto secū-

dum quid ad dictum

simpliciter.

<sup>t</sup> Cōciliatio. I.

<sup>u</sup> 1. Cor. 11. 8, 9.

Chrysostom. Hom. in

Gen. 8. Mulier autem

gloria viri est. Vir e-

nim imperat, mulier

autem subiecta est. I.

taque quoniam iuxta

rationem domini non

forma ad imaginem

factus est, ideo vir do-

minatur omnibus, mu-

lier autē subiecta est.

Ea propter dicit de

viro Paulus, &c.

Caluin. Instit. lib. 1.

cap. 15. sect. 4. Ad or-

dinem politicum restringi hoc ex contextu patet.

<sup>x</sup> Gen. 3. 16. 1. Tim. 2. 12, 14.



hee is more honourable and beareth rule; the woman is the glorie of the man, because she was made for him, and in subiection to him, <sup>2</sup> as he is to the Lord. But being simplie considered as creatures, there is no <sup>a</sup> difference, but in their couering, neither so farre as concerneth the image of God, is <sup>b</sup> there to be accounted male or female.

<sup>1</sup> Ambros. in 1. Cor. 11. Chrysost. in 1. Cor. Homil. 26. Vir quidem non debet velare, &c. Principem enim qui ad regē accedit principatus in signe habere oportet, ita mulier quoq; consuetudine viro est, nisi subiectionis in-

signe habeat. <sup>2</sup> Ephes. 5. 22. 23. <sup>3</sup> Basil. Hexam. Hom. 10. Ne animum aduersus externo homini, insequens est hoc anima sedes intus sub velamine, & tenero corpore. Anima sanē & anima, aequalis est, in velaminibus differentia est. <sup>4</sup> Galat. 3. 28. August. de Trin. lib. 12. cap. 7. Ad imaginem Dei quippe naturam ipsam humanam factum dicit, quia sexu utroque completur, nec ab intelligenda imagine Dei separat faminam.

Question 15. verse 29.

Whether God shewed his liberality, as largely in prouiding foode for them, as in creating them?

**G**Od giueth vnto them, as saith the text, euerie hearbe bearing seede, which is vpon all the earth, and euerie tree wherein is the fruit of a tree bearing seede: And what could man desire more? Yea what more had <sup>a</sup> Heliogabalus, or Cleopatra, in all their excessse of gluttonie, except <sup>b</sup> precious pearles, or y flesh of beasts: which while mens bodies were immortall, <sup>c</sup> because they were voide of sinne, was no conuenient foode to nourish them. Besides that, such meates were not sancti-

<sup>a</sup> The most exquisite Glutton that euer the earth nourished, who vsed no common meates, but such as were marueilous rare and costly both fish and foule, besides the braines of

Peahens, the tungs of Phænicopteris & such like: his dogs & lions were fed with Pheasants, Partridge and birds. Aelius Lamprid. Julius Capitolin. Spartian. in vita Sept. Severi. Sueton. in vita Vitiell. cap. 13. telleth the like of Vitiellus. <sup>b</sup> Athenæus Dipn. lib. 4. cap. 7. Plutarch. in vit. M. Antonij. Plin. lib. 9. c. 35. affirmeth that Cleopatra to amend the cost of her banquet, supped vpon a pearle of marueilous great price. <sup>c</sup> Rem. 5. 12. Death reigned and entred by sinne.

fied

<sup>d</sup> 1. Tim. 4. 5.<sup>e</sup> Deut. 8. 31.<sup>f</sup> Matth. 4. 4.<sup>g</sup> Levit. 26. 26.<sup>h</sup> Isa. 3. 1.<sup>i</sup> 2. King. 6. 27.

<sup>h</sup> Sugar is not the seed of any hearbe, but the fruit or pith of a reede or cane of Barbarie, Madeira, &c.

<sup>i</sup> Like as the bodies of men were much more beautifull, by creation, then now they are with all the ornaments of apparel.

<sup>k</sup> Gen. 3. 17. 18. 23.

<sup>l</sup> Jerem. 5. 25.

<sup>l</sup> The scripture saith euerie hearbe bearing seede, and euerie tree, &c. so that al of them no doubt were not only hollesome, but also pleasant; whereas now very few, in respect of the number of kindes, are good for meate.

fied <sup>d</sup> by the word of God. The word and ordināce of God <sup>e</sup> is it, that addeth vnto bread *the staffe of bread*, whereby such meates being creatures voide of life, doe feede our bodies, and make them liue: which stay or strength of bread when either it is not added, or else is taken away by God, the creatures become vnprofitable and cannot <sup>g</sup> helpe. Now therfore the Lord doth here giue strength to hearbs and fruits of trees, to be vnto man for nourishment. In that he determineth not the same of flesh, it is manifest hee gaue no power at that time thereto. Which benefit of food, bestowed on hearbs which bare their seede, as Wheate, Barlie, Mill, Rice, <sup>h</sup> Sugar, and a thousand such: with the fruit of trees, as Apples, Almondes, Dates, with as much varietie in that kinde, was doubtles <sup>i</sup> a much more liberall gift and more abundant, and also more profitable for the vse of man, in the time of innocencie, then whē after the flood, the flesh of creatures was ioyned with them. For sure it is, the Lord bestowed this gift on *Adam* void of sinne, the other was bestowed on sinfull creatures, rather to supplie their necessitie, then to minister abundance. Neither may it be thought, that vnto vs remaineth the whole gift bestowed on *Adam*, either in varietie, or goodnes of the fruit; for then was there a surplusage added, of the vse of beasts: which cannot stand with the analogie of the scriptures, <sup>k</sup> which testifie, that mans life is greatly impouerished through sinne, and many blessings taken away, which man through weaknes could not rightly vse. Wherefore it is to be esteemed, that much more varietie of <sup>l</sup> hearbes and plants were seruiceable vnto foode, then now there are, and

and the same<sup>m</sup> more delicate & pleasant, then after  
 the earth was cursed, especially<sup>o</sup> after it was drow-  
 ned with the flood: and thereunto, that they were,  
 by the law of creation, alwaies<sup>p</sup> fresh, new, ripe,  
 and neuer decaying, whereby men might be out of  
 danger, to loath them, or to stand in want. And in-  
 deepe it may be gathered, that not onely before the  
 fall, but euer also vntill the flood (albeit happily the  
 Lord in his counsaile, secretly prepared the flesh of  
 beasts for nourishment, when he smote the earth  
 with barrennes, although hee reuealed not his plea-  
 sure vnto men) and that libertie was giuen<sup>q</sup> to eate  
 flesh; the godly Patriarkes, *Adam, Seth, Methushelah,*  
*Noah* and the rest, which liued so many hundred  
 yeeres,<sup>r</sup> did content themselues with that food that  
 God had giuen them: although they saw<sup>t</sup> the wic-  
 ked people and rauinous beasts and foule deuoure  
 flesh. But beasts, which before the fall of man<sup>u</sup> did  
 dwell together, and none did hurt<sup>v</sup> or molest ano-  
 ther, so soone as man had rebelled against the Lord,  
 and that themselues were<sup>w</sup> subiect vnto vanitie, be-  
 gan to oppress<sup>x</sup> and deuoure one another, as they  
 shooke off the yoke of obedience vnto man their  
 gouernour. The<sup>y</sup> wicked also, partly pinched  
 with pouertie, partly pricked with lust, and partly  
 prouoked (through the instinct of Satan) with ma-  
 lice, or carelesnes to destroy Gods creatures, did not

<sup>m</sup> Pet. Mart. in 1. Cor. cap. 8.

<sup>o</sup> Muscul. in Gen. 1. 29. Prudenter sentiunt, qui terram sic a dilu-  
 uio dicunt corruptam fuisse, vt vix mediocriter habeamus gustum pri-  
 me illius benedictio-  
 nis: imò statim post lapsum hominis, iam degeneres & vitiosos fructus proferre capit.

<sup>q</sup> Gen. 3. 17.

<sup>o</sup> Locke Gen. 7. & 9. p Because the trees bare fruit at all sea-  
 sons, by the creati-  
 on in regard whereof our Sauour cursed the figtree, for his barrenes, although the time of figges were not as then.  
 Mark. 11. 13. 14.

<sup>q</sup> Gen. 9. 3.

<sup>r</sup> Terent. lib. de cibis Inducis.

<sup>t</sup> Origen, in Num. Hom. 27.

<sup>u</sup> Chrysost. in Gen. Hom. 27. Hic est initium edendarum carnis, &c. Hieron. aduers. Iovin. lib. 2. Ad id tamen cie-  
 lus, non protinus accepit licentiam carnis vescendarum, sed tantum

poma arborum, & fruges segetum & herbarum bolera ei traduntur in cibum: ut exal quoque para-  
 disti, non carnis que in paradiso non erant, sed similitudine frugum paradisi vesceretur. Gen. 6. 11.  
 Cruell. 1. 1. 1. 6. 7. Basil. Hexam. Hom. 11. Etiam vultures ad cygnorum similitudinem vinebant,  
 & omnia nunc crudiora, in pratis pasciebantur, &c. Etiam fera, & herbam & gramen sibi ipsi in a-  
 limensum excogitauerunt (scilicet agnoscentes proprios cibos, alij enim verbi causa videbatur leo, alij ceruus,  
 alij bos, alij aues, Origen, in Num. Hom. 27.) non mutuo inter se insidias struxerunt. Rom. 8. 20.  
 Hieron. in Iovin. lib. 2. Postea vero videns Deus quod diligenter appositum esset ad malitiam cor homi-  
 nis, &c. & auarissimam hominum gulam probans, dedit illis licentiam comedendarum carnis. Gen. 4. 13.

G

(perhaps)

(perhaps) long time refraine their appetite, or bridle their affections, neither taried they for libertie of the lawfull vse of them.

Question 16. verse 31.

Wherefore is it said: *And God saw all that he had made, and loe it was very good?*



His is spoken before of euery day-worke: *and God saw that it was good*: and now in generall: *And God saw all that he had made, and loe it was very good*: Which is as if the

<sup>a</sup> Stultus igitur ratiocinatur Simplicius argumentum. 11. Deum tunc primum, uidisse & cognouisse.

<sup>b</sup> Prou. 8. 26. &c. Ierem. 1. 5.

<sup>c</sup> The goodnes of a creature is either in respect of himselfe; or of other (ad se vel ad aliud) of himselfe; his verie being is good. Eccles. 9. 4.

August. de lib. Arbit. lib. 2. c. 1. Homo enim in quantum homo est, aliquod bonum est. Secundum.

condly, by creation he is indued with good qualities. In respect of other: of God, of man, of themselves. And albeit now many creatures haue many euill qualities, yet there is none but hath good vse, being rightly applied, according to their end & properties. <sup>d</sup> Ioh. 2. 22. <sup>e</sup> Psal. 145. 10. <sup>f</sup> Chrysost. Hom. in Gen. 10. Linguam omnium contradicere conantium compefcuit: dicens, & uidit omnia, &c. quoniam de unaquaque creatura dicebat. <sup>g</sup> Aug. de Gen. ad lit. lib. 3. c. 24. Non enim frustra est additum valde, quia & corporis membra etiam singula pulchra sunt. multi sunt tamē in uniuersi corporis compage omnia pulchriora. <sup>h</sup> Tertul. in Marcion. lib. 1. Duos Ponticum Deos affert (scilicet) unum bonum qui bona operatur, alterum malum qui mala, ab eo quod dixit Christus, bona arbor bonas fructus) tanquam duas symplegedas naufragij sui, quem negare non potuit, id est creatorem, id est nostrum, & quem probare non potuit, id est suum. <sup>i</sup> Epiphani. Hæres. 66. Manes introduxit duo principia principio carentia. Erat inquit Deus & materia, lux & tenebræ, bonum & malum.

ders,

ders, doe turne this pure doctrine into poyson, thus;  
All that he made was good: *ergo*, he made not that  
which is euill: whereupon the foundation of a most  
pestilent heresie standeth of two beginnings. But  
the Scriptures are manifest: <sup>k</sup> *He saw all that hee had* <sup>k</sup> *Verf. 31.*  
*made,* <sup>l</sup> *and hee made all that was made,* therefore all <sup>l</sup> *Iob. 1. 3.*  
creatures were exceeding good. <sup>m</sup> *Iulian* in like sort  
blasphemeth the spirit of God, because he doth not  
record the creation of Angels, of darknes, of the wa-  
ters. But how wilfully doth this man sinne against  
the Spirit? For how doth it appertaine to man, to  
know how, and whereof the Angels were created,  
farther than the Scriptures doe fully witnes; <sup>n</sup> *that*  
*they were created by God, that they are of the*  
*image of Gods* <sup>o</sup> *wisedome,* <sup>p</sup> *power,* <sup>q</sup> *holinesse,*  
<sup>r</sup> *happines,* *that* <sup>t</sup> *they were created in the begin-*  
*ning,* *that is, when the rest of the creatures were*  
*created in the sixe daies.* And what is darknes but  
the defect of light, as silence is the absence of a  
voyce, and nakednesse the want of clothing? how  
could it bee created <sup>t</sup> *that is nothing, but by priua-*  
*tion?* The waters and the deepe (as <sup>u</sup> *we haue said*)  
are comprehended in the name of heauen & earth,  
like as the earth was contained in the name of wa-  
ters, <sup>x</sup> *because the first created matter was a mixtion*

*et terra, et cum his simul angeli facti fuerunt, scil. primo die. August. lib. quæst. 65. q. 21. Porro*  
*primus dies ipse est angelica natura, quæ primo cæli nomine nuncupata est. Unde euidenter ostenditur*  
*primo die spiritualem factam, id est angelicam naturam, et sic hoc cælum quod oculis cernimus. Idem*  
*in Psal. 90. God did actually make all things that were made. Darknes, sinne, and punish-*  
*ment so farre as it is euill, are nothing but defects of light, goodnes, happines, consisting only*  
*by priuation, and therefore not actually created. Quest. 3. August. de Gen. imperf. cap. 4.*  
*Cur igitur non dictum est quod aquam Deus fecerit (nam aquam Deus fecit, et aliter credere magnus*  
*est error.) An rursus eandem materiam, quam vel cæli vel terra, vel terra inuisibilis, et incompressa*  
*atque abyssi nomine nuncupauerat, eam aquam voluit appellare? cur enim non et aqua appelletur, si*  
*terra potuit, cum adhuc neque aqua distincta atque formata, neque terra esset, neque aliquid aliud.*  
*Idem de Gen. com. Manich. lib. 1. cap. 12.*



of waters, earth, and all creatures, vntill they were separated by the word. The waters therefore were begun the first day, and perfected the third day, as the scripture testifieth. But if God created all things, how could hee allow them all for good, when as so many euils are among them : y euill Angels, sinfull

<sup>1</sup> *Psal. 78. 49.*

<sup>2</sup> *Tertullian lib. 2. in Marcion. Ergo quod factus à Deo, id est angelus, id erit eius qui fecit : quod autem factus à Deo non est, id est diabolus, id est delator, superest ut ipse sese fecerit, &c.*

*Arnob. in Psal. 139.*

*Malus enim per creationem, nec ipse est diabolus.*

*August. de vera relig. lib. cap. 13. Ille autem angelus magis se ipsum quam Deum diligendo, subditus ei esse noluit, & insummis per superbiam, & à summa essentia defecit, & lapsus est : & ob hoc, minus est quam fuit, quia eo quod minus erat frui voluit, cum magis voluit suam potentiam frui quam Dei.*

<sup>3</sup> *Verf. 31.*

<sup>4</sup> *Iude verf. 6.*

<sup>5</sup> *Hinc Satan nomen eius, id est aduersarius.*

<sup>6</sup> *1. Sam. 19. 22. Zach. 3. 1.*

<sup>7</sup> *Tertul. lib. de Patientia. Nec diabolo doluisset si sustinisset, nec inuidisset homini si sustinisset ; ad eo decepit, quia eum inuiderat.*

<sup>8</sup> *August. de Gen. ad lit. lib. 3. cap. 16. & 18. Vt bestia inimicem nocens, & infructuosa in agris nascuntur, hoc ad cumulum pœne valere credi potest : quod eisi stultos latet, subluces proficientibus, clarum perfectis est ; & cerie omnibus talibus inferioris creaturae motibus præbent homini salubres admonitiones, &c.*

*Beda Hexam. Aquin. sum. part. 1. quæst. 72. Basil. Hexam. 9.*

<sup>9</sup> *In this sense the Lord is said to create euill. Euill of punishment, not euill of fault.*

*Isai. 45. 7. Amos cap. 3. 6.*

men, noisome beasts, rauinous foule, venemous serpents, mortiferous plants, and of fishes, foule, beasts and hearbes, many hurtfull, but farre moe vnprofitable : To this is answered : that euen <sup>2</sup> those euill spirits were in their creation exceeding good, as the Scripture <sup>3</sup> speaketh ; the cause that they are euill is, <sup>4</sup> they kept not their first estate. And that other creatures are euill, so farre as they are euill, is originally of them : for through their malice <sup>5</sup> against God and <sup>6</sup> enuie vnto man, they prouoked man to sin, whereby hee became euill also, his holines and happines being defiled ; and for his sinne the earth was cursed, the nature <sup>7</sup> of the creatures altered, their <sup>8</sup> euill made a scourge <sup>9</sup> of God to chastise the sin of man : that hee, who would not be subiect vnto his soueraine Lord, should feelee the hurt thereof, by the rebellion of those that were vnder him : and by the obedience of a few, might weigh the losse of all the residue.

Question 17. verse 31.

Wherefore the Lord chose *six daies* space to make the world in?

**H**E performed not the worke of creation all at once, as <sup>a</sup> some suppose; the Scripture doth expresly <sup>b</sup> reprove that error. Neither yet is the Creator constrained vnto time, vnto whom <sup>c</sup> one day is as a thousand yeeres: neither was it for want of abilitie, in him that is omnipotent; or for <sup>d</sup> wearines, that <sup>e</sup> formed them all with the breath of his mouth. But for our sakes, <sup>f</sup> for our instruction he diuided the creation of the world into sixe day-workes, that hee might temper his working with our vnderstanding. Things that are heaped or knit together, cannot be so well examined, as when euery thing is sorted by it selfe: wherefore God doth also diuide his works, that we might with due consideration, as it were, go in betweene them, view them, and discusse them, and by diligent examining his power, his wisdome, his greatnes in them, we should returne the glorie vnto him. This was the chiefeest worke of man before the fall, and ought to be <sup>g</sup> continued of the faithfull, at the least for a part of our Sabbath daies exercise.

*sermo suus effeceris opus, &c. Nisi enim nostra salutis curam habuisset Deus, & ita direxisset prophetæ linguam, satis erat dixisse fecit Deus cælum & terram & cælum & animantia, &c. Calvin in Gen. 1. 31. <sup>2</sup> Psal. 63. 6. & 77. 11. 12. & 92. 1. 5. Origen in Lewis. Hom. 13. De panibus propositiōis. In vna propositiōe sex panes: habes enim propinquitatem quandam cum hoc mundo senarius numerus; in sex enim diebus factus est iste visibilis mundus, &c. Et erunt inquis panes in commemorationem propositi ante dominum, in die saluatorum propinetis ea. Panes isti, Verbum Dei est, quod nobis commemorationem Dei faciat.*

<sup>a</sup> Philo Inda. lib. de Allegor.

<sup>b</sup> Augustin. de Gen. ad lit. lib. 4. c. 21. & 34.

<sup>c</sup> Deceptus ab interprete Siracidis c. 18. 1

<sup>d</sup> Creauit omnia simul; quod dici debuit similiter, id est, cuiuscunque

<sup>e</sup> speciei eodem modo, scilicet spiritus oris eius. In

<sup>f</sup> Græco est καὶ ἡνὶ non αὐτῷ.

<sup>g</sup> Gen. 1. & 2. 2. 2.

<sup>h</sup> Exod. 20. 11.

<sup>i</sup> Psal. 90. 4.

<sup>j</sup> 2. Pet. 3. 8.

<sup>k</sup> Isai. 40. 28.

<sup>l</sup> Psal. 33. 6.

<sup>m</sup> Chrysostom. in Gen. Hom. 7. Vides quantam

<sup>n</sup> se attemperatione ad nostram vsq; humilitatem dominus demittitur: ut scire possimus & factorum ordinem, & factoris potentiam, & quo modo



## CHAP. II.

## Question 1. verse 2.

How the Lord is said to rest the seventh day?



<sup>a</sup> Heb. סֵפֶר דְּבָרֵי יוֹמִים, *sepher diure iomim*: The booke of the words of daies.

*Irenaeus lib. 2. cap. 47*  
*Regula veritatis, & in apertum positum de Deo testimonium.*

<sup>b</sup> *Psal. 103. 7.*

<sup>1</sup> *Sam. 3. 21.*

*Amos. 3. 7.*

<sup>c</sup> *Ephes. 1. 11.*

*Isai. 46. 10.*

<sup>d</sup> *Ierem. 10. 12.*

<sup>e</sup> *צְבָא יְשֵׁבָה: vers. 1.*

<sup>f</sup> *1. Sam. 1. 11. &c.*

<sup>g</sup> *Psal. 147. 4.*

*Isai. 40. 26.*

<sup>h</sup> *Psal. 103. 2. 22.*

*Augustin. de Gen. ad lit. lib. 3. cap. 14. Ineff in omnibus quoddam naturae sui generis deus, &c. Vt maiore attentione stupeamus, agilissem muscae volantis, quam magnitudinē iumenti gradientis, &c. amplius miremur opera fornicarium, quam onera camelorum.*

<sup>i</sup> *Deut. 4. 19.* <sup>k</sup> *Psal. 105. 31. &c.*  
<sup>l</sup> *1. King. 22. 19. Psal. 119. 91.*

He Scriptures may rightly be called <sup>a</sup> a Chronicle or Register of the workes of God, and the <sup>b</sup> reueiling of his counsailes, whereby hee did decree before <sup>c</sup> the world was, to make manifest his glorie <sup>d</sup> by the creation and gouernment of the creatures. For hauing now declared, so much as was necessarie, of the creation of the world: the holie Ghost proceedeth to shew how God did gouerne the same. In regard whereof, the multitude of the creatures <sup>e</sup> are called the host of God: and hee is called often <sup>f</sup> the Lord of hosts. Hosts they were in regard of their <sup>g</sup> multitude, and the creation was as the gathering of an armie. Hosts they were <sup>h</sup> in regarde of their diuers natures, as souldiers that handle diuers weapons. Hosts they were <sup>i</sup> in respect of order, and the heauen and earth may rightly be compared to a well ordered armie. Hosts they are, because all and euery of them (sauing Satan that enemy, and man that traitor) <sup>k</sup> are readie in their kinde,

to spend themſelues for the glorie of their Soueraigne. And hoſts they are, becauſe God<sup>1</sup> doth loue and gouerne them, as a Captaine, without whoſe gouernment and preſeruation they<sup>m</sup> would wholly decay and periſh. Now firſt after the creation the Lord is ſaid to *reſt*, and yet *he neither fainteth nor is wearie*, as ſaith the<sup>n</sup> Prophet. He is ſaid to reſt, ° not as from labour, but from creating: which is to ſay, he made<sup>p</sup> no moe diuerſities or kindes of creatures, or hee did not continue to create, the ſeuenth day, for hauing fully performed the worke of creation in<sup>q</sup> fixe daies, and<sup>r</sup> finiſhed whatſoeuer he had decreed to doe, for the perfection of the world, hee ceaſed to extend the ſaid worke of creation any farther. Secondly, he is<sup>s</sup> ſaid actually to reſt, ° becauſe hee put an end vnto the worke, and eſtabliſhed the end thereof, by taking in hand the work of gouernment, and bleſſing the ſeuenth day. This notable conuinceth the follie of the Iewes,<sup>u</sup> who are ſo ſuperſtitious in obſeruing the ceremonie of reſt, as that they think they ought not prepare their meate, or heate a meſſe of pottage on the Sabbath day, neither doe any worke, though it be for the preferuation<sup>v</sup> of life it ſelfe. But God ſo reſted in the inſtitution of the Sabbath (whoſe example of reſting<sup>w</sup> we ought to imitate) as that<sup>x</sup> he ceaſed not in reſting from doing good, but in ceaſing to create, hee continued to preferue: of which our Sauour ſaith,

<sup>1</sup> *Psalm. 36. 6. & 145. 9*

<sup>m</sup> *Psalm. 104. 29.*

<sup>n</sup> *Iſai. 40. 28.*

<sup>o</sup> The word *no* *ſha-*  
*bath* doth ſignifie to  
ceaſe, properly, not  
to take eaſe. Againe  
it is added, he reſted  
from all his worke  
that he had made.

<sup>p</sup> *Chryſoſt. in Gen. Ho-*  
*mil. 10. Subſtitit &*

*ceſſauit à formandis*  
*producendisq; ex nihi-*  
*lo rebus, ut eſſent.*

<sup>q</sup> In the Septuagint  
translation it is: he  
finiſhed (*εἰς τὴν ἡμέ-*  
*ραν*) the ſixt day.

<sup>r</sup> *Auguſt. conſ. Adi-*  
*mani. lib. cap. 2. V-*  
*iam ultra non faceret*  
*mundum cum omni-*  
*bus que in eo ſunt, n-*  
*tamen vis eſt à mun-*  
*di adminiſtratione re-*  
*quieſcere.*

<sup>s</sup> *Exo. 20. 11. nō nu-*  
properly to reſt or  
be reſreſhed, which  
is ſo ſpoken becauſe  
the Lorde would  
haue vs reſreſh our  
ſelues, our ſeruants  
& our cattell. *Deu. 5*  
*verſ. 14.*

<sup>t</sup> *Hieron. lib. Tradit.*  
in *Gen. Arabibus*

*Iudeos, qui de ocio Sabbati gloriantur, quod iam tunc in principio, Sabbathum diſſolutum ſit, dum Deus*  
*operatur in Sabbatho, complens opera ſua in eo, & benedicens ipſi diei. Huic ſubinfert Aben Ezra quod*  
*abſolutio operis non eſt opus. Verum. Sed ipſa perfectio operis, eſt diei ſexti in ſanctio eiusdem diei ſepti-*  
*mi. ° Iuſtinus Martyr Dialog. cum Trifſon. poſt dñ dñpoy mēyay & nīa cūccay dñvñ dñdñ.*  
<sup>u</sup> *Luc. 6. 9. 11. Iob. 5. 19. ° Exod. 2. 11. ° Clem. Alexand. Stromas. lib. 6. Nam cum ſis bonus, ſi ceſſa-*  
*rit vnquam benefacere, Deus quoque eſſe ceſſabit, quod neſus eſt dicere.*

My

<sup>a</sup> Ioh. 5. 17.

<sup>b</sup> *Requiesit ab operibus*: He rested from his workes that hee had made.

<sup>c</sup> *Cōciliatio. 2.*

<sup>d</sup> *August. epist. 28.*

*Vtiq; à nouis creaturis creandis intelligendū est.*

*Idem. de Gen. ad lit. lib. 4. cap. 12. Potest in-*

*telligi Deum requie-*  
*nisse à condendis ge-*  
*neribus creaturæ quia*  
*ſupra iam nō condidit*  
*aliqua generatōna.*

*Clem. Alex. Strom. 6.*

*Quienisse ergo est or-*  
*dinaſſe, ut ſeruarietur*  
*citra ullam transgreſ-*  
*ſionem in omne tem-*  
*pus ordo eorum qua*  
*facta ſunt, & ſeciſſe,*  
*ut unaquæque crea-*  
*tura ceſſaret à veteri*  
*confuſione.*

<sup>e</sup> *Quæadmodū Demo-*  
*crisus ſomniauis inſi-*  
*pnitos eſſe. Laert. lib. 9.*

*My*<sup>a</sup> *father worketh hitherto and I worke.* But here againe the wickednes of heretikes muſt be diſcouered, who hunt after contradiſtions in the Scripture, that thereby they might get ſome colour to reſuſe them and neglect them. *God reſted* (ſaith *Moses*) *the ſeuenth day.* *My father worketh hitherto* (ſaith our Sauour Chriſt.) Theſe places (ſaith the Manichee) are contrarie, they cannot both be true. What iniurie doe theſe blaſphemous ſpirits vnto the Scriptures, and in them to God himſelf, thus to take the words, and not the meaning, and to force a meaning <sup>b</sup> againſt the words. For <sup>c</sup> *Moses* ſaith not, <sup>d</sup> *God reſted* from doing, but from creating; not from preferring thoſe he made, but from creating new beſides; not that hee reſted altogether, but from his workes that he had made: And our Sauour ſaith not the contrarie, but euen the ſame; *My father worketh.* What? not the worke of creation (for how many worlds would there then <sup>e</sup> haue bin created) but of gouernment. Such blindneſs is in heretikes, which haue more minde to cauill at, then to vnderſtand the Scriptures.

*Question 2. verſe 2.*

What is meant by this: *that God bleſſed the ſeuenth day and ſanctified it?*

<sup>a</sup> *Gen. 47. 7.*

<sup>1.</sup> *Sam. 10. 15.*

<sup>b</sup> *Pſalm. 145. 1. 2. to*  
*praiſe.*

<sup>c</sup> *Ruth. 2. 4.*

*Iob. 1. 10.*

**T**O bleſſe in the phraſe of Scripture, ſometime doth ſignifie <sup>a</sup> to ſalute, ſometime <sup>b</sup> to giue thanks: ſometime <sup>c</sup> to aduance, to do good vnto or proſper: here then the circumſtance of the place doth well expound the words: that

*God*



God did <sup>a</sup> aduance, <sup>e</sup> preferre and <sup>f</sup> enrich that day <sup>f</sup> aboute the rest. The reason is annexed: because in it he had rested from all his worke: that is, had ceased from creating, therefore hee appointed the seuenth day to be a perpetuall memoriall of that his worke, & by ordaining euery seuenth day a day of rest. Also to sanctifie, doth <sup>b</sup> sometime signifie, to make readie or prepare: sometime <sup>i</sup> to make holie: sometime to declare <sup>k</sup> holines: sometime to <sup>l</sup> set apart or dedicate vnto a holie vse. God therefore *blest the seuenth day*, when he ordained it a time of greater and more holie works, and by decree did crowne the <sup>m</sup> works themselues with richer fruite: hee sanctified the seuenth day, when he did chuse it <sup>n</sup> aboute the rest vnto a holie vse. The Lord in hallowing doth commaund it of his creatures to be hallowed: Men are commaunded to hallow it: that is, to doe the holie workes thereof, which are commaunded. Wherefore we must remember, that the day is hallowed of vs when holie workes are holily performed in the day: which seeing God himself hath hallowed, that is, commanded to be done; they are all found breakers of this ordinance, which either doe workes which are vnholie, or leaue vndone the workes that God hath sanctified, or by prophanenes <sup>o</sup> make holie workes to be vnholie.

constant obseruation of the Apostles and Disciples, and the Church of God. <sup>h</sup> *Mica* 3. 5. to prepare warre, where the same word is vsed. <sup>i</sup> *Leuit.* 21. 23. <sup>k</sup> *Ezech.* 39. 27. <sup>l</sup> *Iosh.* 1. 14. <sup>m</sup> *Iai.* 38. 14. <sup>n</sup> *Chrysost.* Hom. in Gen. 10. Ab alijs illum segregauit. <sup>o</sup> *Hagg.* 2. 14.

<sup>a</sup> Theodores in Gen. quest. 21. Ordo septimi diei docuit creationē perfectam esse, deinde nequis existimare septimum diem inuolentem esse, subiicit: & benedixit.

<sup>e</sup> Rabb. Agnon, dicit hanc benedictionem transire super obseruantes & sanctificantes ipsum sabbatum.

<sup>f</sup> The rest of 6 daies were blessed alio, but this seuenth day was blessed aboute the rest.

<sup>h</sup> From the creation vntill the resurrection of our Saviour Iesus Christ, the last of Ieuea: who sanctified the next day, or the first of the next seuen by the perfection of our redemption, and ordained it to be obserued for the rest of Christians: as appeareth by his presenting himselfe among his Disciples on the same daie, *Ioh.* 20. 19. 26. by the

H

Question.

## Question 3. verse 2.

Whether in these words there is contained  
a commaundement of *resting*, and whe-  
ther the godly Patriarkes obserued the  
*Sabboth* before the law giuen by *Moses*?



Hese words containe nothing else, but a  
narratiō or report of that which was done,  
and do not indeed directly affirme, y it was  
commaunded: but they doe vndoubtedly implie  
as much. For seeing it is said, God sanctified, and  
this sanctifying is <sup>a</sup> to exempt vnto a holie vse, to be  
performed of the creature, not of him that sancti-  
fied, that it might sanctifie in doing, which God  
had sanctified in ordaining: therefore when he san-  
ctified, he appointed; and on appointing <sup>c</sup> comman-  
ded the resting of the seuenth day, the seuenth day.  
Wherefore although some there are <sup>d</sup> which think,  
that the *Sabboth* was not appointed to be kept, vn-  
till the daies of *Moses*; yet surely wee may answere  
them, as our Sauour doth the Iewes: <sup>e</sup> *It was not of  
Moses, but of the Fathers*. But where were they com-  
maunded to obserue the *Sabboth*, or which of the  
Fathers was a keeper of it? The morall dutie of  
this commaundement <sup>f</sup> was written in their hearts, as

<sup>a</sup> Exod. 13. 2.

Isa. 1. 14.

<sup>b</sup> Nam ut nomen dei  
sanctificatur ab homi-  
nibus, quod per se san-  
ctum est, cum in se  
sanctificari cupiunt:  
Hieron. contra Pelag.  
lib. 3. sic iudem sab-  
batum sanctificant, cum  
sanctum habent (Au-  
gust. loc. in Num.  
lib. 3.) ad opera san-  
cta & in dei cultum  
destinata. Et licet om-  
nia sanctorum opera  
sancta sunt in fide o-  
perata, ea tamen ra-  
tione propria dicuntur  
sancta, quae proprio  
modo ad cultum dei conferuntur.

<sup>c</sup> The word of God containeth all matters of saluation,  
both of faith and works, with the circumstances thereof, either *explicite*, expressly, as in the  
fourth commaundement, or els *implicite* & *inclusiue* inwardly or inclusiuely, as in this place the  
worke of resting the seuenth day. <sup>d</sup> Iustin. Mart. Dialog. cum Triffo. Tertull. aduers. Iudeos lib.  
Doceant Adam sabbatizasse, aut Abel hostiam Deo sanctam offerentem sabbati religione placuisse:  
aut Enoch translatum sabbati cultorem fuisse, aut Noe aut Abraham. Beda & alij. <sup>e</sup> Ioh. 7. 22.

<sup>f</sup> Rom. 2. 15.

the restraint of murther, adulterie, theft, false witnes,  
the chusing and worshipping of strange Gods : so  
that they whom the Scripture commendeth, for  
iust and righteous men, <sup>h</sup> as certainly obserued the  
tenour of this commandement, as they did abstaine  
from murther, or from worshipping of Images.

And for the practise of it, who can doubt, <sup>i</sup> seeing  
the very wicked did shew the effect of the law writ-  
ten in their hearts ; and seeing that the faithfull did  
performe the exercises of the Sabbath ; as that they  
called <sup>k</sup> on the name of the Lord, <sup>l</sup> offered sacrifices,  
<sup>m</sup> prepared places to worship in, <sup>n</sup> instructed and  
taught their families the feare of God : which du-  
ties, although they are not to be restrained only vn-  
to the Sabbath day, yet are they chiefly to be refer-  
red thereunto, seeing God hath sanctified that day,  
and set it apart <sup>o</sup> to the same intent. The vse also of  
this commandement, being no lesse necessarie be-  
fore the giuing of the law, then after, may seeme  
a strong reason, for the practise of it, by the Fathers.  
Yea moreouer, as it was vnto *Adam* and to the Fa-  
thers, a remedie against sinne, to vse those exercises  
of the Sabbath, after the first offence committed: so  
was it also to *Adam* in his innocencie, no lesse be-  
houefull to be strengthened thereby, against concu-  
piscence of sin, by drawing as it were <sup>p</sup> more neere  
to God vpon the Sabbath day, and vsing more ex-  
actly those blessed meanes he knew to be ordained,  
by the purpose of this precept, to keepe out sinne.  
Neither are examples wanting <sup>q</sup> of the maiestie of  
God himselfe, <sup>r</sup> of *Noah*, <sup>s</sup> of the Israelites before  
the law, by whom the daies were gathered into  
weekes : which sheweth that the obseruation of the

<sup>g</sup> Gen. 5. 22. & 6. 9.

<sup>h</sup> Eccl. 1. 1. & 1. 8.

<sup>i</sup> 1am. 2. 23.

<sup>k</sup> Act. 13. 22.

<sup>l</sup> Rom. 2. 15.

<sup>m</sup> Gen. 4. 24. & de sep-  
timo die, laudes de-  
cantat Hesiodus in  
Theogon. & alij eth-  
nici, perinde ac si in-  
deus & gentibus com-  
munis esset.

<sup>n</sup> Gen. 4. 26.

<sup>o</sup> Gen. 4. 4. & 3. 10.

<sup>p</sup> Gen. 13. 4.

<sup>q</sup> Gen. 18. 19.

<sup>r</sup> Athanas. Hom. in  
Matth. 11. 27. Non  
igitur Sabbatum quia  
designat aut innuit,  
sed cognitionem con-  
ditoris, eo quod cessa-  
tum sit a firma crean-  
di, ut in Ezechiele  
scriptum est, Sabbata  
mea dedi illi ut esset  
in monimentum & re-  
cordationem mei: In-  
telligentia igitur &  
non oij datum est  
Sabbatum.

<sup>s</sup> Num. 16. 19.

<sup>t</sup> 1. Sam. 14. 36.

<sup>u</sup> Gen. 2. 2. & 7. 4.

<sup>v</sup> Gen. 9. 10. 12.

<sup>w</sup> Exod. 16. 6.

<sup>a</sup> Ioh. 1. 17. 15

<sup>b</sup> Rom. 1

<sup>c</sup> August. lib. de spi-  
ritu et lit. cap. 17. &

28 Quia non vult a-  
deo in anima humana

imago dei terrenorum  
afflictum libe deiri-

ta est, ut nulla in ea  
velut lineamenta ex

terrenis nasci int. un-  
de merito dici possit e-

ssiam in ip'a impia-  
te vite sue facere ali-

qua legis vel sapere: si  
hoc est quod dictum

est, quia gentes que le-  
gem non habent, hoc

est legem dei, natura-  
liter que legis sunt

sa iunt. & quia opus  
legis habent in cordi-

bis suis, id est, non om-  
nino lo delictum est

quod ibi per imaginē  
dei cum creatur

impressum est: ta-  
men, &c.

<sup>d</sup> 1. Tim. 1. 9.

Irene. lib. 4. cap. 30.  
Diligentes scilicet De-

um, &c.

<sup>e</sup> Rom. 2. 12.

<sup>f</sup> Psal. 105. 15.

<sup>g</sup> 2. Pet. 1. 2.

<sup>h</sup> Ioh. 4. 21. Rom. 2. 29.

<sup>i</sup> As Exod. 11. 2.

<sup>k</sup> Iustin. Mart. Dial. cum Trifon. Perpe-  
tuum vultuare sabbatum vult lex nova: & cum unam in oisio transegeritis diem, religione vos de-

functos erubet omni, non suis intelligentes, quamobrem id vobis sit imperatum, &c. Tertull. lib. ad-

uers. Iud. cor. Sequitur itaq; ut quatenus circumcisionis carnalis, & legis veteris abolitio, exiuncta suis

temporibus demonstratur, ita sabbati quoque observatio temporalis fuisse demonstratur. Quatenus

scil. Typus. <sup>l</sup> Euseb. Hist. Eccl. lib. 1. cap. 5. Christianum nomen virum significare vult, qui per

Christi cognitionem & doctrinam, animi moderatione & iustitia continentiaq; vita, & virtutis for-

situtine, ac pietatis confessione erga unum & solum omnium Deum excellit. Hoc autem priscis illis,

non minus curae fuit quam nobis, nec corporalis itaq; circumcisionis rationem habuerant, sicut neque

Sabboth was not unknown before the daies of *Moses*. But chiefly sith that the law giuen <sup>a</sup> by *Moses*, was <sup>b</sup> written in the harts of men <sup>c</sup> from mans crea- tion, was knowne vnto the Fathers, practised of the <sup>d</sup> godly, without constraint, binding the <sup>e</sup> consciences of all, both Iewes and Gentiles. Maruaile there- fore was it, if they <sup>f</sup> who were inspired and gouerned by the spirit of God, should not obserue the Sabboth <sup>g</sup> in spirit and truth, in resting actually the seuenth day: vnlesse any will say, that they receiued <sup>h</sup> a dispensation from the Lord, whereof we find no mention in the scripture. Notwithstanding, that the Fathers were no ceremoniall obseruers of it, as <sup>i</sup> *Iustin Martyr* and *Tertullian* defend against the Iewes, we <sup>k</sup> readily subscribe vnto. For what need of ceremonies to *Adam* (to whom first this lawe was gi- uen) in his innocencie, who <sup>l</sup> knew the Lord bet- ter, by the wisdom of God wherein he was crea- ted, then types and shadowes could instruct him. But after he had sinned, and his wisdom was cor- rupted, it was necessarie that hee should haue a so- lemne remembrance of the worke of the creation, and the preseruatiō of the creatures, with a speciall meanes to recouer, at the least in part, the wisdom and holines which he had lost: which meanes con-

2. Pet. 1. 2. <sup>b</sup> Ioh. 4. 21. Rom. 2. 29. <sup>c</sup> As Exod. 11. 2. <sup>d</sup> Iustin. Mart. Dial. cum Trifon. Perpe-  
tuum vultuare sabbatum vult lex nova: & cum unam in oisio transegeritis diem, religione vos de-  
functos erubet omni, non suis intelligentes, quamobrem id vobis sit imperatum, &c. Tertull. lib. ad-  
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temporibus demonstratur, ita sabbati quoque observatio temporalis fuisse demonstratur. Quatenus  
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Christi cognitionem & doctrinam, animi moderatione & iustitia continentiaq; vita, & virtutis for-  
situtine, ac pietatis confessione erga unum & solum omnium Deum excellit. Hoc autem priscis illis,  
non minus curae fuit quam nobis, nec corporalis itaq; circumcisionis rationem habuerant, sicut neque  
nos, nec sabbatorum obseruantie quemadmodum neque nos, &c. <sup>f</sup> Intellexit enim Deum & dilige-  
bat, in meditate & non per anigmata.

sisteth

sisteth in holie exercises, chiefly to be vsed the seuenth day. Secondly, sith that by sinne he had lost the happines and rest which he enioyed, and was promised the restoring of the same by Christ, it was meete that hee should begin the practise thereof in the day of Gods assignement, to meditate of the grace of his restoring, and to performe the workes of holines with praise and thanksgiuing vnto God. Thirdly, for as much as he laboured in paine, and did eat his bread in sorrow: it was requisite he shuld haue a time of refreshing, which the Lord thought meete to bee the seuenth day. Moreover, when afterward the sonnes of *Iacob* (in whose onely house religion might seeme to be preferued) had forgotten the worship of God in Egypt, by long continuance in bondage with idolatrous people, the Lord was as it were constrained to restore his law by liuely voyce: and because the people were prone vnto idolatrie, the Lord restrained them with types and shadowes, calling them by second things vnto the first, by types to truth, by temporall vnto eternal, by carnal to spiritual, by earthly things vnto celestiall. Wherefore to conclude, the Lord doth blesse the seuenth day, when hee ordaineth that workes of blessednesse and of religion should be done therein, when he blesseth the works themselves, and the workers of them: as he blesseth the parents blessing of their godly children. And surely those that shall be carefull of this precept, not as a shadow, but as a meanes ordained to increase in godlines, not in the deadnes of the letter, but in

<sup>f</sup> Exod. 20. 11.  
<sup>g</sup> Gen. 3. 15.  
<sup>h</sup> Rom. 8. 22.  
<sup>i</sup> Gen. 3. 17.  
<sup>k</sup> Notwithstanding  
<sup>l</sup> Lord chose some, as *Iob*, and *Iethro*, which were not of the same, but those not by ordinary succellion.  
<sup>l</sup> *Iren.* lib. 4. cap. 30. *Necessariū Deus propter multam suam erga homines beneuolentiam semetipsum ostendebat per vocem.*  
<sup>m</sup> *Hier. in Ezech. c. 20.* *Dedi ijs precepta non bona, &c. Potest & hoc dici, quod ante offensam decalogum iudei acceperunt, post idololatriā verō, multiplices legis ceremonias, &c.*  
<sup>n</sup> *Irene.* lib. 4. cap. 28. *Facilem autem ad idolatriā reuersi populum erudiebat per multas aduocationes, per ea que erant secunda ad prima aduocans, hoc est per typica ad vera, &c.*  
<sup>o</sup> *Vers. 3.*  
*Exod. 20. 11.*  
<sup>p</sup> *Greg. Mag. moral. lib. 5. cap. 22.* *Precepto enim legis ab exteriori opere in Sabbato cessatur. Hostes ergo Sabbata videntes irridens (Iere. Thren. 1.)*

*Cum maligni spiritus ipsa vacationis oria ad cogitationes illicitas pertrahunt.* <sup>q</sup> *Isai. 58. 14. & 56. 2. 5. 7.* <sup>r</sup> *Deut. 21. 5. Exod. 20. 12.* <sup>s</sup> *2. Cor. 3. 6.*



<sup>a</sup> *Isai. 56. 5. 6. 7.*  
<sup>b</sup> *58. 14.*

- 1 newnes of the spirit; not in hypocrisie, but in truth:  
 1 shall finde how the vertue of this blessing shall  
 1 make them rich in spirituall gifts, which the gates of  
 hell shall not preuaile against.

*Question 4. verse 5.*

Wherefore it is said, *there was not a man to till  
 the ground*, when as in the first chapter it  
 is reported, *that God made Adam in the  
 image of God?*



<sup>a</sup> *August. de Doct. Christi. lib. 3. cap. 36. Sextam regulam Ticonius recapitulatione vocat, in obscuritate scripturarum satis vigilanter inueniam. Sic enim dicuntur quedam quasi sequantur in ordine temporis, vel rerum continuatione narrentur, cum ad priora que pretermissa fuerant, laesenter narratio reuocetur.*

<sup>b</sup> *August. lib. locut. in Num. cap. 13. They came to the riuer of Eshcol, and cut down thence a brāch and a cluster of grapes, and the place was called the riuer of Eshcol, because of the cluster of grapes: so that where he saith they came to the riuer of Eshcol, it was not so called when they came thither, but when they departed thence, or when Moses wrote the booke. <sup>c</sup> *Aristot. Metaph. lib. 2. c. 1. Quen: admodum enim vespersionum oculi ad lumen diei se habent, ita et intellectus anima nostra ad ea que manifestissima omnium sunt. <sup>d</sup> *Psal. 19. 7. 8. <sup>e</sup> *Ierem. 10. 12. <sup>f</sup> *Chrysost. in Gen. Hom. 12.*****

He manner of the Scripture is, sometime by <sup>a</sup> recapitulation, to repeate afterward a matter done before: and sometime by <sup>b</sup> anticipation, to record a historie, or part thereof, before the order of the doing of the same. The end whereof is, to make the doctrine plaine, not to obscure it, although froward and ignorant people which delight not in the Scriptures, <sup>c</sup> like Night-owles are offended at the light. The Scripture <sup>d</sup> in it selfe is plaine. In the first chapter is set forth the whole worke of creation, in order as it was performed: the purpose of the holie Ghost in this place is, to inuite vs once againe, diligently to marke the power of God <sup>e</sup> declared in it, who alone without helpe or meanes performed it. As if he had said: <sup>f</sup> Consider the marueilous worke of God in creating the hea-

uen and the earth, who himsele alone created <sup>a</sup> *Isai. 44. 22.*  
 them, or else <sup>b</sup> they had not been: and first <sup>i</sup> to con- <sup>b</sup> Before, it was in  
 sider that (which is neereft our vnderstanding) of the earth, that is,  
 the earth: the plants of the field had neither raine <sup>y</sup> there was none in  
 to water them, nor Sunne to warme them (which <sup>y</sup> earth before God  
 now are the ordinary meanes of God to bring them created them.  
 forth) nor helpe of man to plant them, or to till the <sup>i</sup> In the day that  
 ground. The order of the historie is this: <sup>a</sup> In the GOD created the  
 third day the earth brought forth euery hearbe and earth and the hea-  
 euery tree, according to his kind: that is, trees of e- uens, that is, in the  
 uery kinde, that are, or euer were vpon the earth, season of time.  
 when as there was none of them before, nor meanes <sup>a</sup> *Gen. 1. 11. 12. 14. 27.*  
 whereof they could proceede: the Sunne was crea- *Gen. 2. 6. 7. 8. obserue*  
 ted the fourth day, Man the sixt day, who being vers. 5. the Lord is  
 created God placed him in Paradice, when as yet it the author of the  
 had not rained vpon the earth, that is to say, shortlie raine. *Jerem. 14. 22.*  
 after he was created. <sup>2.</sup> The Lorde crea-  
 ted the earthly bo-  
 dies, all meanes  
 both naturall and  
 artificial being takē  
 away, as he created  
 the worlde of no-  
 thing.

*Question 5. verse 7.*

How it is to be vnderstood, where it is said:  
*the Lord made man dust of the ground, and  
 breathed in his face breath of life, and the  
 man was a liuing soule?*

**I**N al godly wisedom two points are <sup>a</sup> chief- <sup>a</sup> *Lactant. Institum.*  
 ly to be regarded, <sup>b</sup> the knowledge of God, *lib. 1. cap. 1.*  
 and the <sup>c</sup> knowledge of our selues. At these *Calu. Instit. lib. 1. c. 1.*  
 two markes the Scriptures doe principally and al- <sup>b</sup> *Jerem. 9. 24.*  
<sup>c</sup> *Hose. 6. 6.*  
<sup>d</sup> *Act. 17. 29. 30.*

*Renel. 2. 5. Hof. 14. 2. γῶδιν σαωτοῖ, Prae foribus templi Delphici inscriptum tanquam dignum Deo, refertur Plato in Charm. Tanquam viam ad felicitatem, ex responso Apollinis: refert Macrob. da Som. Scip. lib. 1. Tanquam rem difficillimam arguit I halet. Laert. vii. Thal. Interroganti quid esset difficile, responderet seipsum nosse. Et illud γῶδιν σαωτοῖ, noli putare ad arrogantiam minuendam solum esse dictum, verum etiam ut bona nostra norimus. Cic. ad Quint. frat. lib. 2. epist. 6.*

most

† Deu enim semper agit & semper quiescit, nam a se sine motu, & quiescit in ipsius actione. August.

\* August. de spiritu & anima, cap. 54. Videamus quomodo per cognitionem nostri, possumus ascendere ad cognitionem ipsius dei.

Cain. Infirmi lib. 1. 1.

† Laert. lib. 1. cap. 1. A Vulcano qui Philosophis principia aperuit ad Alexandrum Macedonem interfluxisse quadraginta octo mille octingentos sexaginta tres annos, rebus interea stantibus Ægyptijs.

Cic. de dinat. lib. 2. p. 128. Nam quod nunt Chaldei quadringenta & septuaginta milia annorum in experiendis pueris quicunq; essent nati Babylonios posuisse, saluunt.

Idem refert Diodor. Sicul. biblioth. lib. 3. Vide & similia monstra: apud Platon. in Timæo de antiq. Atheniensium.

Diodor. Sicul. lib. 1. inter Osirim & Alexandrum, & success. regum Ægypti. Pomp. Melam. lib. 1. Plin. lib. 11. & 35. cap. 13. \* Whereby man is excluded from any part of the workmanship of them.

<sup>b</sup> The word יצר יצר significth to fashion by pressing or keeping straight, as the Potter doth the clay, Isai. 41. 25. Hence a Potter is called יצר: and we see vpon what ground the Prophet saith: We are the clay, and thou art the Potter. Isai. 64. 8. & 45. 9. Jerem. 18. 6. † 1. Cor. 6. 20. & creatione & redamp. <sup>k</sup> The word עפר gnaph is properly dust lying vpon the earth: אדמה adhamah, from whence Adam hath his name, is red or moyst earth: עולם erets, the whole globe of earth: תבל tebel, the earth or land inhabited. Rab. David. lib. Rad. Pagn. the sam. col. 2046.

matter

most wholly aime. The knowledge of God is taught by the worke of creation, and by the <sup>d</sup> worke of resting and of gouernment, and (for as much as these points are <sup>e</sup> knit together, so that the one cannot consist without the other) more especially by the creating of man himselfe. The knowledge of man is taught in like sort by the creation, and benefites bestowed on him, by his fall, by his miserie, and restoring, all which the Scripture doth abundantly expresse. Thus therfore doth the holy Ghost make way, as it were to speake more largely of mans creation, and of his gouernment, as after followeth: *There was not a man to till the ground.* As if hee had said: What cause haue <sup>f</sup> the heathen to brag so greatly of mans antiquitie? the Lord created al creatures and they were in perfection, <sup>g</sup> before there was any man: and when man was made, al ordinary meanes were wanting, but the Lord <sup>h</sup> fashioned his bodie of the dust of the earth, and breathed in his face breath of life. The nature of man consisteth of a bodie and a soule, both which hee receiued from the Lord, and nothing of himselfe: he must therefore glorifie God in both, because they are the Lords. The originall matter whereof the body of man was framed, is called <sup>k</sup> drie earth of the ground, or dust of the ground: and he saith not only he was of the dust (least any should affirme there was more excellent



<sup>a</sup> Aug. de Gen. contr. Manich. lib. 1. cap. 2. Primo ergo huius locutionis regula in mul-  
titudine numerorum scripta  
locis animaduertenda  
atq; discenda est. Quid  
enim aliud significat  
quod dicitur Deus re-  
quieuisse, nisi requiem  
nostram, sic spiritus  
sanctus gemit, quia  
ipse nos mouet ad o-  
randum, &c.

Pet. Mart. in Gen. c. 2.

<sup>a</sup> The worde <sup>78</sup> ap  
of <sup>79</sup> anap (to bee  
angrie, or blow thro-  
row the nostrils) is  
properlie the nos-  
thrils, but often v-  
sed for the face. Sy-  
necdoc.

<sup>b</sup> Gen. 22. 12.

Deut. 13. 3. <sup>c</sup> Rom. 8. 26.

<sup>d</sup> Iust. in Mart. Apolog. 2.

<sup>e</sup> Verba autē hęc ferimus, ut probemus lesū

istū Christū esse filium & apostolū dei, qui prius verbis

existens cum aliquando in forma ignis, & li-

quando in imagine in corpore apparisset, nunc porro factus homo.

Idem Dialog. cum Triff. Cum

patrē neq; Abraham, neq; alius quisquam vidit unquā: sed illum ipsum qui iuxta consiliū eius, &

voluntatem, & Deus est & filius ipsius & angelus, ex eo quod sententię illius est admittit, &c.

Irenę lib. 4. cap. 37.

Verbum autem eius, quemadmodum volebat ipse, & ad vilitatem videntū cla-

ritatem monstrabat patris, & dispositiones proponebat. Tertul. aduers. Prax.

Nemo (inquit) videtis

faciem meam: tamen patriarche Deum vidisse referuntur, ut Abraham & Iacob, & prophęte, &

mortui non sunt: igitur aut mori debuerant aut scriptura mentitur? consequens est, ut inuisibilem

patrem intelligamus pro plenitudine maiestatis, visibilem filium agnoscamus pro modulo dermation-

is. Filius itaq; est qui inlicauit, turrim superbissimam elidens, &c.

Ipse enim & ad humana semper

colloquia descendit, ab Adam usque ad patriarchas, in visione, in somno, in speculo, &c.

Enseb. de de-

monst. Euangel. lib. 7. Hier. Zanch. de op. pars. 3. lib. 1. c. 1. Eundem cum creaturus esset Adamum tum

primum formam hanc corporis sumpsisse, suis itaq; manibus lutum ē terra accepisse, in naves corporis iam

formati insufflasse. Et certe non video quo iure possit aut debeat hec interpretatio damnari. Cui neq;

pugnet cum alijs scripturis, neque cum analogia fidei. <sup>e</sup> August. de ciuit. Dei lib. 16. cap. 29. si quidem

diuine potestatis & inuisibilis, incorporealis, incommutabilisq; nature, sine ulla sui mutatione, etiam

mortalibus aspectibus apparere: non per id quod est, sed per aliquod sibi subditum est. Quid au-

tem illi subditum non est? <sup>f</sup> Psalm. 104. 4. <sup>g</sup> Gen. 18. 2. & 19. 5. Inod. cap. 6. 17. & 13. 6. 11. 16.

Heb. 13. 2. <sup>h</sup> Vers. 21. 22. <sup>i</sup> Gen. 3. 8. <sup>k</sup> To Abraham, to Iacob. Gen. 18. & 32 &c. Iust. Mart.

Dialog. cum Triff. Tertul. aduers. Praxeam. Ipse enim, & ad humana semper colloquia de-

scendit, &c.

that <sup>a</sup> the Lord *breathed in his* <sup>a</sup> *nostrils*, when he  
gaue him power to breathe in his nostrils: In like  
sort as the Lord is <sup>b</sup> said to know us, when he maketh  
vs to know our selues: and the spirit <sup>c</sup> is said to grone,  
when he maketh vs to grone in prayer vnto God.  
Thirdly, <sup>d</sup> that the Sonne of God, who afterward  
tooke our nature on him, appeared in humane  
forme (as what letteth that to be? seeing that <sup>e</sup> by his  
diuine power, he might take vnto his inuisible and  
immutable nature, the vse of some creature, and ap-  
peare in the view of mortall men, not by that which  
he was himselfe, but by the creature which is sub-  
iect vnto him, like as the Angels, being <sup>f</sup> voide of  
bodily shape, haue often appeared in the forme of  
<sup>g</sup> men) and made his bodie of the dust, breathed in  
his nostrils, <sup>h</sup> made the woman of the rib of A-  
dam, <sup>i</sup> walked in the garden, and <sup>k</sup> sometime appea-



red<sup>1</sup> vnto the Patriarkes. But howsoeuer we vnderstand the manner of doing, we must remember that the thing that was created thus by breathing, was<sup>m</sup> the soule of man (wherein was<sup>n</sup> chiefly placed the image of God) with all the faculties and furniture thereof. And thus the man was made in the image of God a liuing soule, when as this spirituall substance, created by God of nothing, was by the power of God ioyned in personall vnion with the bodie; so that, that earthly image indued with soule did liue, and became the chiefe of all other liuing creatures. By this place of scripture, many foule errors are apparantly confuted touching the soule of man, which the diuel hath put in the hearts of men, to induce them the rather to beleue, that the soule were mortall as the bodie, or at leastwise should not indure the punishment of sinne after death, which it hath deserued in this life. For neither is it<sup>o</sup> without substance proper to it selfe, when it is separated from the bodie (as some haue affirmed) for as much as when the bodie was perfectly created, this spirit as a substance was breathed in his nostrils. Neither is it of the<sup>p</sup> substance of the heart of man, neither<sup>q</sup> is it the blood about the heart, neither<sup>r</sup> fire, nor<sup>s</sup> aire, nor<sup>t</sup> water, nor<sup>u</sup> of the foure elements, nor confi-

<sup>1</sup> At inquit Dionys. Areop. lib. Hierarch. I Omnes dei manifestationes & apparitiones mediate per Angelos esse factas. Negant vniuersalitatem istā, multis patet; docet Augustinus fieri aliter potuisse, nec iste Dionysius innotuit hoc scripto patribus, ut apparet ex catalog. Hieronymi, nec a recentioribus omnino censetur genuinus.

<sup>m</sup> The word נִשְׁמָה nishmah, is properly (vñ) the reasonable soule. Aben Ezra comment. in Gen. cap. 7. Rationalem & celestem animam interpretatur, & cum nomine shamajm affinitatem habere. Rabb. Abraham in Gen. 2. Nishmah collocat in cerebro, & nephesh in hepate, ut hec sit anima rationalis, illa vegetatiua: מִן רוּחַ verò spiritum, in corde; sicut omnes scriptores saniores.

<sup>n</sup> Ambros. de x. am. lib. 6. cap. 8. Non enim caro potest esse ad imaginem dei, sed anima nostra quæ libera est, & diffusis cogitationibus & consilijs huc & illuc vagatur. <sup>o</sup> Cic. Tuscul. quest. lib. 1. Dicæarchus nihil esse omnino animam disputauit, vimq; eam, quæ vel agamus quid, vel sentiamus in omnibus corporibus vixis equaliter esse suam, nec separabilem à corpore esse, quippe quæ nulla sit, nec sit quicquam nisi corpus vnum & simplex, ita figuratum, ut temperatione naturæ vigeat, ac sentiat. <sup>p</sup> Cic. ibid. Vnde concordēs, excordēs, recordes dicuntur: opinio vulgi. <sup>q</sup> Cic. ibid. Empedocles animam esse censet, cordis suffusum sanguinem. <sup>r</sup> Sicut Democritus, Leucippus, & Pythagorici statuerunt. Arist. de anim. lib. 1. cap. 2. Zenoni Stoico animus ignis videtur. <sup>s</sup> Arist. ibid. Quædam magis importuni, ut Hippon, aquam esse dixerunt. <sup>t</sup> Arist. ibid. Solam terram nemo dixit, nisi quis ex omnibus elementis constare dixerit. Arist. ibid.

<sup>a</sup> *Uti Zenocrates qui numerum dixit esse. Cic. in Tus. lib. 1.*  
<sup>7</sup> *Aristoxenes Cic. i. lib.*

<sup>2</sup> *Hippocras. de Aiaz. lib. 1.*

*Galenus lib. de consuet. morum anim. Anima est temperatio, et quatuor elementis, certa proportionem concreta.*

<sup>a</sup> *Chrysost. in 2. Cor. Hom. 7. et passim apud Augustinum.*

<sup>b</sup> *Rabb. Moses ben Maimon. et plerique Hebraei, Priscillianus, et apud August. de heres. Her. 70. Hi animas dicunt eiusdem naturae atque substantiae cuius est Deus. Origenes per flatum, spiritum sanctum intelligit, dei. 2. Cor. 1. c. 3.*

<sup>c</sup> *August. de Gen. ad lib. 7. cap. 1. Quo*

*modo inquit scriptum est, et sufflauit, &c. si non anima dei par est? imò verò ex hoc verbo satis apparet non esse. cum enim homo sufflauit, anima: viq. ipsa subiacentem sibi naturam corporis mouet, et de illi non de seipsa flatum facit. Nisi isti forte tam tardi sunt, ut nesciant isto reciproco habitu, quem de hoc aere circumfuso ducimus, et reddimus, fieri etiam flatum cum voluntate sufflamus. Idem cap. 2. Nos autem credimus dei naturam atque substantiam, quae in trinitate creditur à multis, intelligitur à paucis, omnino esse incommutabilem. <sup>d</sup> August. de Spiritu et anim. lib. cap. 13. Dicitur namq. anima dum vegetat, spiritus dum contempletur, sensus dum sentit, animus dum sapit, dum intelligit mens, cum discernit ratio, dum recordatur memoria, dum vult voluntas. <sup>e</sup> Psal. 19. 1. Rom. 1. <sup>f</sup> Matheo 23. etiam ab ecclesiasticis quam à prophetis appellatur. <sup>g</sup> Eccles. 12. 2. 3. &c. <sup>h</sup> Tertul. lib. 2. in Mar. Fortior angelo (scilicet seductore, qui seductus est) sed a flatu dei generosior spiritum materiali quo angeli constituerunt. <sup>i</sup> Ephes. 2. 13. 18. 22. 2. Pet. 1. 4. <sup>k</sup> Iren. lib. 4. cap. 37. Christus in nouissimis temporibus homo in hominibus factus est ut finem coniungeret principio, id est, hominem Deo.*

sting <sup>a</sup> of number or <sup>7</sup> consent of Musicke, neither yet <sup>2</sup> of any temperature of the foure elements, seeing it is a substance not taken from the earth or elements, or heauens, or Angels, but immediatly infused or inspired by the Lord. Neither is it of the substance of the Deitie, <sup>a</sup> as the Manichees and <sup>b</sup> others doe esteeme it, no more then the breath of man is of the <sup>c</sup> substance of his bodie, or of his soule. Neither is it <sup>d</sup> manifold or consisting of many parts, but as the bodie is one, and consisteth of diuers members, so the soule is one that cannot be diuided, and consisteth of diuers powers & properties. Such is the wisdom of the Lord, and his bountifulnes to man, that hauing made the world as <sup>e</sup> the image of his glorie, he would end the creation with the frame of man, <sup>f</sup> as of a little world, in whose bodie and soule he placed <sup>g</sup> the beautie of all creatures void of life, the growing of plants, the sense of beasts, the <sup>h</sup> reason of Angels, and also ioyned <sup>i</sup> man which was the last, vnto himselfe that <sup>k</sup> was the first, by Iesus Christ.

Question 6. verse 5.

What place the Garden of Eden was: and where it was situated.

**T**here were almost innumerable, and also fruitlesse to report, the varietie of iudgements, concerning this place of Paradiſe. Some hold, <sup>a</sup> that this pleaſant garden did extend ouer all the earth. Some <sup>b</sup> that it was not at all in the earth, but in the heauen. Others thinke it to be <sup>c</sup> a place on earth, where now remaine the godlie ſoules departed. Others that it is ſituate about the earth <sup>d</sup> neere vnto the circle of the Moone, by reaſon whereof, it eſcaped drowning in the great deluge. Others againe (beſide <sup>e</sup> manie other more fond opinions) <sup>f</sup> doe thinke it to be nothing but an allegorie, and therefore to haue onely a ſpirituall vnderſtanding. But the wiſeſt and graueſt interpreters, who haue well conſidered the purpoſe of the Scripture, and waied diligentlie the words of the text, & doe fullie

<sup>a</sup> Hugo de Sancto Vi-  
lore. Annos; in Gen.  
ca. 2. Ex aliorum opi-  
nionem reſert item Pe-  
rer. in Gen. Tom. 1.  
lib. 3.

<sup>b</sup> Auguſt. lib. de Hæ-  
reſ. hæ. 59. Seleucia-  
ni negant viſibilitatem  
paradiſum.

<sup>c</sup> Tertul. in Apolog.  
cap. 45. Maceria qua-  
dam ignea zone à no-  
tiſſia orbis communis  
ſegregatum.

<sup>d</sup> Lombard. lib. x. diſſ.

17. E. in alio ſitum,  
uſque ad lunarem cir-  
culum pertingentem; unde nec aque diluuij illuc peruenierunt. Bonauent. ſuper ſent. 2. diſſ. 17.

<sup>e</sup> Per. Cometto. Hiſtor. eccleſ. in initio. Rupert. de Trin. lib. 1. cap. 37. <sup>f</sup> Homer. de horto Alcinoi, Odſſ. lib. 7. (Et aliorum de campiſ Elifijs. Virg. Aene. 6.) Quod ex hac hiſtoria paradiſi didiciſ in Ægypto verſatus, teſtatur Iuſtin. Mart. in Exhort. ad Gent. Item Arrian. com. Indic. de Hamone Carthaginienſi. Anton. Mureſ. variar. leſt. lib. 5. cap. 1. De inſulis fortunatis, & litore Britanniæ. Philo ſud. lib. de allegorijs. Origen. in Exch. Hom. 13. Et hoc nomine eum mordeſ Epiphani. in Ancor. obſurgas Hieron. in Dan. 10. Vnde illorum de diuina amenta conſciſcant, qui umbras & imagines in veri-  
tate quærentes, ipſam onantur enertere veritatem, ut flumina & arbores & Paradiſum puerit allego-  
rie legibus ſe debere ſubnuere. <sup>g</sup> Baſil. Hexam Hom. 11. Hieron. in Dan. c. 10. idem in Trad. Hebr. Qui  
ſamen non bene, de tempore plantationis. Chryſoſt. Hom. in Gen. 13. Et idcirco nomen lci inferuis beatus  
Moſes, ut non liceat nugari volentibus & dicere nullum eſſe in terra horum ſed in cæliſ, & fabulaſ  
quaſdam eiſmodi ſomnia. e. Auguſt. de Gen. ad lit. lib. 8. c. 1. De Paradiſo ſententia: una eorum  
qui corporaliter tantu, alia eorum qui ſpiritualliter tantum, tertia eorum qui utroque modo accipiunt &  
tertiam mihi fateor placere ſententiam, &c. narratio quippe in hiſ libriſ non genus figuratarum rerum  
eſſe ut in Canticis Cantic. ſed onanino geſſatarum rerum ſicut in Regnorum libriſ & huiuſmodi caſtoru.

<sup>h</sup> Epiphani in Anchor.  
*Si itaque non est Pa-  
 radisus sensibilis, non  
 est fons, &c. Si non  
 sunt folia, non est A-  
 dam, non est Eua, non  
 est isus, non comedit  
 de ligno. Si non est  
 Adam non sunt homi-  
 nes, & fabula est de  
 cetera ipsa veritas, &  
 omnia allegorice di-  
 cuntur.*

<sup>i</sup> Psalm. 8. 6.

<sup>k</sup> Chrysost. Hom. in  
 Gen. 13. *Ecce secun-  
 dum beneficentia spe-  
 ciem & honorē quem  
 in hominem collocauit.*  
<sup>l</sup> Psalm. 49. 20.

<sup>m</sup> Iohn. 8. 44.

<sup>n</sup> Terul. lib. de pa-  
 trientia. *Adeo decepti  
 quia ipsum inuiderat.*

<sup>o</sup> Deut. 13. 5.

<sup>p</sup> Luc. 7. 43.

<sup>q</sup> Deut. 10. 12.

<sup>r</sup> Ierem. 1. 25.

<sup>s</sup> Hos. 13. 2.

<sup>t</sup> Isai. 45. 27.

<sup>u</sup> Genes. 2. 7.

<sup>v</sup> Rom. 8. 18.

<sup>w</sup> 2. Cor. 4. 17.

agree, that this garden of Eden was a certaine place on earth, altogether such as is here described. And to those that think it only to be an allegorie, <sup>h</sup> Epiphanius giueth this pithy, discreet and absolute answer. If there was (saith he) no paradise but in an allegorie, then also were there no trees but in an allegorie; if no trees, then no eating of the fruit; if no eating, then no *Adam*; if no *Adam*, then are there no men but all are allegories, and the truth it selfe is become a fable. But to come vnto the purpose of the Holie Ghost: The Scripture herein continueth the declaration of the bountifulnes of God towards man kind. For hauing shewed alreadie, how greatlie the Lord God had garnished mans nature with his Image, and had prepared as it were the world to receiue him in, and also made all the <sup>i</sup> creatures to doe him homage: when thus the noblenes of his birth, the greatnes of his honour, and the largenes of his kingdome had bin declared; now hee commeth to speake of the place as it were, or mansion house of his habitation. To what purpose are all these circumstances: surely to <sup>k</sup> expresse the vnspokeable bounty of the Lord to man-ward, <sup>l</sup> & the greatnes of mans fall that was not content with such felicitie; and the malice<sup>m</sup> of the diuel, by whose <sup>n</sup> enuy man was pro- uoked to rebellion; and the greatnes of the punish- ment <sup>o</sup> whereby Gods iustice might be feared: and the glorious estate of our creation, whereby wee might be mouued <sup>p</sup> to loue God the giuer thereof, to hate sinne <sup>q</sup> whereby we are spoyled, to continue in hope, seeing God <sup>r</sup> hath promised to restore vs: and to be patient in affliction <sup>s</sup> knowing (by that we haue receiued) that the troubles of this life are no- thing

thing in comparison of the glorie which shall be giuen vnto vs. To this end the garden is commended by three notable arguments. First by the efficient cause or author of it, who is said to be *Iehouah Elohim* who planted it: that is, \* by his commaundement *Chrysoſt. Homil. in Gen. 13. Quid t die* made it a pleasant place. Secondlie, by the nature or fruitfulness thereof, that in it did grow of euery kind of *oio: ligone opus habuit & agricultura, & alia cura ut Paradisi hortum excoleres? abſit. Iterū enim verbum plantauit, ſic intelligendum, quod imperauit hortum in terra fieri.* tree which was pleasant to the sight, and good for meate: whereby is signified that although al the earth were exceeding fruitfull, yet this garden exceeded all the earth, and was made most fit without comparison for man to dwell in, both well and blessedly. Thirdly, by the situation of the same in *Eden*, that is in English, \* in a pleasant place. The which situation of this garden (to make it most apparent to our vnderstanding) is again described by three other circumstances. First, that it was not the whole countrie, but a garden or part of *Eden*, as it were the fat of that, which was the fatnes of the earth. Againe, it was *Eastward* or in the East part of *Eden*: and lastlie, it was watered by that riuer (being placed as it seemeth vpon the banke thereof) which from *Eden* was deuided and became into foure heads. Which streames againe are more particularly intrated of, by their diuision, by their names, and by their passages. And not a syllable of this in vaine, but as the Lord doth shew his diligence in teaching, so should wee also shew our heedfulness in receiuing of the same. Scarſly is there

\* Heden, the name of a countrie so called for the pleasantnes of it: for *הדן*, *haden* in Hebrue, is in english to delight: from hence also the Greekes call pleasure *ἡδονή*, *hedone*.

\* Some doe take it to bee in the East part of the world: some Eastward from the land of Canaan, or the wildernesſe where Moſes wrote: but the purpose of Scripture is more neerely to shew the place therof, by the part of the countrie wherein it was, the

word *מקדם*, *mikedem* of *אדם*, *adam*, signifieth the first of place or time, therefore the East, because it is the first place of light: of some it is translated the first of time: from the beginning. *Rab. David lib. Radic. Targhum. Hieron. Trad. in Gen. Qui cum alijs Rabbinis Cabalisticis, conditum fuisse statuit ante mundum. Nisi forsitan hanc suam sententiam retractauit, uti Eugubinus Steucus auctor est.* \* *Chrysoſtom. Syllaba & apiculus unicus reconditum habet theſaurum.* *Hom. in Gen. 18. Hieron. Commentar. in Ephes. 3. Nullus apex caret sensibus.*

ariuer:



<sup>a</sup> De Septem ossijs Nili & huiusmodi, non refert.

a riuer in the <sup>a</sup> world, whose streame is deuided into foure parts: wherefore this was a notable marke to know the situation of the garden. Againe, al these names continued, till the writing of this historie by *Moses*, and all these streames were known by name: to what purpose else were it to say, the name of the first riuer, or the name of the second riuer was called thus, &c. And finally (that nothing might be more required) the course and passage of them is so expressed, that those which haue bin attent in the

<sup>b</sup> Quatenus scilicet attenti fuerint, nam vel in ipso Ptolomeo diligētia desideratur.

Lege Tremel. & Iunij annot. in Gen. Item Iun. in 2. cap. Gen.

<sup>c</sup> Theodoret. quest. in Gen. 29.

August. de Gen. ad lit. lib. 8. cap. 7. & ferē omnes.

<sup>d</sup> Vide Ptolem. de scrip. Asia.

<sup>e</sup> Math. 23. 9.

<sup>f</sup> August. de Gen. ad lit. lib. 8. cap. 5. Melius est dubitare de occultis quam ligare de incertis. Subiungit enim Simplicius eorū erroribus, & stultie triumphas de verbo Dei, arg. 18.

searching of the same <sup>b</sup> haue most plainely giuen testimonie vnto the truth hereof. Great meruaile is it therfore that <sup>c</sup> interpreters of the scripture, which haue taken in hand to expound this place, should so obscure it, as to take these foure riuers for the foure famous riuers of the world: *Ganges, Nilus, Tigris, and Euphrates*, which are so many thousand miles asunder, and can neuer bee deuided out of one streame, seeing in their nearest meeting, the greatest part of Asia is betweene them, which is the <sup>d</sup> fourth and greatest part of all the earth. By which occasion we are admonished <sup>e</sup> to cal no man our father vpon earth, and to giue credit to mens writings in matters of saluation, no farther then agreeth with the proportion of faith, and the truth of holy scripture. Moreouer sith that by this occasion, the comfortable truth of the word of God in this description hath bin notoriouſlie ſlaundered of the wicked: It ought to bridle vs that handle the sacred word of God, that none presume to determine of that they do not vnderstand, for it is much better as *Augustine* saith, <sup>f</sup> to professe our doubtfulnesse in secrete matters, then to be contentious in things to vs vncertaine.

taine. But by this Scripture it appeareth manifest, that this garden wherein man was placed, which we call<sup>s</sup> Paradiſe, was a<sup>h</sup> certaine place on earth, i<sup>n</sup> not ſpreading ouer all, but onely a part thereof, containing a<sup>k</sup> conuenient portion of the countrie<sup>l</sup> called *Eden*, bounding vpon the riuer *Euphrates*: which riuer is diuided into foure ſtreames, and runneth, or at leaſtwiſe then did flow, in manner as the text hath here deſcribed. Wherefore Heretikes and Atheiſts, haue here no cauſe to cauiſe at the Scripture, <sup>m</sup> as though it had affirmed that *Ganges* & *Nilus* had met together: for the errors of interpreters ought not to preiudice y<sup>e</sup> ſacred truth of the word of God. Neither are interpreters altogether void of iuſt excuſe, ſeeing he that falleth by the infirmitie of other, is rather to be pitied then puniſhed. The originall of their error I find to be in the Septuagint translators, who turned <sup>n</sup> the old Teſtament, or at leaſt the bookes of *Mofes*, out of the Hebrue tongue into the Greeke, <sup>o</sup> before the cōming of our Sauour Chriſt: who <sup>p</sup> in ſteed of the riuer *Sichor*, which is *Nilus* haue tranſlated *Gihon*, calling the riuer <sup>q</sup> *Sichor* the riuer *Gihon*. Which whether it were a receiued opinion among the Hebrues, that the riuer *Sichor* or *Nilus*, was the riuer *Gihon* here ſpoken of; or whether becauſe *Gihon* is ſaide to compaſſe the land

to delight them, vntill they had been receiued into heauen, conſ. *Simplic. arg.* 19. <sup>1</sup> 2. King. 19. 12. *Ezech.* 27. 23. <sup>m</sup> Conſ. *Simplic. argum.* 19. de fluminibus Paradiſi. <sup>n</sup> *Euseb. de præpar. Euang.* lib. 8. *Epiphani.* de Menſur. & pond. Omnes viginti duos libros conuerſiſſe aiunt. *Ioseph. Antiq.* lib. 1. in Proœm. legem tantum. Aſſertio prior confirmatur à *Chryſoſtomo. Hom. contr. Iudeos. Theodoret. &c.* <sup>o</sup> Circa annum 268. ante Chriſtum. <sup>p</sup> In *Iſai.* 23. 3. *Ierem.* 2. 18. Sic autem legabatur in codicibus Græcis temporibus à Chriſto ad uſque nos. <sup>q</sup> *Hieron.* in *Ierem.* 2. Pro Seor nos turbidam interpretati ſumus, quod verbum hebraicum ſignificat, pro quo communis editio habet Geon, *Epiphani. epiſt. ad Ioh. Hieroſol.*

<sup>h</sup> Greek, *νεκρὸς τοῦ ὕδατος* & them. *Nivus* to water: ſignifieth a pleaſant gardē or place cloſed in (*Cic. de ſenect. conſeptum agrum ac diligenter conſutum*). wherein choiſe and pleaſant trees and beaſts are nouriſhed for pleaſure and delight, ſuch was Paradiſe.

*Zenoph. lib. Oeconom. Plus, Symp.* 3.

*Heb.* *הַגֵּן*, à radice *גָּנָן*: circumcludere *Rab. David.*

<sup>k</sup> Not only an Allegorie.

<sup>l</sup> Not all the earth.

<sup>m</sup> For neither was it ſo great y<sup>e</sup> it could not rightly be ordered by *Adam*, neither ſo little but it might ſilie receive the certaine number of Gods elect, if *Adam* had not ſinned. *Aug. retrat.* 1. 13 not as a priſon to incloſe them, but as a caſtle of comfort

\* Nili primus fons apud Libye interioris montem Argurum. Arist. Meteor. lib. 1. c. 13. Omnis Æthiopia præsertim qua dicitur Cusb, non tantè ambit eam. At fuit alia regio Cusb, unde Cushman Rishashaim, Iud. 3. 8. & Mosi uxor. Exo. 2. 21. Num. 12. 1. Nam Nimrod filius Cusb imperauit Babilone. Gen. 10. Put verò & Misraim incolebant Africam, hanc igitur terram Cusb, Gihon circumibat, non illam Æthiopia.

† Ioseph. Antiq. lib. 1. cap. 3. Qui Pison nominatur, ad ueritatem Indiam dilatus in illud se pelagus exonerat, Græcis Ganges appellatur: Geon autem Ægyptum mediam secat.

‡ Hieron. & alij prædicant item Epiph.

\* Post euersam regionem, primo à Sanchez-

ribo. 2. King. 19. deinde à Persis, postea à Græcis, nec nò à Romanis. \* Now called Selencia. † Bagdes. ‡ Elia. \* In old time Gallia. † Albion, Britannia. \* In confinio Persarum diuisionis; quibus perpetuè erat bellum cum Romanis, ut ex Suetonio in vit. Augusti, Plutarcho in vit. Crassi, Tacito, Procopio, Socrate, Enagrio, certum constat. † Plato in Epimen. \* Arist. Meteor. lib. 1. cap. 14. Troianis temporibus Argiuorum regio quod palustris esset pauculos homines alere potuit, sed contra Mycenorū aper pulchrè se habebat. Nunc vero secus accidit. Nam hæc sterilitas facta est & admodum inaruis, illa uerò loca qua tunc erant sterilia quod aquis essent obruta, nunc sterilia sunt effecta. † Lactant. Possunt enumerare, quoties repentinis quassata moribus vel hiauerunt terra, vel descenderint in abruptum: quoties diuersæ fluctibus, & urbes & insulae abierint in profundum: frugiferos campos paludes inundauerint. Flumina & stagna siccauerint: montes etiam vel deciderint abrupti, vel planis fuerint adaquati; plurimas etiam regiones, & multorum fundamenta montium latens & internus ignis consumpsit. † Strabo lib. 1. Geogr. Virgil. Æneid. 3. Valer. Flac. Neg. enim rex Æolus ille, &c.

haue

of *Cush*: sure it is that *Iosephus* a Jew and a writer of great account stumbled at the same stone, † and embraced that opinion: by both which authorities moued, manie both of the \* Fathers & latter writers haue gone astray. Vnto this may haue accessè, that the countrie of *Eden* † hath of long time lost his ancient name, as doubtles most part of the riuers also, as to manie other countries of the world, \* *Mesopotamia*, † *Babylon*, † *Ierusalem*, † *Fraunce*, † *England*, and other hath be fallen, of whom antiquitie hath changed the names: so that thereby the truth could not easilie be discerned, especiallie the places to be described \* being without the limits of the Christian Empire. And what if it were said, that the riuers here described runne not perhaps altogether in the same channels they did in the dayes of *Moses*? If anie credit may be giuen to antiquitie; the same and the like may soone be proued against an Atheist by sufficient testimonie. † *Plato* and † *Aristotle*, and † *Lactantius* and † others do constantlie affirme (as they haue receiued of auncient monuments) that mountaines, and riuers, and Ilands, and countries haue receiued much alteration in this kind. *Sicilia* is said to

haue been diuided from <sup>h</sup> *Italie*, *Cyprus* <sup>i</sup> from *Syria*, <sup>u</sup> *Mela lib. 2. Geog. cap. de insulis.*  
<sup>k</sup> *England* from *France*, by the violence of the Sea, <sup>i</sup> *Plin. lib. 2. c. 88. In-*  
 whereas before they were ioyned, as *Peloponnesus* is <sup>sulas verū natura fe-</sup>  
 to y rest of *Grecia*, or as the towne of *Rye* <sup>cit, anellis Siciliam I-</sup>  
 (at an high water) seemeth to be to the rest of *England*. But this <sup>talie, Cyprum Syria,</sup>  
 is lesse to bee wondred at (although we giue no cer- <sup>etc.</sup>  
 taintie thereof, but only take away the cauils of the <sup>k</sup> *Seruius in Virg. Ege-*  
 aduersaries) that these riuers should runne in other <sup>log 1. Et penitus toto</sup>  
 streames: forasmuch as *Cyrus* <sup>m</sup> at the taking of *Baby-  
*lon*, <sup>n</sup> is affirmed to haue restrained the maine chan- <sup>diuisos orbe Britan-</sup>  
 nell of this very riuer *Euphrates*, vnto an vnwonted <sup>nos: Diuisos namque</sup>  
 course, & to haue diuided the riuer <sup>o</sup> *Gindes* which <sup>dixit Poeta, quia olim</sup>  
 is next vnto it in greatnesse, into 360. streames. Be- <sup>iuncta suis orbis terra-</sup>  
 sides, the countrie of *Mesopotamia* by which these <sup>rum Britannia. Tan-</sup>  
 riuers passe, being <sup>p</sup> partly drie and sandie, and <sup>sum aut longinqua</sup>  
 seldom watered with the shewers of heauen, & on the <sup>vales mutare vetu-</sup>  
 other part exceeding <sup>r</sup> fruitfull by the nature of the <sup>stas: inquit Virg. Æ-</sup>  
 soyle, is by the industrie of the inhabitants so nour- <sup>nead. 3. Hæc autem,</sup>  
 ished with waters, by cutting out channels and dit- <sup>quoniam longo tem-</sup>  
 ches out of the maine streames, as the same is a- <sup>poris spacio sunt, me-</sup>  
 mended where it is barren, of the same vnfruitful- <sup>moriam hominum so-</sup>  
 nesse; and corrected again of his ouer rich increase, <sup>lens effugere, ut in-</sup>  
<sup>q</sup> where it is ouer fertile. No meruaile therefore, if <sup>quit Arifios, Meteor.</sup>  
<sup>lib. 1. cap. 14.</sup>*

<sup>l</sup> Where there is left scarce the high way to come in, the water flowing vp on both sides.

<sup>m</sup> Dan. 3. 30.

<sup>n</sup> Herod. in Clío. Cum inuitiori exercitus

parte abiit ad paludem, & quæ Babyloniorum regina fecerat circa flumen, eadem & ipse fecit  
 (ipsa autem fluminis Euphratem qui prius mediam ipsorum urbem interfluens, rectus erat sor-  
 tuosum reddidit, ut supra retulit) nam reuocato flumine alueum eius pristinum vado transibilem  
 reddidit. <sup>o</sup> Huic (cum non posset nisi navibus trajecti) cum quidam e sacris equis petulanter ingres-  
 sus transire conabatur, quod fluminis vorticibus contorquens eum submersum abripuit: Cyrus perquam  
 agere frens cominatus est, se sic redditurum eum tenuem ut in posterum facile vel a mulieribus tran-  
 siri posset, ne gentia quidem singentibus: eum demum in trecentos & sexaginta riuos multianis di-  
 ductum. Ex Herodot. in Clío. Senec. de ira, lib. 3. <sup>p</sup> Plutarc. in vit. Marc. Crass. Vbi impulsit eum a  
 flumine, abstractum medijs duxit campis via leni & facili initio, inde succedente alia arena nudisq;  
 sitiensibus campis, qui terminari nusquam oculis poterant odiosa. <sup>q</sup> Herod. in Clío. Porro in Assyrio-  
 rum terra parum pluvis: sed omnis Babylonica regio dissecta est in fossas, &c. <sup>r</sup> Plin. lib. 18. c. 17. Ba-  
 bylone segetes bis fecant, tertio depascunt, aliqui folia tantum ferunt. <sup>s</sup> Plin. ibid. Vt præpinguis &  
 densa ubertas disjunctur, &c.

these riuers are not fully agreed vpon by writers, ha-  
 uing lost perhaps their ancient streames together  
 with their names, as \* Paradiſe, and the whole earth  
 beſides hath loſt her ancient fruitfulnes. It ſufficeth  
 vs that feare the Lord, that wee ſo credit the know-  
 ledge and truth <sup>u</sup> of the ſpirit of God that was in  
 Moſes, as that we aſſure our ſelues, the things ſpoken  
 of were ſo in euerie point, as they are reported for  
 to be. Thoſe that will not belecue it \* becauſe the  
 Scripture hath pronounced it, & would not in truth  
 beleue it, although they ſaw it with their eies, more  
 then they who cried vnto our Sauour Chriſt be-  
 ing on the croſſe: *If he be the king of Iſrael let him now  
 come downe from the croſſe, and we wil beleue him.* Not-  
 withſtanding for the confirmatiō of the godly, and  
 the repreſſing of bold & wicked Spirits, we thought  
 good to adde a table of deſcription, whereby may  
 be perceiued how this hiſtory of the ſituation of Pa-  
 radice, fullie agreeeth with that which manie writers  
 haue deliuered thereof, and the ſame is found to re-  
 maine vntill this day.

\* Ex maledicto & di-  
 luvio.

<sup>a</sup> Qui enim hac om-  
 nia Moſes poſuit ſcri-  
 bere niſi dictante ſpi-  
 ritu Dei?

<sup>2</sup> Clement. Alexand.  
 Stromas. 7. Scriptura  
 magis fide digna quā  
 quauis demonſtratio,  
 imō que ſola demon-  
 ſtratio eſt, &c.

<sup>7</sup> Hieron. comment. in  
 Matth. 27. 42. Fran-  
 dulenta promiſſio.  
 Quid eſt plus de cru-  
 ce adhuc deſcendere  
 viuentem, an de ſe-  
 pulcro mortuum re-  
 ſurgere? reſurrexeris &  
 non credidiſſis, ergo ſi  
 opam de cruce deſcen-  
 deres, ſimiliter non  
 crederetur.

Question.



Question 7. verse 9.

What is meant by *the tree of life*?



**A**Mong all the trees of the Lords garden, which were most pleasant to the eye; and good for meat, two especiallie excelled aboue the rest in vse and vertue, which are <sup>a 2. King. 4. 13.</sup> called *the tree of life*, and *the tree of knowledge of good* <sup>b Life, and the comd mandement.</sup> and euill. These are said to be planted in the midst of the garden, either according to y<sup>e</sup> propertie of the Hebrue phraze of speech, as thus: *I dwell* <sup>a in the middest of mine own people</sup>, that is, among mine own people, to signifie that out of the garden were no such trees: or els, about the middest of the garden it selfe, either because therby, their place might argue their excellent vse; or that by their placing he to whom they were giuen, <sup>b</sup> might haue the vse of them alwaies to meditate thereon. They were <sup>c</sup> very trees, not allegories in the name of trees; for they were planted, they were watered, they grew & bare fruit as other trees. What fruit they bare is not expressed, and therefore not necessary for vs to know. But that their fruit might be of the kind of other fruit, and haue a proper vertue giuen vnto it, I see not what doth hinder, seeing that <sup>d</sup> the shadow of *Peter*, nor the <sup>e</sup> kerchiefs and handkerchiefs from *Pauls* bodie, did differ from the shadowes of other men, or from other linnen of the same kind, but onlie in the <sup>f</sup> vertue of healing, that God for a time did giue vnto them. Now the first of these trees is <sup>g</sup> called *the tree* <sup>of</sup>

<sup>a</sup> 2. King. 4. 13.  
<sup>b</sup> Life, and the comd mandement.  
<sup>c</sup> August. de Gen. ad lit. lib. 8. cap. 6. Pro-  
bat visibilia & corpo-  
rale, sicut arbores ca-  
terra. cap. 4. Ne cogat  
in allegoriam, ut non  
ista ligna fuerint, sed  
aliud aliquid nomina  
ligni significans.  
Chrysost. Hom. in Gen.  
13. Sed forte sunt, qui  
ex propria sententia  
qualibet dicere voluerit,  
nec flumina concedit  
esse flumina, &c. qua-  
so ne feramus tales sed  
obtinemus aures.  
<sup>d</sup> Act. 5. 15.  
<sup>e</sup> Act. 19. 12.  
<sup>f</sup> Ibid.  
<sup>g</sup> Gen. xv. gressu habi-  
tationis: as the soule  
is called נפש וחי נפש  
phesh chaim: nor  
that the tree did  
liue (nisi vita vege-  
tativa) but gave or  
imparted life to o-  
ther.

<sup>b</sup> Properly a tree preserving or maintaining life (*arbor vivificans*) for the hebrue tongue wanteth adiectives, or (which the Grammarians call) *denominata*.

<sup>i</sup> Gen. 3. 22.

<sup>k</sup> Job 6. 63.

<sup>l</sup> For <sup>h</sup> soule which dyeth the second death, loseth not the substance, but the blessed qualities: *Non in substantia, sed in qualitate moritur*, as Gregorie saith.

<sup>m</sup> For no elementarie substance can by nature bee perpetuall, as *Aristot.* de celo lib. 3. cap. 6.

<sup>n</sup> Beda & Serabus Histor. eccles.

<sup>o</sup> August. de Civitat. Dei. lib. 13. cap. 20.

*De ligno autem vite propterea gustabant, ne mors his undecunque subreperet, vel semetipso confecti, decursis temporum sp-*

*sij interirent. Tanquam cetera essent alimento, hoc Sacramento, statim scilicet temporibus de eo sumpto. Aquin. part. 1. quest. 97. Beda. Lignum vite dictum est, quia divinitus accepit hanc vim, ut qui ex eius fructu comederet, corpus eius stabili sanitate & perpetua soliditate firmaretur: nec ulla infirmitate nec aetatis imbecillitate, in deterius vel in occasum laberetur. Hieron. Zanch. de oper. Dei. part. 3. lib. 1. cap. 1. Reliquarum arborum fructus, docet Augustinus (ut supra) ad hoc fuisse destinatos, ut molestias sanis & sris tollerent: sed huius fructum ut praestaret homini vim, &c. Hec fuit vis data illi arbori, & nunquam adempta: eoque naturalis quodammodo illi suis; & ob hanc causam post peccatum posuit fuit Cherubim. & August. de peccat. merit. & remiss. lib. 1. cap. 2. Luther. com. in Gen. cap. 2. Docet Paulus, etiam si Adam non peccasset, tamen visitum fuisse corporalem vitam indigam cibis, potus, quietis, crescentem, generantem & cetera, donec per Deum, ad vitam spirituale non esset translatus, in qua vixisset sine animalitate ut ita dicam, nempe ab intra ex solo Deo, & non ab extra sicut ante, ex herbis & fructibus: idque sic ut tamen homo habeat carnem & ossa, & non sit mere spiritus sicut angeli. <sup>q</sup> Gen. 5. 24. 2. King. 2. 11. <sup>r</sup> 2. King. 7. 2.*

of life, <sup>h</sup> for that the fruit thereof <sup>i</sup> had naturall vertue in it to preferue life. Not the life of the <sup>k</sup> soule, the substance whereof is more <sup>l</sup> noble then death can take away, but of the bodie <sup>m</sup> being made of earthlie mould: and the same not a temporarie life <sup>n</sup> as our meates and drinckes preferue our liues, but euen a <sup>o</sup> perpetuall life; and to haue banished not onlie hunger and thirst, but all other enimies of our naturall life, sorrow, sicknesse, age, and death it selfe. So that although *Adam* <sup>p</sup> had not continued for euer in that Paradice, but after long time had beene taken vp into the heauenlie Paradice, as *Enoch* and *Eliab* <sup>q</sup> were: yet hee neuer should haue gone the way of death, or sicknes, of age, or feebleness, but in most flourishing strength & full happines of life, he should haue beene translated vnto God. And although that seeme strange to carnall me, <sup>r</sup> which in their reason or experience they can not proue; yet was it no more miraculous for the tree of life to haue such vertue (seeing the good pleasure of the Lord was such) then for our clothes to keepe vs warme, or our meat which is but dead to reuiue our bodies, or the vertue of hearbes to preferue our

health,

health, which <sup>c</sup> is not in themselves, <sup>c</sup> but by vertue of the ordinance and word of God. And if these things are indued with strength, as it were to lengthen our mortality, how much rather may we think by the authoritie of the word, that God indued this tree with vertue to preferue them in life, which were not subiect vnto death?

Question 8. verse 9.

Wherefore the other tree was called *the tree of knowledge, of good and euill?*

**T**is <sup>a</sup> vntruelie supposed by the <sup>b</sup> Hebrue Doctors, that the tree had vertue in it to giue sharpenesse of wit to him that did eate thereof: which conceit gaue cause to *Iulian* <sup>c</sup> to cauill at the Scripture, as though God had pleasure to haue detained men in ignorance. Other speake more neere the purpose, but yet not fullie; <sup>d</sup> that it was so called of the euent, because through eating of the fruit thereof, the knowledge of euill was procured: for it may seeme it was so called <sup>e</sup> to giue *Adam* thereby a warning of feeling euill. But more directlie indeed was it called the tree of knowledge of good and euill; <sup>f</sup> because it was made a rule for

*matris, quomodo non summam pre se fert absurditatem? Inquit Iulianus. <sup>a</sup> August. de Gen. ad lit. lib. 8. cap. 6. Lombard. li. 2. dist. 17. Quia post prohibitionem erat in illa transgressio futura, qua homo experiendo disceret, quid esset inter obedientia bonum & inobedientia malum. <sup>b</sup> Vers. 17. Damascen. lib. 2. cap. 11. <sup>c</sup> *ἡ δὲ δοκιμὴ καὶ δοκιμὴ, &c.* ad experientiam quandam probationemque & exercitium obedientia & inobedientia hominis. <sup>d</sup> Chrysost. Hom. in Gen. 14. Ab uno tantum ligno abstinere iussit, ut scire possit, quid sit sub domino (esse) cui obedire debeat, & parere si quid ille imperaris. Zanch. part. 3. lib. 1. cap. 1. de oper. Dei. Quia visibilis regula fuit, qua cognosceretur bonum & malum, non per se sed propter mandatum Dei adiunctum. Ratio: quia hac fuit prima lex Dei unde omnes reliqua pendunt; oportuit igitur hanc esse vim totius legis, qua docetur quid bonum quidque malum.*

man.

man to know, what was good, and what was euill, so soone as it was inioyned man by precept not to eate thereof. The tree & bare holesome & pleasant fruit as well as other. What made it euill to eate thereof? nothing els but disobedience vnto the <sup>a</sup> commaundement. For because it was said: thou shalt not eate thereof; for that cause only it was euill to eate thereof. But wherefore did the Lord forbid the eating of the fruit? Because <sup>1</sup> it was necessarie, that man, who was adorned with such an height of dignitie, should yet owe homage vnto his creator as to his Soueraigne Lord: which dutie <sup>k</sup> consisteth in subiection both in will & deed, his will to be commanded by the will of God, and his worke to be ruled by his will, that both in will, in worke, in word and thought, he might declare his inferioritie by obedience. Man therefore by this commandement, *thou shalt not eate of it*: <sup>1</sup> was taught to measure good and euill, not by his owne will, but by the will and word of God, and to seeke for the rule of good and euill, *at the law and at the testimonie*: <sup>m</sup> as faith the Prophet. And this was requisite, because <sup>n</sup> the will of God is the fountaine of iustice and of goodnes: therefore it cannot be but good and righteous which he willeth, and therefore righteous because hee willeth it: but the will of man although it <sup>o</sup> were created right-

<sup>a</sup> Gen. 3. 6.

August. de Gen. ad lit. lib. 8. c. 6. Dicitur non potest quanta mihi placeat illa sententia, non fuisse illam arborem cibo noxiam; neque enim qui fecerat omnia valde bona, in paradiso infuserat aliquid mali: sed malum fuisse homini transgressionem precepsi.

<sup>b</sup> Ambros. lib. de P. 1. radis. cap. 7. Nisi fallor, mortis causa inobediens fuit, & ideo homo ipse sibi mortis est causa, non habens Deum suae mortis auctorem. Neque enim si medicus prescripserit egrotanti a quibus videatur cauendum, atque ille ab interdictis non putaueris abstinendum: causa eius mortis est medicus, sed utique ipse sibi reus mortis est propria.

August. de ciuit. Dei lib. 14. cap. 12. Etsi non

mala & noxia, nisi quia prohibita. Sed obedientia commendata est in precepto, quae virtus in creatura rationali mater quodammodo est omnium custodis; virtutum. <sup>1</sup> Basil. Hom. Quod Deus non est auctor mali. Chrysost. Hom. in Gen. 13. Et scire possis quod gratia & liberalitate illi frueretur, essetque Dominus aliquis & naturae suae & omnium visibilium. <sup>2</sup> August. de Gen. ad lit. lib. 8. cap. 13. Dominus quidem quid infferis, videris faciendum est a seruiente quod inffis. <sup>3</sup> August. de verb. Dom. Serm. 34. Bona est arbor, nolo sanguis. Quare? Quia Dominus sum, tu seruus. Hec tota causa est. Si parua est, dedignaris esse seruus? Quid autem tibi expedit nisi esse sub Domino? <sup>4</sup> Deut. 12. 8. Isai. 8. 19. <sup>5</sup> Isai. 46. 10. August. in Psal. 41. 161. Inuenies fontem iustitia, ubi est fons vitae. <sup>6</sup> Gen. 1. 27. Ephes. 4. 24. Fulgent. ad Mon. lib. de praedest. cap. 18.

teous,



teous, can be no farther righteous, then it is subiect vnto the righteousness of God. But some complaine of the planting of this tree, or the giuing of this precept vnto man, <sup>p</sup> as though therby an occasion were giuen of offending. And doe not they murmur causeles against the Lord, either because hee made not man like himselfe immutable; or els because he taught him so graciouſlie a point so necessarie, that his <sup>1</sup> felicitie depended vpon obedience? And so gracious was the Lord, that when he might haue tried his obedince <sup>r</sup> by matters of greater moment: or as well might haue commaunded him to <sup>t</sup> abstaine from all the trees saue one (which had beene for him sufficient) or else from halfe of them; hee forbiddeth him but one, <sup>t</sup> then which he could not haue lesse restrained him, and taught him knowledge. Wherefore this precept was not giuen, neither the tree of knowledge placed there as a snare to make him fall, as the wicked do blasphemously murmur against the Lord; but the <sup>u</sup> iustice of God required, that the creature should be subiect to his creator, & therefore the Lord in mercie bound him to obedience, and most fatherlie gaue him <sup>x</sup> warning, to the end he should not fall, <sup>y</sup> declaring that the life of man dependeth vpon obedience to God.

Neither did he this, <sup>z</sup> as though he needed mans obedience. <sup>1</sup> Bernard. Hom. 2. de circumcis. Dom. Leuissimum planè mandatum, & largæ omnino mensura. <sup>2</sup> August. in Psal. 70. & de verb. Dom. Serm. 34. Quomodo eris sub Domino, si non fueris sub præcepto? non potuit Deus perfectius demonstrare quantum sit bonum obedientie, nisi cum prohibueris ab ea re quæ non eras mala. <sup>3</sup> Tertul. in Marcion. lib. 2. Benignissime enim demonstrantis exitum transgressionis: ne ignorantia periculi, negligentiam iuraret obsequij. <sup>4</sup> Iust. in Mart. Epist. ad Diognet. August. de ciuit. Dei lib. 14. cap. 12. Quandoquidem sic creatura rationalis facta est, ut ei subditam esse sit utile: perniciosum autem suam, non eius à quo creata est facere voluntatem. Ea hinc maxime commendatur quale bonum sit Deus, cum nulli ab eo recedenti bene est. Idem de Gen. ad lit. 11. c. 5. <sup>5</sup> Iren. lib. 4. c. 28. Initio igitur nō quasi indigens Deus hominem plasmauit Adam, sed ut haberet in quem collocaret sua beneficia. Nec nostro ministerio indigens, iussit ut eum sequeremur.

L

bedience;

<sup>p</sup> Basil. Hom. Quod Deus non sit auctor mali. At cur inquis in creatione non habemus, ut ne volentibus nobis peccare deret? Quia etiam in famulos non cum vinētos habes beniuolos putas, sed cum voluntarie ea quæ officij sunt, exple-re videris. Itaq; etiam Deo non gratum est quod coactum est, sed quod ex virtute recte geritur. Vide etiam causas in Iren. lib. 4. cap. 78. 79.

<sup>1</sup> Iust. in Mart. Epist. ad Diognet. Per cognitionem vitam ostendentem. Neque enim vita sine cognitione, neque cognitio iusta si-ne vita vera.

<sup>2</sup> As he did Abraham. Gen. 22.

<sup>3</sup> Chrysostom. Hom. in Gen. 14. Neque enim dimidiatam dedis illi-

verum fructificationem, ne-que à pluribus absti-nere iussit. <sup>4</sup> Bernard. Hom. 2. de circumcis. Dom. Leuissimum planè mandatum, & largæ omnino mensura. <sup>5</sup> August. in Psal. 70. & de verb. Dom. Serm. 34. Quomodo eris sub Domino, si non fueris sub præcepto? non potuit Deus perfectius demonstrare quantum sit bonum obedientie, nisi cum prohibueris ab ea re quæ non eras mala.

<sup>6</sup> Tertul. in Marcion. lib. 2. Benignissime enim demonstrantis exitum transgressionis: ne ignorantia periculi, negligentiam iuraret obsequij. <sup>7</sup> Iust. in Mart. Epist. ad Diognet. August. de ciuit. Dei lib. 14. cap. 12. Quandoquidem sic creatura rationalis facta est, ut ei subditam esse sit utile: perniciosum autem suam, non eius à quo creata est facere voluntatem. Ea hinc maxime commendatur quale bonum sit Deus, cum nulli ab eo recedenti bene est. Idem de Gen. ad lit. 11. c. 5. <sup>8</sup> Iren. lib. 4. c. 28. Initio igitur nō quasi indigens Deus hominem plasmauit Adam, sed ut haberet in quem collocaret sua beneficia. Nec nostro ministerio indigens, iussit ut eum sequeremur.



bedience; but that being good and mercifull, hee might <sup>a</sup> continue and increase his goodnesse vnto man, obeying his commaundement. It was therefore great <sup>b</sup> equitie and righteousnes in God to forbid the fruit. It was <sup>c</sup> his gracious mercie to warne man of the punishment. It was shamefull negligence in *Adam* <sup>d</sup> not to keepe a commandement so easie, and to beare so light a burden. For seeing hee had libertie <sup>e</sup> to take of all the trees that fauored of life, what need had he to tast of that onely tree that fauored of death?

<sup>a</sup> Iren. *ibid.* Propter hoc exquiris ab hominibus seruientem, ut quoniam est bonus & misericors, benefacias ijs qui perseverant in seruiente eius.  
<sup>b</sup> Tum propter debitum seruientis creaturae ad creatorem; tum quia (Cyril. lib. 2. in Iulian.) non dubium est, quin leges constringant quod morantur, & quod propensum ad defectionem, vindictis remorentur, dirigant ad bonum, & à deterioribus recedere cogant eos, qui honesti rationem aliqui non haberent. Vnde nemo qui mente praeclusus est, redarguerit vel leges, vel leges, vel leges, quod illas tulerint: non enim ipsi auctores sunt ut deprehensi patiantur. <sup>c</sup> Tertul. aduers. Marcion. lib. 2. Benignissime enim demonstratis, &c. <sup>d</sup> Matth. 11. 30. Chrysost. Hom. in Gen. 14. Magna huius precepti facilitas est. Sed dilecte, graue malum est desidia, facitque ut facilia omnia videantur difficilia. Et infra. Dedit nomina animantibus Non temere hoc factum, sed (praeter alia) ne putaretur ex ignorantia peccasse, & ut scire possis, quod lapsus ille ex desidia fuerit. <sup>e</sup> Bernard. tract. de grad. humil. Si enim cetera bona sunt, quae sapiunt bonum, quid opus est edere de ligno quod sapias etiam malum?

## Question 9. verse 17.

Whether God in iustice could inflict so great a punishment, as hee pronounced for the eating of the fruit? *in the day that thou eatest thereof, thou shalt die the death.*

<sup>a</sup> Gen. 4. 13.

Ezech. 11. 3.

Iren. lib. 5. Qui supergrediuntur leges & postea poena dant, queruntur de legislatoribus, sed non de semetipsis. Sic autem & diabolico spiritu pleni, innumeras accusationes inferunt fautori suo, cum & spiritum vite nobis donauerit, & legem omnibus aptam posuerit; & nolunt iustum esse iudicium Dei. <sup>b</sup> Ezech. 16. 22. August. de ciuit. Dei lib. 21. cap. 12.

**H**is rebellious nature of man is alway ready <sup>a</sup> to repine against Gods iustice, accusing the same of too much seueritie: but in the meane season <sup>b</sup> it will not see the hainousnes of sin,

which

which is the cause thereof. And indeed if God doe punish more then is the greatnes of the fault committed, then doth he not according to his word;

<sup>c</sup> Giue euerie man according to his worke. Again, shall not <sup>d</sup> the iudge of all the world doe right? Yea, <sup>e</sup> the Lord is known by executing iudgement, as saith the Prophet. Wherefore although the punishment it selfe

that was denounced, doe sufficientlie declare the greatnes of the sinne, because God doth alway punish righteously: yet if we examine duely the force of the commaundement, wee shall find the offence to be <sup>f</sup> greater then the punishment. In which commaundement (as in euerie law of man) three things

are <sup>g</sup> chieflie to be considered: first, the thing forbidden: secondly, the authoritie of him that giueth the charge: and thirdlie, the end wherefore it was prohibited. The thing forbidden was the eating of the fruite, which <sup>h</sup> the wicked esteeme of no greater moment, then an apple or a nut is worth, which

*Adam* and his wife deuoured. But the law is <sup>i</sup> spirituall, and <sup>k</sup> commandeth things that are spirituall. It had therfore doubtles a farther purpose and intent, which *Adam* by the image of Gods wisdom that

was in him, did also rightlie vnderstand: which was

<sup>l</sup> that hee must be wise according to sobrietie, not presuming of his owne wisdom to define good and euill, but by the will and word of God, where-

*tas. Tertiam precepti dignitas. Hieron. Zanch. de oper. part. 3. lib. 1. cap. 1. In interdito tria consideranda sunt. Res interdicta, auctoritas interdicentis, & fines interdictionis.* <sup>h</sup> As Iulius the third, Pope, affirmed he had as great reason to be angrie for a Peacocke, as God had to be angrie for an Apple, seeing an Apple was not so great a matter as a Peacocke. *Paul. Verg. Bale. in vita Rom. Pontif. 1 Rom. 7. 14. 1 Hieron. comment. in Rom. 7. 14. Es spiritualia mandata, &c. 1 Rom. 12. 3. Ambros. in Rom. 12. Aperiẽ ostendit, hoc debere nos sapere, quod iustitie terminos non egrediatur; ut non nobis solis utile sit, sed ut nulli obis, ut consensu simus, forte quam mensu est Deus nequis arroganter de se sentiat.*

<sup>c</sup> Psal. 62. 12.

<sup>e</sup> Ezech. 7. 8.

<sup>d</sup> Reuel. 2. 23. & 22. 12

<sup>f</sup> Gen. 18. 25.

<sup>g</sup> Dent. 32. 4.

<sup>h</sup> Psal. 9. 16.

<sup>i</sup> Ezech. 20. 44. & 16.

<sup>k</sup> 59. Psal. 130. 3. For

although in respect

of *Adam*, it were an

absolute threatning

of death: yet in re-

spect of Gods secret

counsaile, it was co-

ditional. viz. vnlesse

the Son of God do

take vpo him mans

redemption: so that,

in that his bodi-

lie life was spared,

though in miserie,

or that hee was not

in body and in soule

cast presentlie into

the flames of hell,

his punishment is

lesse then his de-

ferre.

<sup>l</sup> Bernard. lib. de pre-

cept. & discip. Primam

ergo necessitatem cuius;

facit in promissando

voluntas. Secundam

præcipientis auctori-

tas. Tertiam præcepti dignitas.

unto he ought simplie to submit himselfe. And seeing the Lord had taught him <sup>m</sup> by the commaundement, that it was euill to eate of this fruit, <sup>n</sup> hee must not looke vnto the fruit, or to the tree, or to his wife, or to the Serpent, or to his owne iudgement and capacitie, to thinke it good for meate, which the Lord had pronounced to be euill. So that brieflie, the force of this commandement was, to forbid him to be wise about the condition of <sup>o</sup> a creature, or <sup>p</sup> to disioyne his wisdome from the wisdome of the Lord, <sup>q</sup> wherein he could not but worke his owne confusion. This was a matter of great importance for a poore creature, which euen now was dust, and was taken <sup>r</sup> from the dunghill to such nobilitie, to be so surprised with vnthankefulnes and pride, as to striue to be equall with him that made him, and to esteeme better of his owne wisdome, then of the wisdome and word of God. The second thing to be considered in the force of this cōmandement is, <sup>t</sup> the authoritie of him that gaue it for a law. This is as it were the very pith and strength of lawes, and maketh the breaches of them to be great or small: for according to the authoritie of him that maketh it, the <sup>u</sup> breach thereof deserueth punishment. If then the lawes of <sup>v</sup> Princes and of <sup>x</sup> Parents laid authoritie ouer their inferiours, to <sup>y</sup> flea and to giue

life;

<sup>m</sup> A prohibitionē & pena.

<sup>n</sup> 2. King. 22. 2.

<sup>o</sup> August. de ciuit. Dei lib. 14. cap. 12. Obedientia commendatur in precepto, &c.

<sup>p</sup> August. de ciuit. Dei lib. 12. c. 9. Nec tantū hominum, sed primitiuius precipueq; angelorum bonum est, quod dictū est, mihi adhaerere Deo bonum est. Psal. 73. 27. 28.

<sup>q</sup> Quoniam non bene se habes facta natura, si a faciente recesseris. August. de Gen. ad lit. lib. 11. cap. 5.

<sup>r</sup> August. in Psal. 70. & Sermō. de verbis Dom. 34. Si peruerse volueris imitari Deū, ut quo modo Deus nō habet a quo formetur, non habet a quo regatur, sic ipse velis suā potestate uti, ut sicut Deus nullo formante, nullo regente uiuat; quid restas fratres, nisi ut recedens ab eius calore torpescat, recedens a veritate uanescat, recedens ab eo qui summū & incomparabiliter est, in deterius mutatus deficiat? Hoc diabolus fecit, imitari Deum uoluit sed peruersē, non esse sub illius potestate, sed habere contra illum potestatem. <sup>s</sup> Psal. 113. 7. 1. Sam. 2. <sup>t</sup> Bernard. Supra. Precipientis autoritas, &c. <sup>u</sup> Ibid. Iam uerō de illo qui precipit, & idem de eo quod precipitur, huiusmodi aduertenda erit secundum rationem distinctio, ut cuius inter preceptores reuerentior nobis imminet autoritas, eius grauior formidetur offensio, ac maioris cuiusq; mandati transgressio damabilius estimetur. <sup>v</sup> Hebr. 10. 28. Dan. 5. 18. 19. Dent. 17. 12. <sup>w</sup> Dent. 21. 18. 21. <sup>x</sup> 1. Iob. 31. 15. Math. 10. 28. Ioh. 19. 11. Ephes. 6. 9.

life; how much more is his authoritie to be esteemed, whose power <sup>z</sup> is absolute to saue and to destroy, who made vs of nothing <sup>a</sup> for himselfe, in <sup>b</sup> whom we liue, and moue, and are: to whom Princes are not <sup>c</sup> comparable in respect of glorie. Wherefore the fault is infinite, <sup>d</sup> because God is infinite which doth forbid the fault, and deserueth infinite and eternall torment, because his authoritie is infinite, who by the sinne is disobeyed, and his iustice eternall which requireth punishment. In this authoritie both <sup>e</sup> Moses and <sup>f</sup> the Prophets, & our Saviour Christ and <sup>h</sup> his Apostles, haue grounded their lawes and doctrines: insinuating thereby the greatnes of the message they did bring, and the necessitie of obedience to be giuen thereunto. Yea for this cause the law-makers among the <sup>i</sup> heathen, when they would bind their lawes to be had in reuerence, were wont to perswade their subiects to whom they gaue them, that their lawes were deuised and approued by the Gods. Thirdlie, the end of this commaundement which was to teach him obedience and humilitie, whereon his life and happines consisted: as namely, that hee was not such a Prince on earth, <sup>k</sup> but that he had a soueraigne lord: so that therein he might know the Lord, and know himselfe, which is the sum of knowledge: God, as the chiefe Lord, his creator and louing father, the liberall giuer of all his welfare: himselfe, to be his seruant, a creature, and one that had receiued all

*in prefat. Finxit se Iouem in concilio habere cuius nutu singula quaque decreta ad Cretenses deferret. Postea in antrum Iouis descendit, noua instituta detulit, que Iouis mandata esse asseruit. Lyncurgus leges suas anthoritate Apollinis Delphici confirmauit. Cic. de diuin. libr. 1. Plutarc. vita Lyncurg. Zelenus a Minerva. Clem. Alexan. Strom. 1. Numa ab Ageria, Plutarc. in vit. Numa. Augustin. de ciuit. Dei lib. 7. cap. 35. <sup>k</sup> Chrysostom. Hom. in Gen. 12. vs esset dominus aliquis natura sua.*

<sup>z</sup> James 4. 12.

<sup>a</sup> Prou. 16. 4.

<sup>b</sup> Act. 17. 28.

<sup>c</sup> Job. 34. 19.

<sup>d</sup> Infinite peccat qui infinitam laeseris maiestatem.

August. de ciuit. Dei lib. 21. cap. 11. Quidam infinitum putant, ut pro peccatis quantilibet magnis, paruo scilicet tempore perperatis, pena quique dānetur aeterna. Quasi vilius id vnuquam iustitia attendat, ut tanta mora temporis quisque puniatur, quantum unde punietur admittit. An in vinculis? an in exilio? an in ipsa morte?

Idem. cap. 12. Homo quanto magis fruebatur Deo, tanto maiore impietate dereliquis Deum, et factus est malo dignus aeterno, qui hoc in se peremit bonum, quod esse posset aeternum.

<sup>e</sup> Deut. 33. 3.

<sup>f</sup> Isai. 1. 2. &c.

<sup>g</sup> Mat. 5. 20. 22. &c.

<sup>h</sup> 1. Cor. 11. 23.

<sup>i</sup> Minos Cretensibus.

Plat. lib. de leg. 3. Patricius lib. 1. de republ.

<sup>1</sup> Deut. 6. 3. 4. 5.

<sup>m</sup> Deut. 10. 12.

<sup>P</sup>sal. 116.

<sup>n</sup> Tertul. lib. aduers. Iudeos. In hac enim lege Ade data, omnia præcepta condita recognoscimus, quæ postea promulgauerunt data per Moysen, &c.

<sup>o</sup> August. de ciuitat. Dei. lib. 21. c. 12. Sed pena æterna, dura & iniusta sensibus videtur humanis, quia in hac infirmitate moribundorum sensuum, deest ille sensus altissime purissimeque sapientie, quo sentiri possit quantum nefas in illa prima præuicatione commissum est.

from him. Herein therefore<sup>1</sup> consisted both the inward and outward worship of God. Inward, as obedience, honour, loue, confidence, and religious feare, wherewith man should honor God<sup>m</sup> in thankfulnes: outward, in actuall and outward abstinence from sinne, and reuerence vnto the voice of God. Wherefore it is manifest by the eating of this fruit, that<sup>n</sup> the whole worship of God was violated: to the which, if we shal ioyne the easines of the precept to be kept, & the power that was in Adam to haue obserued it, ° there is none so voide of sense, but may soone conceiue, that not without cause but of iust desert, the punishment of death was inflicted thereon.

Question 10. verse 17.

What death the Lord threatned, when hee said: *in the day that thou eatest thereof, thou shalt die the death?*

<sup>a</sup> August. lib. sexaginta quinque quest. 9. 32. Cum ergo requiritur, &c. Virum animæ, an corporis, an totius hominis, an illa quæ secunda dicitur: respondendum est, omnes. Deserta anima



He death which the Lord denounced,<sup>a</sup> was the death of soule and bodie, which is<sup>b</sup> called the first and second death; neyther could it be of the soule alone<sup>c</sup> as some suppose, <sup>d</sup> because the bodie was also guiltie of the crime; and sinne it selfe is so contagious, that it doth<sup>e</sup> corrupt

Ade à Deo, iure dicitur mortua prima morte, ex qua tres postea secus sunt morte: <sup>b</sup> Iohn 11.

13. 14. Renel. 20. 14. <sup>c</sup> Philo Iudeus de Allegor. legis lib. 2. Gregor. lib. 6. Epistol. ep. 31. ad Eulog.

Si enim Ade qui primus peccauit anima in peccato mortua non est: quomodo de ligno uento ei dictum est, in quacunque, &c. Constat itaque quia in carne non est mortuus. <sup>d</sup> 2. Corinth. 5. 10.

<sup>e</sup> 1. Cor. 15. 33. Eccles. 13. 1.



as pitch, whatsoeuer toucheth it, and <sup>e</sup> consume like <sup>f</sup> *Pron. 6. 27.*  
 fire whatsoeuer it taketh hold of. By meanes where-  
 of, when *Adam* had declined in his wisdome, from  
 the wisdome of the Lord, <sup>g</sup> by knowing in his own <sup>g</sup> *Gen. 3. 6.*  
 wisdome the goodnes of the fruit, <sup>h</sup> the same his <sup>h</sup> *Like as 2. Sam. 15. 3*  
 wisdome was turned into foolishnes: his wil when *Rom. 1. 22.*  
 he lusted for the fruite, being separate from the will <sup>i</sup> *Rom. 8. 7.*  
 of God, became rebellious <sup>i</sup> and enimie to God: <sup>k</sup> *Ambros. lib. 1. de Pa-*  
 his happines when hee would augment it <sup>k</sup> *radiso. cap. 14. Non*  
 the measure God had giuen him, became vnto him *solum sicut dii esse ho-*  
 miserie and infelicitie; his body which was made to *mines desierunt sed e-*  
 fet forth the glorie of God, <sup>l</sup> so soone as the eye had *tiam qui quasi dii e-*  
 seene the fruit with liking, his hand had taken it, his *rant, quibus dictum*  
 mouth eaten it, his stomacke receiued it, was euen as *est; ego dixi dii estis,*  
<sup>m</sup> a broken vessell which is profitable for nothing, *sui gratiam perdidere-*  
 and therefore to be returned to the mould from *runt.*  
 whence it was. The Lord foreshewed it to *Adam* in *Fulgens. lib. de pre-*  
 these wordes: *thou shalt die the death*, or after the *destinar. ad Mon. c. 17*  
 Hebrue phrase, *in dying thou shalt die*, that is, thou *Qui concupiscit plus*  
 shalt surelie die, or thou canst not but die, plainly *extra se, minus factus*  
 expressing the danger of the same. How then com- *est in se.*  
 meth it to passe, that both *Adam* and *Hena*, so soone <sup>l</sup> *Math. 5. 28.*  
 as they had tasted of the fruit, gaue not vp the ghost <sup>n</sup> *Isai. 30. 14.*  
 immediatlie: Doubtles thorough the singular mer- *Ierem. 22. 28.*  
 cie of the Lord, tempered with his iustice. They <sup>n</sup> *Basil. Hom. quod De-*  
 were presently partakers of both, that the iustice of *us non est auctor ma-*  
 God might be fulfilled: but yet not fullie, that the *li: Quantum enim*  
 Lord therein might declare his mercy. Concerning *discedebat à vita, tan-*  
 the soule: they who had separated the selues, that is, *tum appropinquabat*  
 their wisdome & their wil, were separate from God, *ad mortem: vita enim*  
 from the loue and fauour of God, <sup>n</sup> which is the *est Deus, primatio au-*  
 priuation of goodnesse and felicitie, and the verie *tem vite mors; quare*  
 death *sibi ipsi mortem, per*  
*secessum à Deo Adam*  
*parauit.*  
*August. lib. de Spir-*  
*et anim. cap. 36. Vi-*  
*uit anima naturali*  
*vita, etiam si spiritus*  
*ali vita non viuat.*  
*Sed talis vita mors est*  
*potius quam vita:*  
*quoniam mors pecca-*  
*torum pessima. Bernard. ad Milites Templar. cap. 11. Vita siquidem Deus anime, sicut ipsa corporis.*

\* Chrysost. Hom. in Gen. 20. Quis enim dic obsecro, talem ad confessionem adegit? (Intelligit Cain.)

Nullus alius quam conscientia ille incorruptus iudex. Nam simul ac in peccatum declinauerat, statim insurrexit conscientia, inclamansque & ostendens peccatorum magnitudinem, & omnibus seipsam pœnis obnoxiam fecit.

† 1. Pet. 3. 19.

† Iude. v. 6.

† Gen. 3. 10.

† Iustin. Mart. Dial. cum Trif. Mille annos in mysterio designari intelligimus. Vt enim Ada dictum est, quo die, &c. Scimus enim mille annos non compleuisse. Nouimus quoque dictum illud, quod dies domini sint mille anni huc pertinere.

Irene. cont. Hæres. li. 5.

† Psalm. 90. 4.

2. Pet. 3. 8.

† Heb. 2. 15. Symmachus translateth the

Hebue word (מֹת)

buc it signifieth thar,

and more also, as Exod. 19. 12. & 21. 12. Leuit. 20. 2. 9. &c.

\* Theodor. in Gen. quæst. 38.

August. de ciuit. Dei lib. 13. cap. 23.

Non ideo debet absurdum videri

quia non eo prorsus die, à corpore sunt soluti: eo quippe die mutata in deterius vitataque natura, atque à ligno vite separatione iustissima, mortis in ipsam etiam corporalis necessitas facta est, cum qua nos

necessitate nati sumus. \* Aug. de peccator. merit. & remiss. lib. 1. cap. 16.

Quamuis ergo annos multos postea vixerint, illo tamen die morti cœperunt, quo mortis legem, qua in senibus veteraſcerent acciperunt.

Non enim stat vel temporis puncto, sed sine intermissione labitur, quicquid continua immutatione sensim currit ad finem non perficientem sed consummentem, Gregor in euangel. Hom. 37.

Temporalis vita eterna vite comparata mors est potius dicenda quam vita. \* Rom. 6. 16.

death and torment of the soule thorough conscience of guiltines, and feare of punishment: this is the prison of the <sup>p</sup> soules departed, and the chaines of Sathan, wherewith <sup>q</sup> hee is tied and reserued to the iudgement of the great day: of which they are both partakers also, whereby they are compelled to flie from God, and *Adam* <sup>r</sup> confessed hee was afraid. And for the bodilie death, it is gathered by some that the time thereof was set <sup>t</sup> in respect of God, to whom one day <sup>u</sup> is as a thousand yeres: seeing no man euer liued a day in that account. But rather in deed it was fulfilled, <sup>v</sup> in that he was in bondage vnto death, for as much as death it selfe <sup>x</sup> began to wound their bodies in the day they sinned, by hunger, cold, nakednes, subiection to mortalitie, losse of natie beautie and such like, that the verie life continued in so manie miseries, may seeme to be <sup>y</sup> not life but a prolonged death. Thus deepe did *Adam* drinke of the wine of the wrath of God. That he died not the extremity of death, behold how grace aboundeth in the Lord; *Adam* now by sinne was made <sup>z</sup> the seruant vnto sinne, the wages whereof is death and condemnation, the horrible paines and endlesse woces whereof no creature can endure. Wherefore when *Adam* must die, the iustice

מֹת *mōt tamush*) thou shalt be mortall. Hieron. Trad. Hebrea. in Gen. buc it signifieth thar, and more also, as Exod. 19. 12. & 21. 12. Leuit. 20. 2. 9. &c. \* Theodor. in Gen. quæst. 38. August. de ciuit. Dei lib. 13. cap. 23. Non ideo debet absurdum videri quia non eo prorsus die, à corpore sunt soluti: eo quippe die mutata in deterius vitataque natura, atque à ligno vite separatione iustissima, mortis in ipsam etiam corporalis necessitas facta est, cum qua nos necessitate nati sumus. \* Aug. de peccator. merit. & remiss. lib. 1. cap. 16. Quamuis ergo annos multos postea vixerint, illo tamen die morti cœperunt, quo mortis legem, qua in senibus veteraſcerent acciperunt. Non enim stat vel temporis puncto, sed sine intermissione labitur, quicquid continua immutatione sensim currit ad finem non perficientem sed consummentem, Gregor in euangel. Hom. 37. Temporalis vita eterna vite comparata mors est potius dicenda quam vita. \* Rom. 6. 16.

of God requiring it, the Lord in his endles mercie  
 a translated this death vnto his Sonne our Sauour,  
 who b willingly for the loue hee bare to man tooke  
 on him to indure the punishment, and making c his  
 soule an offering for sinne, the iustice of God by  
 him was fullie satisfied, the soule of Adam d reserued  
 from death. And for the bodilie death, he wisely  
 made it a salue to heale his sore, reseruing him a  
 while, as it were to bewaile his sinne, and to wrastle  
 with his enimie of whom he had bin foiled, and af-  
 ter made it a passage into glorie. So true it is that is  
 spoken by the Prophet: e *I desire not the death of him  
 that dieth, saith the Lord, and f againe: mercie reioyceth  
 against iudgement. Who is like vnto the Lord: so good to  
 those that waite for him? as a father hee hath compassion  
 of vs, for he remembreth whereof we are made.*

*\* Irena. lib. 3. cap. 20. Quia enim non erat impossibile, eum hominem, qui semel victus fuerat & elusus, per obedientiam replasma- re, & obtinere brauium victorie: iterum autem impossibile erat, ut salutem perciperet, qui sub peccato ceciderat: utraque operatus est filius, verbum Dei existens, &c. Si autem, homo non viceret inimicum hominis, non iustum victus esset inimicus. Rursus autem, nisi Deus donasset salutem, non firmiter haberemus eam, & nisi homo conium-*

*Elus fuisset Deo nostro, non potuisset particeps fieri incorruptibilitatis. b Ioh. 10. 18. Galas. 1. 4. \* Isai. 53. 10. d Irena. lib. 3. cap. 34. Cum autem saluatur homo, oportet saluari eum, qui prior formatus est homo, quoniam nimis irrationabile est, illum quidem qui vehementer ab inimico latus erat, & prior captiuitatem passus est, dicere non eripi ab eo qui vicerit inimicum, ereptos vero filios eius, quos in eadem captiuitate generauit. Idem cap. 39. Sic & hi (scilicet Tarsiani) qui contradicunt saluti Ade nihil proficiunt, nisi quod semetipsos hereticos faciunt & aduocatos serpentis. August. epist. 99. Et de illo quidem primo homine, patre generis humani, quod eum ibidem solueris (1. Pet. 3.) ecclesia ferè tota consentit. Idem. Tertul. in fine lib. de penitent. Gregor. epist. lib. 6. Epist. 31. ad Eulolaum & Anast. \* Ezech. 18. 32. i Lam. 2. 13. Psal. 103.*

Question II. verse 18.

Wherefore it is said: *it is not good that man should be himselfe alone?*



He goodnes of the Lord hauing laded man with so much felicitie, doth yet espie as it were a spot which might obscure the perfection of his happineffe: and that was, that man

M was

\* The word לבדו le-  
bado, one without a  
second of the same  
kinde.

Jerem. 49. 31.

Lament. 1. 1.

Zachar. 12. 12.

<sup>b</sup> Gen. 1. 28.

\* Job. 16. 32.

<sup>d</sup> Psal. 16. 11.

\* Terent. contr. Prax.

Non vox, & sonus, &  
aer offensus, intelli-  
gibilis auditu.

<sup>i</sup> August. de Gen. ad  
lit. lib. 9. cap. 2. Verum  
temporaliter, &c.

Luth in Gen. com. c. 2.

<sup>e</sup> Arist. rhetoricor. ad

Theodect. lib. 1. cap. 6.

Ve virtutes, vera vo-  
luptas, diuinitas, &c.

Cic. offic. lib. 1.

<sup>h</sup> August. cont. Faust.

lib. 22. cap. 27. Ange-  
li habent contempla-

tionem & actionem

suam; & aeterno impe-

rio liberaliter quia

suauiter seruiunt: nos

vero in se viuimus, si

ex fide viuimus que

per dilectionem opera-

tur, habente: sicut ip-

sus iustitia perfici-

ende vult, ad quanda

ineffabiliter suauissi-

mam saturitatem.

<sup>i</sup> 1. Tim. 4. 8.

<sup>k</sup> Ambros. offic. lib. 2.

cap. 3. Nihil autem bonum scriptura, nisi quod honestum afferis. Et utile sane & iucundum sine hone-

sto mala sunt. <sup>l</sup> As partly good, partly not good: at this time good, at other times euill.

<sup>m</sup> For seeing the Lord did not create all men at one instant, as he did the Angels, but in the

loynes of Adam disposed them: theretore whatsoever belonged vnto mans nature by crea-

tion, was placed in the person of Adam, from him to be communicated to his children. \* The

Chaldee Paraphrast expoundeth good; apt, conuenient, right, agreeable to the rest.

was <sup>a</sup> *himselfe alone*. But how could hee be alone? who had the presence and dominion of so <sup>b</sup> manie creatures? yea how could he be alone, that had the <sup>c</sup> comfortable presence of God himselfe? wherefore hee was alreadie <sup>d</sup> exceedingly blessed, so that to haue a help could alone augment his blessednes. The meaning therefore is, as if God had said: there lacketh yet something to make vp the full felicitie of man, and that is a help which may be with him. God said, *it is not good*: not as men doe <sup>e</sup> speake by voice, but in his counsaile, that is, <sup>f</sup> euen the holie Trinitie did find it, know it, and define it in his wisdom, to be not good. That which is called *good*, is so accepted, <sup>g</sup> because it is eyther <sup>h</sup> pleasant, or <sup>i</sup> profitable, or <sup>k</sup> honest: and whatsoeuer hath these three properties vnited, the same is said to be simple good: and if it haue but some part of these, then is it good in part, and not simple or absolutely so. He created *Adam good*, and yet he said *it is not good*; both these may <sup>l</sup> truely stand together. But the time must be considered, & also the <sup>m</sup> person of *Adam*, to the end we may discern how and wherefore it is not good. In respect of the time either past or present, it was not good, that is, in part not good, or not so fullie good, but the same by adding of a helpe might be increased, that is to say, mans state might be bettered by ioyning of an help: for although in regard of that which was iust and honest, <sup>n</sup> it was

good;



good; euen man was good, as he was first created, as fullie good as afterward hee was; hauing pleasure and profit also ioyned in abundant measure: yet in respect ° of that pleasant good, & profitable, which man was to receiue by the societic of his wife, the maiestie of God affirmeth it was not good; which perfection of goodnes all liuing creatures (man excepted) had receiued, both of societic in their kind, and power to increase their kind: but in respect of the time to come, it was simplie not good, that is to say, not <sup>p</sup> honest, as it is a branch of iustice, <sup>q</sup> not profitable, not <sup>r</sup> delightfull for man to be himselfe alone. Not honest, because <sup>t</sup> it was not iust, that there should be wanting so many reasonable creatures of the nature of *Adam*, as <sup>u</sup> the Lord had decreed should be vnto his glorie. Not profitable, for as much as no creature could <sup>v</sup> be an help meet for *Adam*, neither could *Adam* increase and multiplie without an help. Neither could it haue bin so delightfull vnto *Adam*, to haue bin partaker of his happines, if he had not receiued as it were <sup>x</sup> another selfe, with whom to haue taken solace and reioyced.

Whereby in the second place it followeth, that by the name of *man* or *Adam* is meant, <sup>y</sup> not only that singuler person, who was alreadie formed, but <sup>z</sup> the whole posteritie of *Adam*, which was to be partaker of his nature: which exposition the Scriptures

*semini est terra: & non video quid prohibere potuerit, ut essent isti etiam in Paradiso honorabiles nuptiae.* \* *Aristor. Ethicor. lib. 9. cap. 9. Erro. & dicitur in q. 1. Idem magnor. moral. lib. 2. in q. 1. ity & 12. Vt igitur seipsum esse, est unicuique expetibile, sic & amici esse, vel id quo frui amico possit, & similiter. Esse autem ideo est expetibile quia sibi bonum esse, ipsum esse sentit; & talis sensus per seipsum iucundus est. Eccles. 9. 4.* <sup>y</sup> The name *Adam*, is often in Scripture, in the Hebrue tongue, vsed for *Man*, as a common name to all: as *Psal. 49. 2. Ezech. 2. 1. &c.* \* *Caluin. in Gen. 2. Non tamen ad solam eius personam restringo, sed potius existimo communem esse humanae uocationis regulam. Melanctho. in Symbol.*

° *Chrysost. in Gen. 14. Vt non solum honeste sed commodè uiuas.*

But from this place, the Jewes abundantly cōmend the state of marriage, saying, he is not a whole man that is without a wife, that he is without good, without ioy, without blessing, without dwelling, without lawe, without peace: being now growne superstitiously in loue with marriage, as sometime they were of Images.

<sup>p</sup> *Ierem. 29. 6.*

<sup>q</sup> *Prou. 13. 22.*

<sup>r</sup> *Prou. 5. 18. 19.*

<sup>t</sup> *Dent. 32. 4.*

*Matth. 18. 14.*

<sup>v</sup> *Ephes. 1. 4.*

<sup>u</sup> *Vers. 20. Augu. de*

*Gen. ad lit. lib. 9. c. 3.*

*Nihil aliud probabilius*

*liter occurrit, quam*

*propter filios procreandos, sicut adiutoriū*